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**VOYAGES AND TRAVELS  
OF  
ST PAUL!**  
BY ESTABLISHING.

- EXPLANATION.**
- 1<sup>st</sup> From Jerusalem to Damascus and into Arabia.
  - 2<sup>d</sup> From Damascus to Antioch and return through Thracia.
  - 3<sup>d</sup> From Antioch to Athens and return through Thracia.
  - 4<sup>th</sup> From Athens to Corinth and return through Thracia.
  - 5<sup>th</sup> From Corinth to Ephesus and return through Thracia.
  - 6<sup>th</sup> From Ephesus to Jerusalem and return through Thracia.

100 1944 1945







CATHEDRAL AT MILAN.



MOSQUE OF ABRAHAM.







*Death of Cranmer.*



# HISTORY OF THE CHURCH, FROM THE BIRTH OF CHRIST TO THE PRESENT TIME;

EMBRACING AN ACCOUNT OF THE

LIFE OF CHRIST—THE LABORS OF THE APOSTLES—THE PRIMITIVE PERSECUTIONS—  
THE DECLINE OF PAGANISM—THE MAHOMETAN IMPOSTURE—THE  
CRUSADES—THE REFORMATION;

WITH A

HISTORY OF THE SEVERAL PROTESTANT DENOMINATIONS  
SINCE THE LATTER IMPORTANT ERA:

INCLUDING

BIOGRAPHICAL NOTICES OF THE PRINCIPAL MARTYRS AND PROMOTERS  
OF CHRISTIANITY, ILLUSTRATING THEIR CONSTANCY  
AND ZEAL, SUFFERINGS AND FORTITUDE.

TO WHICH IS ADDED

AN ACCOUNT OF THE RELIGIOUS RITES AND CEREMONIES OF



ALL NATIONS, INCLUDING THE JEWS, MAHOMETANS, AND VARIOUS  
CHRISTIAN SECTS.

ALSO,

A VIEW OF THE MOST EFFICIENT MISSIONARY SOCIETIES IN ALL  
PARTS OF THE WORLD,

WITH

INTERESTING ANECDOTES AND SKETCHES OF THE LABORS AND SUCCESS OF THEIR AGENTS,

AND

A CHRONOLOGICAL TABLE

OF THE

MOST IMPORTANT EVENTS BELONGING TO ECCLESIASTICAL HISTORY  
ILLUSTRATED BY A MAP AND NUMEROUS ENGRAVINGS.

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BY CHARLES A. GOODRICH

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## PREFACE.

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AN acquaintance with history in general is considered an essential part of a liberal education; and to no branch of study does the student commonly apply himself with more pleasure or profit, than to this. Even the uneducated man finds a rich reward in perusing the records of older times; and few, it is believed, can be found, at least in our own country, who have not had sufficient curiosity to read a half score or more volumes of civil history.

Yet that branch of history, called *ecclesiastical*, has been, it is believed, comparatively neglected,—neglected, not by the general student only, but even by the great body of the professed friends of Christianity.

Among the causes of this neglect, especially on the part of those who have no personal interest in religion, this is probably one, viz. the natural repugnance of the human heart to dwell upon that “kingdom which is not of this world,” and which, in its principles, is at utter variance with those by which they are governed. But, in respect to professed Christians, this must not be admitted. Other reasons may be assigned; and among them, the following is most prominent, viz. the voluminous character of writers on ecclesiastical history, such as Mosheim, Milner, Neal—but more especially the tediously minute and repulsive form, in which their works are written.

But neither inordinate length nor dry detail are essential to a faithful ecclesiastical history. The great outlines of it are comparatively few; and incidents sufficiently interesting and important exist, by which to enliven and enrich it.

Under this conviction, the present volume has been attempted, and is now presented to the public. The author has not the vanity to believe that the work is perfect; yet he indulges the hope, that he will be found to have improved somewhat upon those who have gone before him in the leading object in view, viz. to present the subject in an attractive form. At this he has sedulously aimed. Whether, in his efforts, he has been successful, a candid public will judge.

In respect to the writers principally consulted for the materials which form this volume, it will perhaps be necessary only to say, that he has derived assistance from every work adapted to his purpose, within his reach; and which he supposed would render his work more useful and acceptable. To all, it has been his intention to give the credit due; yet, in respect to some, he may have unintentionally failed. It would be in vain to supply deficiencies here.

It may be appropriately added, that the work has been prepared with special reference to the younger classes of society. To them it is presented, as the history of a kingdom which is gloriously advancing in our own times, and of which *they* particularly are invited, by its Divine Founder, to become members.

Of the young, and indeed of all, it may be inquired, what more interesting and important field of knowledge can you enter, than that of ecclesiastical history? Where exist more striking instances of virtue, benevolence and patriotism? Where are to be found more useful lessons on the subject of degraded human nature? Would we wish an example of benevolence? We have it in the voluntary death of the Son of God. Would we witness what zeal can do, in a good cause? We have presented to us the apostles of our Lord. Or, ask we for instances of meekness, constancy and fortitude? We have hundreds of such in the martyrs of Christianity. Besides, no portion of history so signally displays the dealings of God with mankind. Here we see most emphatically the operations of his hand, putting to nought the "wisdom of this world," and urging forward a kingdom, in opposition to the combined powers of earth and hell.

The kingdoms of this world are destined in succession to pass away. The proud empires of antiquity are dissolved. Rome, with her splendid appendages, has crumbled to ruins. Carthage has fallen. And the kingdoms which now exist, and which have been consolidated by political cunning and sagacity, may live at no distant era only in the records of history. But the kingdom of Jesus will endure, and continue to gather strength and glory in all time to come



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## INTRODUCTION.

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### CIVIL AND RELIGIOUS STATE OF THE WORLD AT THE BIRTH OF CHRIST.

1. At the time Jesus Christ made his appearance upon the earth to prepare the way for the establishment of the Christian Church, a great part of the known world had become subject to the Roman empire, under Augustus Cæsar.

The Roman empire, at this time, was a most magnificent object. It extended from the river Euphrates on the east, to the Atlantic Ocean on the west. In length it was more than three thousand miles; and in breadth it exceeded two thousand. The whole included above sixteen hundred thousand square miles.

This vast territory, which was divided into provinces, comprised the countries now called Spain, France, the greater part of Britain, Italy, Greece, Germany, Asia Minor, Egypt, Africa, and the Mediterranean Sea, with its islands and colonies. The subjects of the empire, at this period, have been estimated at one hundred and twenty millions.

2. The state of the world, at this time, in respect to the prevalence of peace, civilization, and learning, was admirably adapted to the rapid diffusion of Christianity.

The world, in general, had not only become subject to the Roman dominion, but it was now at peace. This was a state of things, which had not existed before for many years, and justly entitled the period, in which our Savior descended upon earth, to the character of the *pacific age*. This tranquillity was indeed necessary, to enable the ministers of Christ to execute, with success, their sublime commission to the human race.

A degree of civilization also prevailed, which had not before existed. Barbarous tribes had submitted to the Roman laws, which, with all their imperfections, were the best which human wisdom had devised. Distant nations, differing in language and manners, were united in friendly intercourse. A degree of literature was also spread abroad in countries, which had before lain under the darkest ignorance. The Greek language was both extensively read and spoken; and presented a medium to the heralds of the cross, of communicating, to almost all nations, the doctrines which they were commissioned to preach.

3. The *religious* state of the world was less favorable to the diffusion of Christianity. A dark and gloomy system of superstition and idolatry was prevailing among all nations, except the Jewish, by means of which the human mind had become exceedingly debased. Men were poorly qualified to judge immediately of a system, so different as was that of Christianity, and by far too sensual to embrace, at once, one so pure.

The notion of a Supreme Being was not, indeed, entirely effaced from the heathen world; but the knowledge of the *true* God was doubtless lost. Every heathen nation worshipped "lords many and gods many." These gods were multiplied without end. Every part of creation was supposed to have some divinity presiding over it. The earth, and air, and ocean were thought to be full of deities, who were

supposed to be diverse from one another, in respect to sex, and rank, and power. They, moreover, indulged the most lawless passions, and were guilty of the most polluting vices.

Yet to these gods a deep and universal homage was paid. They were courted and appeased by costly gifts, and honored by rites and ceremonies too indecent even to be named. Temples, the most magnificent, were erected to their honor, and a most expensive priesthood maintained to serve at their unhallowed worship.

Such is an outline of the religious state of the heathen world, when Christ made his appearance on earth. The knowledge of the pure and exalted character of Jehovah was lost. Human accountability was unknown, and holiness of life was unnamed and unconceived of.

4. In respect to the *Jewish nation*, which inhabited Judea, where Christ was born, more correct notions of religion were entertained, since they possessed the Scriptures of the Old Testament, from which these notions were derived.

5. But even among the Jews, the state of religion was exceedingly low. They, indeed, still maintained the ancient forms of worship; but the life and spirituality, the original beauty and excellency of that worship, had departed.

6. At this period, also, the Jews were divided into several religious sects, all of which acknowledged the authority of Moses, and united in the same forms of worship; but they were so far separated by their peculiarities, as to be continually involved in the most bitter hostilities.

7. The most popular, and by far the most numerous of these sects, was that of the *Pharisees*, who derived their name from a Hebrew word, which signifies to *separate*; because they pretended, though very hypocritically, to uncommon separation from the world, and devotedness to God.

The *origin* of this sect is involved in uncertainty. From small beginnings, however, they had risen to great power; and, in the time of the Savior, they held the principal civil and religious offices in the nation.

In respect to some of the *doctrines* of the Scriptures, they seem to have been correct. They believed in the existence of angels, both good and bad; in the immortality of the soul; the resurrection of the body; and a state of future rewards and punishments. But they also held to the *traditions* of their elders, which they considered of equal authority with the Scriptures. Nay, in many instances, they explained the oracles of God *by* these traditions, and in such a manner as wholly to destroy their meaning.

In their *religious practice*, the Pharisees pretended to uncommon strictness. They abounded in washings, and fastings, and long prayers. They assumed great gravity in dress and demeanor, and exhibited no small zeal in all the forms of religion. But, with all their pretensions, they were noted for their hypocrisy; and by our Savior were compared to whited sepulchres, fair and wholesome externally, but full of deformity and death within.

8. Next to the Pharisees, the *Sadducees* were the most powerful sect. They derived their name from Sadoc, who flourished about 260, B. C. This sect were infidels. They denied the existence of a future state, and the immortality of the soul, and worshipped God only to secure his favor in the present world.

The Sadducees, in point of *numbers*, fell much short of the Pharisees; but they embraced most of the men of rank and wealth. The system which they adopted was eminently suited to the licentious life which they universally followed. They adopted the

maxim, "Let us eat and drink, for to-morrow we die." In their opposition to the Son of God, they appear to have been equally bitter with the Pharisees. Some of the latter were converted to the faith of the Gospel, but not a single Sadducee is mentioned in the New Testament, as having become a follower of Christ.

9. A third sect were the *Essenes*, who took their rise about 200 years B. C. They derived their name from the Syriac verb *Asa*, to heal, because they applied themselves to the cure of diseases, especially the diseases of the mind. They appear to have been an order of monks, who lived secluded from the world, and practised great austerity.

The Essenes, though they were considerably numerous, are not mentioned in the New Testament, for the reason, probably, that they lived chiefly in retirement. In doctrine they agreed with the Pharisees, except as to the resurrection of the body, which they denied. They pretended to have great respect for the moral law; but neglected the ceremonial institutions of Moses.

In their religious practices they observed a rigid austerity. They renounced marriage; held riches in contempt; maintained a perfect community of goods; rejected ornaments; and cultivated great indifference to bodily pain. In the observance of the Sabbath, they were more strict than any other sect, and in their manner of life were more quiet and contemplative.

10. A fourth sect were the *Herodians*, who took their name from Herod the Great, and favored that monarch, in his efforts to bring the Jews into subjection to the Roman power.

A principal article in the religious code of this sect appears to have been, that it was lawful for the Jews to adopt the idolatrous customs of the heathen, when required to do so by those in power, and also to pay tribute to him, whom conquest had made their master.

The Sadducees, generally, were Herodians; the Pharisees, on the contrary, were their bitter opposers. All, however, united in hostility to the Son of God, and to that system of truth which he promulgated.

11. Besides these sects, various other classes of men are mentioned, as existing at that time among the Jews, of whom we shall mention only the Scribes, Rabbis, and Nazarites.

The *Scribes* were a class of men, originally employed to record the affairs of the king. At a later period, they transcribed the Scriptures, and expounded the law and traditions of the elders in the schools and synagogues, and before the Sanhedrin, or great Jewish council. Besides this name, they are frequently called, in the New Testament, lawyers, doctors of law, elders, counsellors, rulers, and those who sat in Moses' seat.

*Rabbi*, or Master, was a title given to men of rank in the state; but especially to such Jewish doctors as were distinguished for their learning. This honor was greatly coveted, since it was connected with no small influence over the faith and practice of the people. The title, however, was disapproved of by Christ, who warned his disciples to receive no such distinction in the Church of God.

The *Nazarites* were those who made a vow to observe a more than ordinary degree of purity, either for life, or for a limited time. During their vow, they abstained from wine, and all intoxicating liquors; they suffered their hair to grow without cutting, and were not permitted to attend a funeral, or to enter a house defiled by a dead body. Upon the expiration of their vow, they shaved their hair at the door of the tabernacle, and burnt it on the altar.

12. The government of Judea was at this time, as it had been for several years, in the hands of Herod the Great, who held it under the emperor of Rome. Herod was a monster of cruelty, who despised both the Jewish religion and their laws, and appeared to delight in the oppression and degradation of that ancient and once honored nation.



His death occurred the year following the birth of the Savior, having reigned thirty-seven years.

The reign of Herod, who, to distinguish him from others of the same name, is usually called the Great, was remarkable for singular domestic calamities, the result of his own ungovernable temper. Urged by suspicion, he put to death his beloved wife, her mother, brother, grandfather, uncles and two sons. His palace was the scene of incessant intrigue, misery, and bloodshed; his nearest relations being ever the chief instruments of his worst sufferings and pains. The effects produced upon the mind of Herod by the murder of Mariamne, his wife, was thus powerfully described by Milman: "All the passions, which filled the stormy soul of Herod, were alike without bound: from violent love and violent resentment, he sank into as violent remorse and despair. Every where by day he was haunted by the image of his murdered Mariamne; he called upon her name; he perpetually burst into passionate tears. In vain he tried every diversion—banquets, revels, the excitements of society. A sudden pestilence broke out, to which many of the noblest of his court, and of his own personal friends, fell a sacrifice; he recognised and trembled beneath the avenging hand of God."

The late Lord Byron, in his *Hebrew Melodies*, thus beautifully describes Herod's lament over his wife:

## I.

"Oh, Mariamne! now for thee  
The heart for which thou bled'st is bleeding;  
Revenge is lost in agony,  
And wild remorse to rage succeeding;  
Oh, Mariamne! where art thou?  
Thou canst hear my bitter pleading;  
Ah, couldst thou—thou wouldst pardon now,  
Though Heaven were to my prayer unheeding.

## II.

"And is she dead?—and did they dare  
Obey my frenzy's jealous raving?  
My wrath but doomed my own despair:  
The sword that smote her 's o'er me waving—  
But thou art cold, my murdered love!  
And this dark heart is vainly craving  
For her who soars alone, above,  
And leaves my soul unworthy saving.

## III.

"She's gone, who shared my diadem;  
She sunk, with her my joy entombing;  
I snapped that flower from Judah's stem  
Whose leaves for me alone, were blooming;  
And mine's the gall, and mine the hell,  
This bosom's desolation dooming;  
And I have earned those tortures well,  
Which unconsumed are still consuming."

Herod left his dominions to his three sons: his kingdom to Archelaus; Gaulonitis, Trachonitis, and Batanea to Philip; Galilee and Perea to Herod Antipas.

Archelaus, in disposition, strongly resembled his father. Such was his violence and tyranny, that the Jews brought charges against him to the emperor, who banished him to Vienne in France, where he died. During his reign, Joseph and Mary returned from Egypt with Jesus; but hearing that he had succeeded to the government of Judea, in the room of Herod, they were justly apprehensive of danger to the "young child," and for a time sojourned in Galilee. On the death of Archelaus, Judea was divided among several Roman governors, of whom Pontius Pilate was one.

Of Philip, the tetrarch of Iturea and Trachonitis, little is recorded in the history of the Church. In the reign of Herod Antipas, John the Baptist lost his life, for reproving that monarch for his iniquity.

We shall only add respecting the family of Herod the Great, that a grandson of his, by the name of Herod Agrippa, reigned in Judea, in the days of the apostles. It was he, who ordered James to be murdered, and Peter to be apprehended. His own death followed not long after, being smitten of Heaven by a disease, which no skill could cure, and the torments of which no means could alleviate.

13. Notwithstanding the low state of the Jews, in respect both to religion and civil prosperity, there were some in the nation, who were distinguished for their piety, and who were anxiously looking for the coming of the long promised Messiah.

The mass of the people, as we shall have occasion again to remark, were indeed expecting the advent of the Savior; but they looked only for a *temporal* prince, who should deliver them from Roman bondage. Yet, there were others, whose views were more scriptural, and more exalted. We read of good old Simeon, and pious Anna, who, with others, were daily visiting the temple, "waiting for the consolation of Israel."

At length, the prayers and wishes of such were answered. The prophecies were fulfilled. The long night of darkness and superstition passed by, and the glorious Sun of Righteousness was revealed, to enlighten the nations, and to prepare the way for the establishment of the Christian Church,—a kingdom against which the gates of hell have not, and shall not, prevail.

## GENERAL DIVISION.

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THE HISTORY OF THE CHRISTIAN CHURCH MAY BE DIVIDED INTO EIGHT PERIODS.

PERIOD I. will extend from the Nativity of Jesus Christ to his Death, A. D. 34. This is the period of the *Life of Christ*.

*Observation.* Although the Christian Church appears not to have been organized, until after the death of Christ ; yet, as a history of that Church seems properly to embrace an account of the life and actions of its Divine Founder, we have ventured to speak of it, as commencing at the date of his nativity.

PERIOD II. will extend from the Death of Jesus Christ, A. D. 34, to the Destruction of Jerusalem, A. D. 70. This is the period of the *Labors of the Apostles*.

PERIOD III. will extend from the Destruction of Jerusalem, A. D. 70, to the Reign of Constantine, A. D. 306. This is the period of *Persecution*.

PERIOD IV. will extend from the Reign of Constantine, A. D. 306, to the Establishment of the Supremacy of the Roman Pontiff, A. D. 606. This is the period of the *Decline of Paganism*.

PERIOD V. will extend from the Establishment of the Supremacy of the Roman Pontiff, 606, to the First Crusade, A. D. 1095. This is the period of the *Rise of the Mahometan Imposture*.

PERIOD VI. will extend from the First Crusade, A. D. 1095, to the Commencement of the Reformation by Luther, A. D. 1517. This is the period of the *Crusades* and the *Papal Schism*.

PERIOD VII. will extend from the Commencement of the Reformation, A. D. 1517, to the Peace of Religion concluded at Augsburg, A. D. 1555. This is the period of the *Reformation*.

PERIOD VIII. will extend from the Peace of Religion, A. D. 1555, to the present time. This is the period of the *Puritans*



## PERIOD I.

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THE PERIOD OF THE LIFE OF CHRIST EXTENDS FROM HIS NATIVITY TO HIS  
RESURRECTION, A. D. 34.

1. The birth of Jesus Christ may be dated, according to the best authorities, in the 26th year of the reign of Augustus Cæsar, emperor of Rome, four years before the date commonly assigned for the Christian era.

The birthplace of Christ was at Bethlehem, a small town in the land of Judea, about six miles from Jerusalem. His mother was a "virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary." His early infancy was spent in Egypt, whither his parents fled, to avoid the persecuting spirit of Herod, at that time king of Judea. After his return from Egypt, he dwelt at Nazareth, until his entrance upon his public ministry. From this place, at the age of twelve, he paid his memorable visit to Jerusalem; returning from which, he lived with his parents, and followed the humble occupation of his father.

2. The great *object* of Christ, in coming into the world, was to place the Church upon a new establishment, upon which it should finally embrace all nations, and increase in glory to the end of time.

There never has existed but *one* Church in the world; but its circumstances have varied at different periods. Before Moses, we know little of its condition. It was then, probably, in an unembodied form. From Moses to Christ it existed in an organized state, and became subject to a variety of ordinances.

The Mosaic dispensation Christ designed to abolish, and to introduce a still better one. The Church was *now* to embrace all nations; before, it had embraced only the Jews. Its worship was to be far more simple; its rites to be less burdensome; its privileges to be greatly enlarged; and its doctrines more clearly exhibited. In short, Christ designed to establish a spiritual kingdom,—a *Christian Church*, which should ultimately fill the earth, and continue as long as time should last.

3. The speedy appearance of Christ on this intended work, was announced to the Jewish nation by John the Baptist, about two years before that event actually took place.

John was a forerunner of Christ, agreeably to an ancient custom of the eastern monarchs, who, when entering upon an expedition, sent messengers to announce their approach, and prepare for their reception. That Christ should be preceded by such a messenger, had long before been predicted by a prophet of God; who had spoken of John, as "the voice of one crying in the wilderness, prepare ye the way of the Lord." The testimony which John bore to the character of his Divine Master, was the most honorable that can be conceived.

4. At the age of thirty, Christ made his first appearance to John, on the banks of the river Jordan, where he was now baptized, by which he was "solemnly inaugurated in office."

Jesus had indeed no need to be baptized as a sinner, for he was holy; nor to receive an emblem of regeneration, for he needed no change of heart; nor to be admitted into the Christian Church, for he was appointed its Head. But the object of his being baptized, was to be legally and solemnly consecrated as High Priest

Under the law, the priests were consecrated to their office by baptism, and anointing with oil. Instead of the oil, he was baptized by the Holy Ghost. For the "heavens were opened, and the Spirit of God descended like a dove, and lighted upon him."

5. Being thus inducted into office, he chose twelve men as his disciples, whom he named *apostles*. These he selected as the witnesses of all that he should do and teach; and to become, after his death, the heralds of his doctrines, and the organizers of the Christian Church.

The Christian Church, as already observed, can scarcely be said to have been organized, during the life of Christ. He designed only to prepare the way. He abolished the Jewish Church, and introduced to the notice of his disciples such things as were to be adopted in the Christian Church, viz: a new ministry; the Lord's supper; baptism; and spiritual worship in every place, and at all times; in the room of the carnal ordinances and burdensome rites, which were observed only at Jerusalem.

6. The public ministry of Christ continued for the space of three years, or three years and a half, during which, he was chiefly employed in instructing his disciples in reference to the nature of his kingdom; in preaching to them and others his doctrines; and in relieving the wants, and healing the infirmities, of men.

The *doctrines* which Christ taught related to the nature and perfections of God; to the sinfulness and miserable condition of man; to his own character, as the Son of God and the promised Messiah; to the atonement which he should accomplish by his death; to justification by faith; to repentance, and faith, and love, and obedience; to a resurrection from the dead; and to a state of future rewards and punishments.

These were the great doctrines of the Christian system,—doctrines which he commissioned his disciples to preach through the world; and which the Christian Church was required to maintain to the end of time.

The *miracles* which Christ wrought were chiefly of a benevolent kind; but they had a still higher object than the relief which was effected by them. They were designed to prove his divine mission; and were often appealed to, with the strongest confidence, for this purpose. And well might he appeal to them; for they were performed under circumstances which precluded the possibility of deception.

They were performed at his word, and in an instant; on persons, too, both near and at a distance; they were done by him in the most public and open manner; in cities; in villages; in synagogues; in the public streets; in the highways; in the field; and in the wilderness. They were performed on Jews and Gentiles; before Scribes and Pharisees, and rulers of the synagogues; not only when he was attended by few persons, but when he was surrounded by multitudes; not merely in the presence of his friends, but before his implacable enemies. Thus, they invited the strictest examination. They evinced a power which could come only from God, and bespoke a benevolence which could be nothing short of divine.

Such was the authority with which he was clothed, and such was the evidence of *his* divine commission, who came to set aside the Jewish rites and ceremonies, and, in the place of the Jewish Church, to found a Church, which should embrace Jew and Gentile, bond and free; and against the ultimate increase and glory of which, not even the gates of hell should be suffered to prevail.

7. The ministry of Christ, though distinguished by unwonted zeal and perseverance, was attended with comparatively little success. As a nation, the Jews rejected him as the Messiah; and through their instrumentality, he finished his eventful life, under the tortures of crucifixion. This event occurred in the eighteenth year of Tiberius, the successor of Augustus Cæsar.

From the testimony of ancient historians we learn, that, about the time of Christ's appearing, the Jews were anxiously looking for him as the great deliverer and chief

ornament of their nation. But, in the *humble* appearance of Jesus, the Jews saw nothing which corresponded to their expectations. They were looking for a *temporal* prince, the splendor of whose court should answer to their admiration of worldly pomp, and who should make their nation the centre of universal monarchy.

The doctrines, too, which Christ taught were little suited to the taste of this bigoted people. Being the descendants of Abraham, and the covenant people of God, they imagined that they enjoyed a peculiar claim to the divine favor. This claim they supposed could not be forfeited, and could not be transferred to any other people on earth.

These mistakes were the result of prejudice, and vain-glory. Yet they laid the foundation of charges against the Son of God, which, though manifestly false, issued in a demand, on the part of the nation, for his death. Accordingly, after having been declared an impostor, a blasphemer, and a usurper—after having suffered the most bitter reproaches and shameful indignities,—he was brought to the cross, upon which, under its agonies, he shortly after expired.



Crucifixion of Christ.

8. The death of Christ was apparently a signal triumph to his enemies, and as signal a defeat to all his followers. The hopes of the latter appear, for a short time, to have been blasted; not knowing the power of God, nor fully comprehending that it was a part of the divine plan that he should suffer, and afterwards be raised from the dead.

Christ had, indeed, repeatedly foretold his resurrection to his followers; and this intelligence had been communicated to the Jews at large. The former anticipated, though faintly, perhaps, this glorious event; but the latter believed it not. They only feared that his disciples might *steal* his body, and pretend that he had risen from the dead. They therefore sealed his sepulchre, and round it stationed a guard, until the day should pass, on which it was said he would rise from the dead. But neither the precaution, nor the power of his enemies, could prevent an event, which was connected with the salvation of millions of the sons of men. The third day, at length, arrived; the appointed hour and moment came, and GOD RAISED HIM FROM THE DEAD.





Christ commissioning his apostles.

## PERIOD II.

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THE PERIOD OF THE LABORS OF THE APOSTLES EXTENDS FROM THE DEATH OF CHRIST, A. D. 34, TO THE DESTRUCTION OF JERUSALEM, A. D. 70.

1. The resurrection of Christ, (A. D. 34, in the eighteenth year of the reign of Tiberius Cæsar, emperor of Rome,) an event clearly predicted in ancient prophecy, and often foretold by himself, took place on the third day after his crucifixion.

The resurrection of Jesus is an article of such importance in the system of Christianity, that, like the key-stone in the arch of the building, it is emphatically that which supports the whole superstructure. "If Christ be not risen," says the apostle, "then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God." That the Messiah should rise from the dead, was an event clearly predicted in ancient prophecy; and Jesus himself repeatedly foretold both the fact of his rising, and the day on which it should happen, not only to his disciples, but to his enemies also, and even rested the evidence of his divine mission upon that event. Of the truth and certainty of his resurrection, then, the apostles were witnesses, and they were every way qualified for substantiating the fact. "He was seen by them alive, after his crucifixion. It was not one person, but many that saw him. They saw him not only separately, but together; not only by night, but by day; not only at a distance, but near; not once only, but several times. They not only saw him, but touched him, conversed with him, ate with him, examined his person, to remove their doubts." "He shewed himself alive to them after his passion by many infallible signs, being seen of them forty days;" during which time, "he spake to them concerning the kingdom of God," which they were employed in setting up in the world.

2. At the expiration of forty days from his resurrection, having instructed his disciples to wait at Jerusalem, for the descent of the Holy Spirit, and then to "go and teach all nations," he led them out as far as Bethany, where, while blessing them, he ascended to heaven, a cloud receiving him out of their sight.

3. Ten days after the ascension of Christ, and fifty from his crucifixion, the promise of the Holy Spirit was fulfilled. By this effusion, the apostles were suddenly endued with the power of speaking many languages, of which before they had no knowledge; and, at the same time, were inspired with a zeal in their Master's cause, to which before they had been strangers.

The effects produced on the minds of the apostles, on this occasion, were of an extraordinary kind. A flood of light seems to have broken in upon them, at once. Their remaining doubts and prejudices were removed; their misapprehensions were rectified, and their views conformed to the scope of the doctrines which had been taught by Christ.

It is manifest, also, that they were endued with unwonted *zeal* and *fortitude*. On several occasions, while Christ was with them, they had exhibited no small degree of listlessness and timidity. At the time of his apprehension, they had all forsaken him, and fled. Even the intrepid Peter denied that he knew him. But, from the day of Pentecost, they seem to have felt no weariness, and feared no danger. But perhaps the most astonishing effect of all was, that they were hereby qualified for speaking various languages, which they had never learned; thus making known their message to men of all nations under heaven, and confirming its truth, by performing such miraculous works, as were an evident indication that God was with them. This was indeed in perfect consistency with Christ's promise to them, when he said: "In my name shall they cast out devils; *they shall speak with new tongues*; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"What gifts, what miracles, he gave!  
And power to kill, and power to save!  
Furnished their tongues with wondrous words,  
Instead of shields, and spears, and swords,  
Thus armed, he sent the champions forth,  
From east to west, from north to south:  
'Go, and assert your Savior's cause;  
'Go, spread the triumphs of his cross.'"

DR. WATTS.

4. A rumor of this stupendous miracle spreading abroad in the streets of Jerusalem, a multitude of Jews, residents and strangers, were soon collected to the spot. To these, Peter explained the mystery, by declaring it to be effected by the power of that Jesus, whom they had wickedly slain. The explanation and the charge, being accompanied to their consciences by the Spirit of God, led to the very sudden conversion of about three thousand souls, who were forthwith baptized. This may be considered as the gathering or organization of the *First Christian Church in the world*.

An occurrence so remote from the common course of nature, we may readily suppose, would produce an astonishing sensation upon those who were witnesses of it;—especially upon those, if any there were, who had taken part in the crucifixion of our Lord. The sudden ability of so many rude, illiterate Galileans, to speak perfectly in all languages—to explain themselves with propriety and force, so as not only to be clearly understood, but to inform the consciences of the hearers—was a phenomenon which carried with it proof of divine interposition too incontestible to admit of a rational doubt. Those who first observed it, spake of it to others, and the rumor spread abroad. Jerusalem was at this moment the resort of Jews and Jewish proselytes, dispersed throughout the various parts of the Roman empire, who had come to celebrate the feast. The promiscuous throng, who were collected by so strange a report, and had been accustomed to different languages, were therefore greatly astonished to hear the apostles declare, each one in his own tongue, the wonderful works of God.—While some expressed their surprise at this, others ascribed it to the effects of wine. This weak and perverse slander was, however, immediately

refuted by the apostle Peter, who, standing up with the other eleven apostles, lifted up their voice, and said unto them :—"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, that these men are not drunken as ye suppose, seeing that it is but the third hour of the day\*—but this is that which is spoken by the prophet Joel." He then quotes the words of Jehovah, in which he had promised to pour out his Spirit upon all flesh—attended with the most awful denunciations against those who should despise it; but with a gracious promise of salvation to all that should call upon the name of the Lord. The illustration of this remarkable prophecy, and its application to what was now obvious to all their senses, paved the way for the apostles' drawing their attention to the great subject of his ministry, the death and resurrection of Jesus of Nazareth, whom they had taken, and by wicked hands had crucified and slain.

The Holy Spirit gave energy to the doctrine. Like a torrent, it bore down all the vain imaginations, and presumptuous reasonings, by which the minds of his hearers were fortified; it brought conviction to their minds; so that, like men frantic with despair, they cried out, in the anguish of their hearts: "Men and brethren, what shall we do?" To persons reduced to this extremity, conscious that they had been imbruing their hands in the blood of the Son of God, how unspeakably welcome must have been the words of the apostle: "Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

This divine declaration of mercy to men in the situation of these convicted Jews, pricked to the heart with a consciousness of their guilt, and overwhelmed with despair, must have been like life from the dead. Three thousand of them joyfully received the apostles' doctrine, were baptized, and on the same day were added to the disciples that already existed in Jerusalem.† From the manner of Peter, on this occasion, ministers may learn, with what point they should at least sometimes address the conscience; and from the distress produced in the hearts of these sinners may be perceived the power of the Spirit, and what is the usual method which he takes in bringing them to repentance.

5. Shortly after the above miracle, the healing of a poor cripple, accompanied by a second discourse from Peter, led to the conversion of about five thousand, who, in turn, were added to the Church.

6. This rapid increase of the followers of Christ, greatly alarming the Priests and Sadducees, they seized the two apostles, Peter and John, and committed them to prison. The next day, being brought before the Sanhedrin, the language and conduct of Peter were so bold, that it was deemed impolitic to do any thing further, than to dismiss the apostles, with a strict injunction not to teach any more in the name of Jesus.

The Sanhedrin, of which frequent mention is made, both in the Bible and in ecclesiastical history, was a tribunal instituted in the time of the Maccabees, and was composed of seventy-two members. The high priest generally sustained the office of *president*; he was assisted by two vice-presidents. The other members composing this tribunal consisted of *chief priests*, (or those who had previously exercised the high priesthood,) *elders*, or princes of the tribes, and *scribes*, or learned men.

When this tribunal met, they took their seats in such a way as to form a semi-circle, and the president and vice-president occupied the centre. They sat either upon the floor, a carpet merely being spread under them, or upon cushions slightly elevated, with their knees bent and crossed.

Appeals, and other weighty matters were brought before this tribunal. Among other questions of importance, subject to its decision, the Talmudists include the

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\* Corresponding to our nine in the morning.

† Jones's History of the Christian Church.



inquiry "Whether a person be a false prophet, or not?" In the time of Christ, the power of this tribunal had been limited to the passing of condemnation—but the power of *executing*, the Romans, to whom Judea was subject, retained to themselves. John xviii. 31. There was one exception, it is true, during the procuratorship of Pilate, and only *one*; who permitted the Sanhedrin themselves, in the case of Christ, to see the sentence, of which they had been the authors, put in execution. John xviii. 31. xix. 6. The stoning of Stephen, afterwards mentioned, was not done by authority of the Sanhedrin, but in a riot. Acts vii.\*

7. The foregoing injunction of the Sanhedrin, however, had not its designed effect upon the apostles; for, instead of being intimidated, they all continued boldly to proclaim Christ and him crucified.

8. Fired with indignation at their boldness, the enemies of religion at length seized the whole company of the apostles, and confined them in the common prison. From this, however, they were miraculously released in the night, and, to the amazement of their enemies, were found in the morning in the temple, teaching the people.

The efforts of the Jewish authorities to destroy the cause of Christianity were strenuous and unremitted; but they seem to have been made to little purpose. Opposition served only to enkindle a higher ardor in the breasts of the apostles. Stripes and imprisonment had no effect to subdue them. From the prison, the council, the scourge, they departed "rejoicing;" and daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Nor were their labors in vain. Converts multiplied greatly in Jerusalem, and many were obedient to the faith. The spiritual edifice, in the erection of which the apostles were employed, rested on a foundation, which the powers of earth could not move.

9. At this interesting period, the circumstances of the Church requiring it, the office of *Deacon* was instituted.

The *occasion* which led to the institution of this office was a dissatisfaction, on the part of some Grecian converts, because their widows did not receive a competent supply of food, from the common stock. Hitherto, the distribution had been made by the apostles, or under their direction. But, finding it difficult thus to superintend the *temporal* concerns of the Church, the apostles relinquished these to officers appointed particularly for this purpose.

10. Notwithstanding the persecuting spirit of the Jewish rulers, none of the followers of Christ had, as yet, been called to suffer death for his name. But near the end of the year 35, Stephen, a man pre-eminent for his piety, was furiously attacked, on an occasion of defending his doctrines, dragged out of the city, and stoned to death.

Stephen, who was thus called to lead in the "noble army of martyrs," was a deacon in the Church at Jerusalem. He was not less distinguished by his eloquence than his piety. His defence, delivered before the Sanhedrin, recorded in the seventh chapter of the Acts of the Apostles, is a practical illustration of the zeal and boldness of the primitive disciples of Christ.

But what avail signs and wonders, the most splendid appeals of eloquence, or the most forcible convictions of truth, among the obdurate and incorrigible? For, notwithstanding the goodness of his cause, the miracles which he had wrought to support it, the lustre with which he now appeared, and the eloquence which flowed in torrents from his lips, "they cried out with a loud voice, and stopped their ears; and ran upon him with one accord, and cast him out of the city, and stoned him to death." (Acts vii. 57—60.) His dying deportment evinced how eminently he was filled with the spirit of his divine Master, and is a pattern to all who are called to suffer in the same righteous cause.



Stoning Stephen.

11. On the death of Stephen, the storm of persecution became so violent, that the disciples, with many members of the Church, fled to other cities of Judea, and also to Samaria; but wherever they went, they spread the knowledge of the Gospel with great success.

The persecution which arose at the death of Stephen continued, it is thought, about four years. Calamitous as it must have then appeared to the infant cause of the Church, it became, under the direction of its Supreme Head, the direct means of promoting its progress. By the dispersion of the disciples, the Gospel was published abroad. The preaching of Philip in the city of Samaria is particularly mentioned; and such was his success, that, shortly afterwards, two of the apostles formed in that place the Second Christian Church in the world.

12. The year 36 was marked by an event most auspicious to the interests of the rising cause. This was the miraculous conversion of Saul, the persecutor, while on a journey to Damascus, to exterminate such of the followers of Christ as had taken refuge in that city.

The first mention made of Saul is at the trial of Stephen, on which occasion, though a young man, he was active in putting him to death. He was a native of Tarsus, the chief city of the province of Cilicia, and had come to Jerusalem to pursue his studies under Gamaliel, a celebrated doctor of the Jewish law.

Saul having enlisted himself against Jesus and his cause, and being of an ardent temperament, sought opportunity to distinguish himself in putting down the advancing interests of the despised Galilean. Having intimation that not a few of the disciples had taken refuge at Damascus, a noted city of Syria, Saul petitioned for a commission from the high priest against them. This being readily granted, he, with several companions, were soon on their journey, breathing out threatenings and slaughter against the Christians. About noon, one day, they arrived in the vicinity of Damascus, when suddenly there appeared to him the *Schekinah*, or *glory of the Lord*, far more bright and dazzling than the sun in his meridian splendor, and a great light from heaven shone around them. Saul was sufficiently versed in Jewish learning to recognise this as the *excellent glory*, and he instantly fell to the earth as one dead. But how inconceivably great must have been his astonishment, to hear himself addressed by name, "Saul, Saul, why persecutest thou me?" And yet, if alarmed at the question, his surprise could not be diminished on asking, "Who art thou Lord?" to be told, in reply, "I am Jesus whom thou persecutest;—it is hard for thee to kick against the pricks." Trembling and astonished, Saul inquired, "Lord, what wilt thou have me to do?" Jesus said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." And Saul arose from the earth, but the splendor of the

vision had overpowered his bodily eyes, so that he was led by the hand into Damascus, where he remained three days without sight or food.



Conversion of Saul.

It is necessary only to add, that in a few days Saul was numbered with the disciples, and began "to preach Christ in the synagogues, that he is the Son of God."

That such a person should become a convert to the faith in the then infant state of the Christian Church, was eminently important for this particular reason, "that all the other apostles were men without education, and absolutely ignorant of letters and philosophy; and yet there were those in the opposition, Jewish doctors and pagan philosophers, men of deep learning, whom it was essential to combat. Hence the importance of such an auxiliary as Saul, who, to great boldness of character, united an amazing force of genius, and the most thorough knowledge of the times."\*

13. The conversion of Saul, who, from this time, appears to have been called Paul,—the latter being his Roman name, the former his Grecian,—being thus accomplished, he preached for a short season in the city of Damascus, whence he went into Arabia; where, having abode nearly three years, he returned, about A. D. 40, to Damascus.

Concerning the manner in which Paul was employed, during his residence in Arabia, the inspired historian is silent. It is a reasonable conjecture, however, that he preached the Gospel in that country. His temporary absence from Judea, while the storm of persecution was raging, seemed a measure of prudence, since he had become particularly obnoxious to his unbelieving countrymen, by espousing the cause which they so much despised.

14. During the absence of Paul, Tiberus, the Roman emperor, was strangled, or poisoned, and was succeeded by Caius Caligula, whose character and conduct, at length, proved to be more odious and atrocious, than had been those of his predecessor.

A brief notice of the above emperors may not be inappropriate in this place, as it will serve to shew something of the amazing corruption of the great in those times; and against what Christianity had to contend, from men "in high places," whenever they so far noticed it as to bring their opposition to bear against it.

For a few of the early years of his reign, Tiberus put on the appearance of justice and moderation. But at length he abandoned himself to the perpetration of all manner of crimes. He spent whole nights in eating and drinking, and he appointed two of his table companions to the first posts of the empire, for no other merit, than that of having set up with him two days and two nights, without interruption. His

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\*Lord Littleton's Observations on the Conversion and Apostleship of Paul.



libidinous indulgences were still more detestable; and the most eminent women of Rome were obliged to sacrifice to him their virtue and honor. His jealousy, which fastened on persons of the highest distinction, induced him to condemn them to death, on the slightest pretences. Frequently, the whole city of Rome was filled with slaughter and mourning. The place of execution was a horrible scene; dead bodies putrefying lay heaped on each other, while even the friends of the wretched convicts were denied the satisfaction of weeping.

Caligula was a greater monster, if possible, than Tiberius. He cast great numbers of old and infirm men to wild beasts, in order to free the state from such unserviceable citizens. He frequently had men *racked* before him, while he sat at table, ironically pitying their misfortunes and blaming their executioner. And, as the height of insane cruelty, he once expressed a wish "that all the Roman people had but one neck, that he might dispatch them at a single blow." He claimed divine honor, and caused temples to be built, and sacrifices to be offered to himself as a god. He caused the heads of the statues of Jupiter and some other gods to be struck off, and his own to be put in their places.\*

15. On the return of Paul from Arabia to Damascus, the persecution, not yet having entirely ceased, the Jews took counsel to kill him, and with difficulty did he escape. Repairing to Jerusalem, he attempted to join himself to the disciples; but they, doubting the sincerity of his professions, refused to receive him, until Barnabas assured them of his conversion, when he was welcomed with great cordiality.

16. About the time of the death of Caligula, A. D. 41, and the accession of his successor Claudius, the persecution of the Christians, in a considerable degree, abated. "Then," according to the sacred historian, "the Churches had rest throughout all Judea, Galilee, and Samaria, and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were edified and multiplied."

It has been usual with commentators to attribute the cessation of persecution, at this time, to the conversion of Paul; but a more probable cause lies in the well established fact, that, at this time, the Jews were too much engaged with their own troubles, to attend to the "heresy of Christianity." Caligula, towards the close of his life, had issued an order to Petronius, the governor of Judea, to set up his statue in the temple at Jerusalem. This order came upon the Jews like a clap of thunder. Petronius, accordingly, marched the army under his care towards Jerusalem, upon which an immense multitude of Jews, men, women, and children, went forth to meet Petronius, to avert, if possible, this designed insult and calamity. Petronius humanely granted their request, and deferred executing his commission; and accordingly wrote to the emperor, urging the importance, and even necessity, of deferring the matter, for fear of the scarcity that might ensue. Thus the Jews were so employed in warding off this terrible blow from themselves and their temples, which was their glory and confidence, that they had little leisure and inclination to pursue and persecute the Christians. Caligula died soon after, upon which the Churches had indeed rest from their troubles; and doubtless many, who had been driven from their families and houses, returned again to Jerusalem.

17. The Church at Jerusalem had now been planted nearly eight years, during which time the preaching of the Gospel had been restricted to Jews. But now Peter was instructed by a vision, that the Gentiles also were to enjoy this privilege, and was directed to open the way for this change, by going to Cæsarea, and preaching the Gospel to a Gentile by the name of Cornelius.

That the privileges of the Gospel should be extended to the *Gentiles*, seems scarcely, if at all, to have entered the minds, even of the apostles themselves. The Jewish

converts, as a body, still retained many of their former prejudices, which could only be removed by a divine interposition. On the return of Peter to Jerusalem, he was censured by some for having preached to a Gentile. But he so explained his conduct in going to Cornelius, informing them of what God had wrought in the family of this man by his preaching, as to silence their scruples; for "they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."

18. The way being thus prepared to preach the Gospel to the Gentiles, Paul, who had received a commission to execute his ministry among them, repaired to Antioch, the metropolis of Syria, A. D. 43, where was soon after gathered the *First Gentile Church*, and where the followers of Christ first received the appropriate name of *Christians*.

19. Although the persecution which had existed in the time of Caligula had generally ceased, there were some exceptions. For about this time Herod Agrippa, king of Judea, to please the Jews, put the apostle James, the son of Zebedee, to death; and would have followed his death by the martyrdom of Peter, had he not been miraculously delivered from his hand.

This Herod Agrippa was the grandson of Herod the Great, (mentioned Matthew xi.) and nephew to Herod the tetrarch, who put to death John the Baptist. Herod Agrippa had incurred the displeasure of Tiberius, by whose order he was put in chains and thrown into prison. The displeasure of Tiberius arose from a speech of Herod, which he made to Caius Caligula, one day, as they were riding in a chariot together, viz.; "that he wished to God that Tiberius were gone, and that Caius were emperor in his stead." Euthychus, who drove the chariot, overheard the words, but concealed his knowledge of them at the moment. Sometime after, however, being accused by Herod, his master, of theft, he informed Tiberius of what Herod had said, upon which the latter was arrested and confined for life.

On the death of Tiberius, Caligula not only liberated his old friend, but invited him to his palace, put a crown upon his head, and constituted him king of the tetrarchy of Philip, and bestowed on him a chain of gold, of the same weight as the iron one which he had worn during his imprisonment.

Such were the circumstances, which elevated to the throne the man who murdered James, and whose efforts to bring to a similar fate the apostle Peter, are recorded in the 12th chapter of the Acts of the Apostles.

Herod did not long survive this impious attempt to kill an apostle of Christ. On an occasion of receiving the submission of the cities of Tyre and Sidon, which had incurred his displeasure, he appeared in the theatre for that purpose, arrayed in the most gorgeous apparel. To the ambassadors he made an oration, at the close of which the multitude resounded from every quarter, "It is the voice of a god, and not of a man." This filled his foolish heart with pride, and led him to arrogate that glory to himself which belonged to God. Immediately the angel of the Lord smote him with an irresistible, though invisible stroke. In the midst of receiving these idolatrous acclamations he was seized with excruciating pains: "worms bred in his putrefied flesh, and devoured him alive." After suffering tortures the most tormenting for five days, he died, an awful instance of pride and impiety.

20. About the year 44, a season of great scarcity prevailed in Judea, which seriously affected the Christian converts in that country. This event having been foretold to the Gentile converts at Antioch, by some one divinely inspired, (Acts xi. 28,) they sent relief to their brethren by the hands of Barnabas and Paul, who, when they had accomplished the object of their mission, returned to Antioch.

This famine is noticed by Josephus, Eusebius, and others. Its occurrence presented an opportunity to the believing Gentiles to give to the Church at Jerusalem a token

of their fervent love and affection, eminently calculated to remove from the minds of the Jews any remains of jealousy, which might still exist, about the admission of the Gentiles into the kingdom of Christ. The religion of Jesus produces kindness and charity between its converts, how widely soever they may be separated in name or nation. The above instance presents a happy illustration of the spirit which prevailed among the primitive converts of the Gospel.

21. The following year, 45, Paul, in connection with Barnabas, both of whom were now solemnly *recognised* as apostles, by fasting and prayer, accompanied by the imposition of hands, (Acts xiii.) commenced his *first apostolic journey*; and after visiting Cyprus and the provinces of Pamphylia, Pisidia, and Lycaonia, he returned to Antioch.

On leaving Antioch, Paul first came to Seleucia, fifteen miles below the former place, whence he sailed to Cyprus, a large island of the Mediterranean, about one hundred miles from the coast of Syria. Having landed at Salamis, he proceeded to Paphos, in the western extremity of the island, where he was instrumental of converting Sergius Paulus, the Roman proconsul, and where he struck Elymas, a sorcerer, blind, for attempting to turn the proconsul away from the faith.

Leaving Paphos, he next sailed to Perga, a town in Pamphylia, not far from the coast of Asia Minor, whence he passed to Antioch in Pisidia. To the Gentiles in this place, the apostles preached with success; but the unbelieving Jews exciting a persecution against them, they shook the dust from their feet, as a testimony against them, and came to Iconium.

Iconium was then the chief city of Lycaonia, and even to this day is a considerable town, under the name of Cogni, situated at the foot of Mount Taurus. Here, (Acts xiv.) a great multitude both of Jews and Gentiles believed the testimony of the apostles. But a division arising in the city, which was likely to result in an assault upon them, they prudently retired to Lystra and Derbe.

These were both cities of Lycaonia, and in both, the apostles preached the Gospel. In the former place, Paul, having restored a cripple to the perfect use of his limbs, the inhabitants, in a moment of surprise and ecstasy, declared the apostles to be gods; and were scarcely prevented from doing them divine homage. Here, also, a young man, by the name of Timothy, was converted, who afterwards became a minister, and to whom Paul addressed two of his epistles. While the apostles remained here, the adversaries who had persecuted them at Iconium, made their appearance, and seizing Paul, drew him out of the city and stoned him, leaving him, as they thought, dead.

They had not, however, accomplished their purpose; for while his friends stood round him, he rose up, and walked into the city, whence, the next day, he and Barnabas departed to Derbe. Having here, also, successfully proclaimed the name of Jesus, they returned to Lystra, Iconium, and Antioch, establishing the converts which they had made to the faith. Upon this second visit, they also ordained ministers in every Church. Hence they passed through Pisidia and came to Pamphylia, preaching the word in Perga, and passing through Attalia, sailed for Antioch, whence they had set out.

22. While Paul and Barnabas were tarrying at Antioch, some Jewish Christians coming thither, taught, that circumcision and obedience to the laws of Moses were essential to salvation. A controversy on this subject, at length, arising in the Church, Paul and Barnabas were dispatched to Jerusalem, (Acts xv.) to refer the points in dispute to the decision of the apostles and elders. Accordingly, a council of the Church was at this time held, (A. D. 49,) by which it was unanimously decided, that neither circumcision, nor the observance of the law of Moses, could be of any avail in respect to salvation, but only the atonement of Christ. With this decision, the apostles returned to Antioch, and were happy in healing a division, which was likely to endanger the peace of the Church.



23. The above controversy having been thus amicably settled, Paul commenced his *second journey*, A. D. 50. In this journey, he went through Syria, Cilicia, Derbe, and Lystra; through Phrygia, Galatia, Mysia, and Troas. Thence sailing to Samothracia, he passed Neapolis, Philippi, Amphipolis, Thessalonica, and Berea, to Athens. Thence, the following year, to Corinth, A. D. 51, where he resided a year and a half. From Corinth, he departed to Cenchrea; whence, embarking for Syria, he touched at Ephesus and landed at Cæsarea. Thence, he went to Jerusalem for the fourth time since his conversion, and again returned to Antioch.

In this journey, Paul, having differed in opinion from Barnabas, as to the expediency of taking Mark as an assistant, separated from the former, and was accompanied only by Silas. On his arrival at Lystra, (Acts xvi.) finding Timothy, his former convert, commended for his gifts and zeal, he chose him as an associate in the work of the ministry, to which office he was now solemnly separated.

The apostle's stay at Phrygia and Galatia was short. Passing Mysia, he next came to Troas, where he was joined by Luke, the writer of the Acts of the Apostles. At Troas, Paul had a vision in the night. There stood beside him a man of Macedonia, and besought him, saying, "Come over into Macedonia and help us." Interpreting this as a divine call to preach the Gospel in Greece, he loosed from Troas, with his companions, and sailed for Samothracia, an island in those seas; passing which, however, he came to Neapolis, a sea-port of Macedonia, and immediately proceeded to Philippi.

Philippi was the chief city of that part of Macedonia. Few Jews, it appears, were resident here, since we find no mention made of any synagogue in the city. Here Paul was instrumental in converting Lydia and her household, and in ejecting an evil spirit, which had taken possession of a damsel, who was employed by certain persons as a fortune-teller for the sake of gain. For this act, Paul and Silas, besides being treated with other marks of severity, were cast into prison, and secured in the stocks. (Acts xvi. 23.)

The consolations of the Gospel were not wanting to the apostles in this season of distress. They could pray, and even sing, in their dungeon, and that, too, at the hour of midnight. Nor were their prayers unanswered; for while they were in the midst of their devotions, God caused an earthquake to occur, by which their fetters fell from their feet, and their prison doors were opened.

To add to their joy, the hard-hearted jailer fell before them convicted, humbled, and repentant; and, to complete their triumph, the apostles received an apology from the magistrates in the morning, accompanied, however, by a request that they would depart out of the place. It may be added that the seed sown by the apostles in this city afterwards sprang up, and a Church was gathered, which was highly distinguished for its order, peace, and affection.

Leaving Philippi, as requested, the apostle proceeded through Amphipolis and Apollonia, to Thessalonica. (Acts xvii. 1.) This was now the metropolis of all the countries comprehended in the Roman province of Macedonia. It was the residence both of the proconsul and quæstor, so that, being the seat of government, it was constantly filled with strangers. The success of the apostles among the Thessalonians may be gathered from his first epistle, which he wrote not long after to this Church, in which he reflects, with the highest emotions of joy, upon the cordiality with which the Gospel had been received by them.

Paul and Silas, great as had been their success, were at length driven from Thessalonica, in consequence of a persecution, raised by the envious and unbelieving Jews; upon which they came to Berea.

To the honor of the Bereans, it is recorded, that they received the doctrines of the Gospel with the utmost readiness of mind, and daily searched the Scriptures, whether the things declared by the apostles were so, or not. Intimation having reached Thessalonica, that Paul was preaching with great success at Berea, his enemies there followed him to Berea, from which he now departed to Athens. (Acts xvii. 5.)

Although the political splendor of Athens, when Paul visited it, had passed its zenith,

it was still as famous for learning as it had ever been. It was full of philosophers, rhetoricians, orators, painters, poets, and statuaries; it was full of temples, and altars, and statues, and historical monuments. But, with all the advantages arising from a refined taste and a highly cultivated literature, the Athenians were, in a spiritual view, in a condition the most deplorable, since they were ignorant of the true God.



Paul preaching at Athens.

Early discovering their ignorance as to this cardinal doctrine, the apostle aimed to enlighten their minds on the subject. But no sooner did he attempt to direct them to the Creator of all things, than he was brought before the court of Areopagus, on a charge of being a setter forth of strange gods. His defence, though an admirable specimen of reasoning, (Acts xvii.) failed to convince the proud philosophers of Athens. Dionysius, however, one of the Areopagite judges, and Damaris, a woman of some note, became his converts. These, with a few others, consorted with Paul during his stay, and were the beginning of a Church in that city, which, at a later period, became numerous and respectable.

From Athens, the apostle proceeded to Corinth. This city was situated on a narrow neck of land, which joined the Peloponnesus to Greece; in consequence of which, it commanded the commerce of both Asia and Europe. It was nearly as famous for learning and the arts as Athens itself. In luxury and profligacy, it even exceeded.

The success of the apostle at Corinth was so small, that he was about to take a speedy departure from it; but in a vision he was directed to prolong his stay. Thus encouraged, he continued there a year and six months, during which, he gathered a numerous Church, enriched with a plenitude of spiritual gifts. While here, he wrote his First Epistle to the Thessalonians, which is generally thought to have been the first written of all his fourteen Epistles. By some, however, it is thought that he had previously written his Epistle to the Galatians, and that he did it at Antioch, before he left that city to take his present journey into Greece.

During the period the apostle continued at Corinth, it seems probable that he made an excursion from that city into Achaia. While in this latter region, his enemies forming a conspiracy, seized him, and dragged him before Gallio, the deputy of Achaia. The deputy, however, had no disposition to listen to the charge, and therefore drove his accusers from the judgment-seat. (Acts xviii. 12.)

Returning to Corinth, he continued there sometime longer; but, at length, sailed for the port of Cenchrea, whence the vessel proceeded to Ephesus. Quitting this city, with a promise to return to them when the Lord should permit him, he landed at Cæsarea; whence he proceeded to Jerusalem to perform a vow, after the form of a Nazarite, (Intro. Sec. 11.) which he had made at Cenchrea; which, having accomplished, he once more came to Antioch.

24. During the year 51, while Paul was on his second journey, the emperor Claudius was poisoned by his wife, for the purpose of placing Nero, her son by a former husband, on the throne.

The education of Nero had been committed to Seneca, the philosopher ; and at the commencement of his reign, he acted in some respects not unworthily of the wise maxims which he had received from his preceptor. But his natural depravity and ferocity soon broke forth, and he surpassed all his predecessors in every species of profligacy. During a part of his reign, Christians suffered a most dreadful persecution, as will be seen in a future page.

25. Having spent a short season with his friends at Antioch, Paul again took leave of them, A. D. 53, and commenced his *third journey*, (Acts xviii. 25,) in which he visited Galatia, Phrygia, and Ephesus, at which last place, having resided for three years, (till 56,) he proceeded thence by Troas to Macedonia. In the year 57, he journeyed through Greece to Corinth, and returned through Macedonia, Philippi, Troas, and Assos. Thence sailing by Mitylene, Chios, and Samos, he touched at Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, and Ptolemais, and landing at Cæsarea, proceeded to Jerusalem for the fifth time since his conversion, A. D. 58.

Little is recorded of the apostle during his journey through Galatia and Phrygia, until he came to Ephesus. This was at that time the metropolis of the province of Asia, and an exceedingly populous city. It was famous for an immense temple dedicated to the goddess Diana.

This edifice was four hundred and twenty-five feet long ; two hundred and twenty broad ; supported by one hundred and twenty-seven stately pillars, each of which was sixty feet high, the work of a king who erected them as a token of his piety and magnificence. The entire structure was two hundred and twenty years in building, and was ranked among the seven wonders of the world. It had been twice destroyed by fire previously to its present enlarged and improved state ; the first time, on the day that Socrates was poisoned, and the second time, on the night in which Alexander the Great was born. In this latter instance, it was set on fire by one Erostratus, who, being condemned to death for the crime, confessed that he had destroyed this exquisite structure, solely "that he might be remembered in future ages."

The temple was, however, again rebuilt and most magnificently adorned by the Ephesians. When Paul visited the city, it was in all its glory ; and was the resort of multitudes, some of whom came to worship the goddess, and others to learn the arts of sorcery and magic, and for other purposes.

It should be added concerning Ephesus, that, at this time, Satan seems to have erected in that city his very throne of idolatry, superstition, and magic ; and to have reigned over the minds of his deluded subjects with uncontrolled sway. Happy was it that the apostle now visited the place, to invade this empire of darkness, and to storm the strong holds of wickedness it contained. Here, for the space of three years, the apostle continued to labor with his characteristic zeal and fidelity. Signal success attended his preaching ; for "God wrought special miracles by his hands," and "fear fell on them, and the name of the Lord Jesus was magnified." Such was the power of divine truth upon many who had been engaged in the devices of exorcism, conjuration, and magic, that they brought their books, in which were prescribed the various forms of incantation, and in the presence of the people committed them to the flames. The estimated value of the books consumed, was fifty thousand pieces of silver, exceeding three hundred and thirty thousand dollars.

Notwithstanding the success of Paul's ministry in Ephesus, he found many powerful adversaries in that city. Many of the inhabitants derived considerable wealth by manufacturing miniature representations of the temple of Diana, and of the image of that goddess, which was said to have fallen down from Jupiter. To these the apostle was particularly obnoxious ; and fearing lest his preaching would ruin their trade, they made an assault upon his companions, whom they would probably have murdered, had not the authorities rescued them from their hands.

Having been thus signally blessed in his labors, not only in respect to collecting a Church and ordaining its proper officers in Ephesus, but in communicating the Gospel to many parts of Asia by means of strangers, who, while visiting the city, had been



converted by his ministry, Paul departed; and, after spending three months in Greece, he rapidly journeyed towards Jerusalem by the route already mentioned, where he arrived, A. D. 58. (Acts xxi. 15.)

26. Soon after the arrival of the apostle at Jerusalem, his life was greatly endangered by a party of Jews, who found him in the temple with several Greeks, purifying themselves according to the Jewish law. He was, however, rescued at this time, and from a further plot against him, by Lysias, the commander of the Roman garrison; who, at length, for the safety of the apostle, found it necessary to send him to Felix, at that time governor of Cæsarea.

The hatred of the Jews to Paul arose from his having taught the Gentiles, in the countries in which he had preached, that it was not necessary for them to practise circumcision, nor to observe the Jewish customs. The apostle had indeed thus instructed the Gentiles, although he permitted the Jews to follow their own inclination on this subject, and did himself, *from respect to their prejudices*, conform to the Mosaic rites. The Jews, however, were not contented, so long as Paul did not teach the Gentiles, that these rites were *essential to salvation*.

To prove to the Jews his willingness to respect their prejudices, he went into the temple with several *Greeks*, to purify himself with them, according to the law. The presence of Greeks in the temple, being Gentiles, was supposed by the Jews to pollute it; hence, they came upon Paul, who would probably have fallen a victim to their blind zeal, had not Lysias interposed, and taken him into his own custody.

On the succeeding day, the apostle was brought before the Jewish Sanhedrin, with a view of having his conduct investigated by that great national council. (Acts. xxii. 30.) But a contention arising among its members, who were partly Pharisees, and partly Sadducees, Lysias deemed it prudent to withdraw Paul, and bring him into the castle.

The life of Paul, however, was now in still greater danger, by reason of a conspiracy formed by a company of forty Jews, who had bound themselves by an oath, not to eat or drink, till they had killed him. The plot, however, coming to the knowledge of Lysias, he sent Paul to Felix at Cæsarea, under an escort of two hundred soldiers, as many spearmen, and seventy horsemen, with a letter explanatory of the whole affair.

27. Felix thus having jurisdiction of the case, gave it a partial hearing, but dismissed it with a promise of a further investigation at another time. (Acts xxiv.) Being succeeded, however, in the government by Porcius Festus, Paul, who had been retained a prisoner, was at length summoned to trial by the governor; but waiting for a decision, he took advantage of his privilege as a Roman citizen, and appealed to Cæsar's judgment-seat. (Acts xxvi.)

During Paul's detention at Cæsarea, Felix and his pretended wife Drusilla, having a curiosity to hear him on the subject of his religion, called him before them. The topics upon which the apostle insisted, were admirably adapted to the case of his distinguished auditors, living as they did in an adulterous connection. So exact was the portrait which Paul drew of the governor, and so faithful was conscience to apply the apostle's discourse, that Felix trembled. He dismissed the apostle, saying to him, "Go thy way for this time, when I have a convenient season I will call for thee." The governor did indeed again send for him, and communed with him often, but it was under a hope of obtaining from his prisoner a sum of *money* to purchase his release.

Not less bold and interesting was the apostle, on a subsequent occasion of addressing Festus and Agrippa. In this latter instance, he gave a succinct account of his birth, education, and miraculous conversion. Kindling, as he proceeded, into an ardor for which the apostle was peculiar, Festus, in the midst of his defence, interrupted him and pronounced him, "mad." Courteously denying the charge, the apostle appealed to Agrippa for the truth of what he spake. This appeal forced from the king an acknowledgment, that *he* was almost persuaded to become a Christian. Happy for him, had his persuasion, at this time, been complete.

28. Paul, having appealed to Cæsar, was accordingly sent to Rome, under the charge of one Julius, a centurion. (Acts xxvii.) Leaving Cæsarea, A. D. 60, they touched at Sidon, sailed north of Cyprus and touched at Myra, thence by Cnidus and Salmone, to Fair Havens. The ship was driven by Claudia, and wrecked near Melita, now Malta, where they wintered. (Acts xxviii.) Thence, A. D. 61, they sailed to Syracuse, Rhegium, and Puteoli, whence, proceeding by land to Appii Forum and the Three Taverns, they came to Rome.

The voyage of Paul to Rome was attended by various trials and dangers. Having touched at Sidon and Myra, after leaving Cæsarea, with much difficulty they reached Fair Havens, a port in the island of Crete, now Candia. Hence embarking contrary to the advice of Paul, the vessel was shortly after overtaken by a violent storm, by which, fourteen days after, they were wrecked on the island of Melita; but the whole crew, consisting of two hundred and seventy-six souls, by the special care of Providence, was ultimately brought safe to land.



Shipwreck of Paul.

On this island Paul and his companions continued three months, being treated with much kindness by the inhabitants, though called barbarians. Here Paul wrought several miracles.

Sailing from Melita, the apostle proceeded to Syracuse, in Sicily; thence to Rhegium, and next to Puteoli, near to the city of Naples. From the latter place to Rome, his journey was about one hundred miles by land. At Appii Forum, and the Three Taverns, the former of which was distant from Rome fifty, and the latter thirty miles, several disciples came to meet him. The sight of these seemed to refresh his spirit, and, taking courage, he at length reached the imperial city, A. D. 61, in the seventh year of the emperor Nero.

29. At Rome Paul was held a prisoner for two years, but he was permitted to live in his own hired house, attended by a soldier, who guarded him by means of a long chain fastened to his right, and to the soldier's left arm. Although we have no authentic particulars of his trial and release, it seems probable that he was set at liberty, at the expiration of the above mentioned period.

During the two years of his imprisonment, the apostle wrote his Epistle to the Ephesians, to the Colossians, to the Philippians, and the short letter to Philemon; and it is thought that, soon after his release, he composed his Epistle to the Hebrews. At Rome he was attended by several disciples, among whom were Tychicus, Onesimus, Mark, Demas, Aristarchus, Luke, and others.

30. The remaining history of the apostle is, in a measure, uncertain. From intimations in his epistles it seems probable, that after

his release, A. D. 63, he visited Crete, Colosse, and Ephesus, whence he went into Macedonia, calling at Troas. In Macedonia, he visited the Church at Philippi, from which he proceeded to Nicopolis, a city of Epirus, where he spent the winter. From this place it is conjectured he visited Miletus in Crete, taking Corinth in his way. Thence he proceeded to Rome, about A. D. 65, where he suffered martyrdom.

31. Before the arrival of Paul at Rome, *the first of the ten persecutions* against the Christians had been commenced by Nero, A. D. 64, upon pretence, that they had set fire to the city, by which a great part of it was laid in ashes—a crime chargeable upon the *emperor himself*.

Nero caused the city to be set on fire, that it might exhibit the representation of the burning of Troy. While the city was in flames, he went up into the tower of Mæcenas, played upon his harp, and declared, "that he wished the ruin of all things before his death." Among the noble buildings burned was the circus, or a place appropriated to horseraces. It was half a mile in length, of an oval form, with rows of seats rising above each other, and capable of receiving, with ease, upwards of one hundred thousand spectators. The conflagration lasted nine days. To avert from himself the public odium of this crime, he charged it upon the Christians, whom he now indiscriminately put to death by various means of exquisite cruelty.

Some were covered with the skins of wild beasts, and torn by dogs; others were crucified; and others still, being covered with wax and other combustibles, with a sharp stake put under their chins to make them continue upright the longer, were set on fire, that they might give light in the night to the spectators. Nero offered his gardens for the spectacle, which was accompanied by a horserace, at which the emperor was present in the attire of a charioteer.

Many thousands are supposed thus to have perished in Rome. Nor was the persecution confined to the city, but is supposed to have spread through the empire, and to have extended into Spain.

Among the victims of Nero's cruelty was Paul, and probably Peter. The last view which we have of this latter apostle in the Scriptures, presents him at Antioch, about A. D. 50. After this, he preached the Gospel in Pontus, Galatia, Cappadocia, Asia, and Bythinia. It is supposed that he came to Rome about the year 63. Thence, a little before his martyrdom, he wrote his two epistles. Tradition records that he suffered at the same time with Paul, and was crucified with his head downward, a kind of death which he himself desired, most probably from an unfeigned humility, that he might not die in the same manner as his Lord had done.



Crucifixion of Peter.

Concerning the labors of the other apostles, and of others who were engaged in spreading the Gospel in these primitive times, scarcely any thing is recorded, upon



which with safety we may depend. It cannot be supposed, however, that they remained silent and inactive; nor that they did not meet with a share of that success, which attended their colleagues.

The apostles and evangelists, as we learn from the Scriptures and historical fragments, were early spread abroad among the distant nations; and even before the destruction of Jerusalem, the Gospel had been preached to multitudes in several parts of the known world. Within thirty years from the death of Christ, says Dr. Paley, the institution had spread itself through Judea, Galilee, and Samaria, almost all the numerous districts of the Lesser Asia, through Greece and the islands of the Ægean Sea, the sea-coast of Africa, and had extended itself to Rome, and into Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Lydda, Saron, the number of converts are spoken of as numerous. Converts are also mentioned at Tyre, Cæsarea, Troas, Athens, Philippi, Lystra, Damascus. The First Epistle of Peter accosts the Christians dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia. In still more distant fields the other apostles labored: and though we have no certain accounts of their success, it is reasonable to conclude that wherever they erected their standard, multitudes were gathered together, so that almost the whole world was at this early period, in a measure, made acquainted with the knowledge of Christ and him crucified.

32. In the year 68, Nero (who had succeeded the emperor Claudius, A. D. 51,) put an end to his infamous life, upon which the persecution ceased. To Nero succeeded Galba, who, after a reign of seven months, was succeeded by Otho, who enjoyed the imperial crown but three months, being slain by the profligate Vitellius. He, in turn, was assassinated before he had completed the first year of his reign, giving place to Vespasian, a distinguished general, who was declared emperor, by the unanimous consent of the senate and army. During his reign, the destruction of Jerusalem was effected under command of his son Titus, as will be noticed in the following period.

#### DISTINGUISHED CHARACTERS IN PERIOD II.

1—11. The apostles *Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Less, Simon the Canaanite, and Jude.*

12. *Stephen*, a deacon of the Church at Jerusalem, and the first martyr.

13. *Paul*, the great apostle to the Gentiles.

14. *Luke*, a physician, the companion of Paul, and the writer of the third Gospel, and the Acts of the Apostles.

15. *Mark*, an evangelist, the writer of the Gospel which bears his name.

16. *Philip*, a deacon of the Church at Jerusalem, distinguished for converting the eunuch of Candace, queen of Ethiopia.

17. *Barnabas*, an evangelist, the companion and fellow laborer of Paul.

18. *Timothy*, also an evangelist, a disciple of Paul, to whom this apostle addressed two of his epistles.

1. *Peter*, who was chief of the apostles, was the son of John, of the city of Bethsaida in Galilee. He was one of the three apostles who were present at the transfiguration, and it was to him, particularly, that the Savior commended the care of his sheep. When Jesus was betrayed, Peter displayed great courage; but, when he saw that his Master was detained as a malefactor, his courage failed him, and he denied him. But after the ascension of Christ, Peter evinced great boldness in the cause of the Gospel. By his preaching about three thousand souls were converted on a single occasion, and a little after five thousand. (Sec. 4 and 5.) When imprisoned by Herod Agrippa, (Sec. 19,) he was set at liberty by an angel, and sent forth to preach the Gospel out of Judea. Under the persecution of Nero, Peter, who is supposed to have preached the Gospel in Pontus, Galatia, &c., came to Rome, A. D. 63, where, some time after, he was put to death, by being crucified with his head downward. (Sec. 31.)

2. *Andrew*, a fisherman of Galilee, was the brother of Peter. After our blessed Lord had ascended, and the Holy Ghost had descended upon the apostles, he departed, it is said, to preach the Gospel to the Scythians; and on his journey to their country, preached in Cappadocia, Galatia, Bithynia, and along the Euxine Sea, winning many souls notwithstanding the savageness of the people. At Sinope, where he met Peter, the inhabitants of the city, being Jews for the greater part, did what they could to oppose the apostle's doctrine. Afterwards, he travelled through many provinces, till he came to Byzantium, (now Constantinople,) where he founded a Church, and ordained Stachys (whom Paul calls his beloved Stachys) bishop of that city. He then took his journey through Thrace, Macedonia, Thessaly, Achaia, and, as some affirm, Ephesus; and, having planted the Gospel in many places, came to Patræ, a city of Achaia, where he sealed his testimony with his blood. He was fastened upon the cross with ropes, that he might be longer dying, the cross being two beams like the letter X. From this cross, after he was fastened to it, he preached to the people, it is said, for the space of two days; and by his admirable patience converted many to the faith.

3. *James*, called the Great, was the son of Zebedee and brother of John. He was by birth a Galilean, and by occupation a fisherman. With Peter and John, he was a spectator of our Savior's transfiguration upon the mount, and was with him in the garden, at the time of his agony. This apostle preached to his countrymen the Jews. Herod Agrippa, grandson to Herod the Great, caused a great number of Christians to be imprisoned, and amongst the rest this apostle. A short time after, sentence of death was passed upon him, and he was slain with the sword. As for the tyrant, divine justice overtook him; he was eaten of worms until he died. (See Acts xii. 23.)

4. *John* was the brother of James, and pursued the same profession. From his respect and attention to Jesus, he seems to have been his favorite disciple. He preached the Gospel in Asia, and penetrated as far as Parthia. At length, he fixed his residence at Ephesus. During the persecution of Domitian, (Period III. Sec. 3,) he was dragged to Rome, and thrown into a caldron of boiling oil, from which he received no injury. He was afterwards banished to Patmos, which place he wrote his Apocalypse. In the reign of Nerva, he returned to Ephesus, where he wrote his Gospel, A. D. 97 or 98, the design of which was to refute the errors of Cerinthus and Ebion, who maintained that our Savior was a mere man. He wrote, besides, three epistles. He died at Ephesus, in the reign of Trajan, about A. D. 100, having attained to the great age of nearly one hundred years.

5. *Philip* was born at Bethsaida. Our Savior, when in Galilee, called Philip to follow him. Happy in having found the Messiah, Philip sought for Nathaniel, to whom he imparted the glad tidings. And, reader! if you know the truth as it is in Jesus, you should also try to lead your friends to a knowledge of the same. When this apostle came to have his portion set apart, where he should preach the Gospel, part of the Upper Asia, it is said, fell to his lot, and some affirm that he preached in Scythia. Having for many years carried on this great work, he came to Hierapolis, a city in Phrygia, where the people worshipped a serpent by the name of Jupiter Ammon. There, it is related, he preached the Gospel, and many of the idolaters became ashamed of the god they had worshipped, and were converted to the Christian faith. Satan, perceiving his kingdom falling, raised a persecution, and the apostle was carried to prison, scourged, and there hanged by the neck to a pillar.

6. *Bartholomew*.—The ancients suppose that Bartholomew was the same person as Nathaniel, that "Israelite indeed." He preached the Gospel to the Jews and Gentiles, accompanying Philip for the most part; and went, it is said, to hither India, by which some understand Arabia Felix. When Ponteanus, a philosopher, but a Christian, went there many years after, he found Matthew's Gospel written in Hebrew, which was reported to be the Gospel Bartholomew left behind him, when he planted the Gospel there. It has been said, that at Hierapolis, a city in Phrygia, he would probably have suffered with Philip, had not an earthquake overawed his executioners, for he was at the same time bound to a cross; but when they saw that divine vengeance was ready to overtake them, they set him at liberty. From thence he travelled to Lycaonia, and thence departed to Albanopolis, in Armenia the Great, a place much given to idolatrous worship. The governor of the city caused him to be apprehended. His sentence was crucifixion; and when the day of execution came, he went cheerfully to death, exhorting his disciples to keep steadfast in the faith and doctrine that they had received.

which was able to make them wise unto salvation. Several affirm that he was crucified with his head downwards.

7. *Matthew*, called *Levi*, was born at Nazareth. He was a publican, or tax-gatherer. He preached in Judea for several years, and at his departure wrote his Gospel. Some think that he went into Parthia, and having planted Christianity there, then travelled into Asiatic Ethiopia, where, by his preaching and working miracles, he converted many to the Christian faith. Having continued some time with them, it is said that he went into a country of cannibals, constituting Plato, one of his followers, bishop of Myremena. We find, in an ancient author, that he suffered martyrdom at Naddabar, a city of Ethiopia.

8. *Thomas*.—This apostle had two names, Thomas and Didymus. The province assigned him, Origen informs us, was Parthia; and Sophronius says, that he preached the Gospel to the Persians, Medes, Carmanians, Hyrcanians, Bactrians, and other people. It is recorded by an ancient writer, (but it does not seem at all probable,) that in Persia he met the three wise men who came to present their offerings to our Savior at his birth; and that after he had baptized them, he took them with him as his fellow-laborers in the Gospel. He probably then went to Asiatic Ethiopia, and at last to the East Indies, and preached the Gospel so far as Pabrobane, (either Ceylon or Sumatra.) The tradition of the natives is, that Thomas came first to Socotra, an island in the Arabian Sea, and thence departed to Cranganor, and, having planted the Gospel there, went to the kingdom of Coromandere, preaching in many towns and villages, and at last came to Meliapour, the chief city. There, after having converted many to the faith, he was about to found a Church for worship; but being forbidden by Sagamo, a prince of that country, it ceased for some time; afterwards, the apostle having converted the prince and a great part of his nobility, it was built. This so enraged the Brahmans, that they sought to destroy the apostle; and one day, when he was preaching in a solitary place, one of them stabbed him with a spear.

9. *James the Less* was the brother of Simon and Jude, and on account of the great virtues of his character, received the surname of *Just*. He was first appointed the bishop of Jerusalem, and, for his firmness, he was called by Paul one of the pillars of the Church. He was put to death by a blow of a fuller's club, under Annanias the high priest, A. D. 62. His epistle to the dispersed Hebrew converts are preserved among the canonical books of the New Testament.

10. *Simon*, according to some, preached the Gospel in Egypt, Lydia, and Mauritania, and at last suffered martyrdom in Persia.

11. *Jude*, who was the author of an epistle, is sometimes called Thaddeus, Lebbeus, or the Zealous. He is said to have preached the Gospel in Lydia, Mesopotamia, Syria, Idumea, and Arabia, and suffered martyrdom at Berytus, about A. D. 80.

12. *Stephen*. See Sec. 10.

13. *Paul*. See Sec. 12, and onwards.

14. *Luke* was a physician of Antioch, and was converted by Paul, of whom he afterwards became the faithful associate. Besides his Gospel, which he composed in very pure language, he wrote the Acts of the Apostles. He lived, according to Jerome, to his 83d year.

15. *Mark* was the disciple of Peter, by whose directions he is supposed to have written his Gospel, for the use of the Roman Christians, A. D. 72. Some imagine that he is the person to whose mother's house Peter, when released from prison by an angel, went. The foundation of the Church of Alexandria is attributed to him.

16. *Philip*.—Of this evangelist, little more is recorded, than what has been related above.

17. *Barnabas* was a Levite, born at Cyprus. On his conversion, he sold his estate, and delivered his money to the apostles, and was afterwards sent to Antioch to confirm the disciples. He preached the Gospel in company with Paul, and afterwards passed with Mark into Cyprus, where he was stoned to death by the Jews.

18. *Timothy*, who was the disciple of Paul, was a native of Lystra, in Laconia, and the son of a pagan by a Jewish woman. He afterwards labored with Paul in the propagation of the Christian faith, and was made by him first bishop of Ephesus. It is supposed that he was stoned to death, A. D. 97, for opposing the celebration of an impious festival in honor of Diana.





Tortures of the Primitive Christians.

### PERIOD III.

THE PERIOD OF PERSECUTION EXTENDS FROM THE DESTRUCTION OF JERUSALEM, A. D. 70, TO THE REIGN OF CONSTANTINE, A. D. 306.

1. The accession of Vespasian to the imperial dignity, A. D. 70, was an event singularly auspicious to the Roman empire, as it was connected with the restoration of peace and tranquillity to its distracted millions; and equally joyful to the Church, as, during his reign, she enjoyed a respite from the calamities of persecution.

2. The event which most signalized the reign of Vespasian, was the utter destruction of the city of Jerusalem by his son Titus, A. D. 70, according to the predictions of Christ, (Matt. xxiii.); in consequence of which, the Jewish Church and state were dissolved. Before this event, it is worthy of special notice, the followers of Christ had left the city, having been previously warned of its approach; nor is it recorded, that a single Christian suffered during this revolution.

As the destruction of Jerusalem contributed in various ways to the success of the Gospel, we shall here give a brief account of the causes which preceded, and of the circumstances which attended, this revolution, the most awful in all the religious dispensations of God.

From the time of Herod Agrippa, whose death has already been noticed, (Period II. Sec. 19,) Judea had been the theatre of many cruelties, rapines, and oppressions, arising from contentions between the Jewish priests, the robberies of numerous bands of banditti, which infested the country; but, more than all, from the rapacious and flagitious conduct of the Roman governors.

The last of these governors, was Gessius Florus, whom Josephus represents as a mon-

ster in wickedness and cruelty, and whom the Jews regarded rather as a bloody executioner, sent to torture, than, as a magistrate, to govern them.

During the government of Felix, his predecessor, a dispute arising between the Jews and Syrians, about the city of Cæsarea, their respective claims were referred to the Emperor Nero, at Rome. The decision being in favor of the Syrians, the Jews immediately took arms to avenge their cause. Florus, regarding the growing insurrection with inhuman pleasure, took only inefficient measures to quell it.

In this state of things, Nero gave orders to Vespasian to march into Judea with a powerful army. Accordingly, accompanied by his son Titus, at the head of sixty thousand well disciplined troops, he passed into Galilee, the conquest of which country was not long after achieved.

While Vespasian was thus spreading the victories of the Roman arms, and was preparing more effectually to curb the still unbroken spirit of the Jews, intelligence arrived successively of the deaths of Nero, Galba, Otho, and Vitellius, and of his own election to the throne. Departing, therefore, for Rome, he left the best of his troops with his son, ordering him to besiege Jerusalem, and utterly to destroy it.

Titus lost no time in carrying into effect his father's injunctions; and accordingly, putting his army in motion, he advanced upon the city. Jerusalem was strongly fortified, both by nature and art. Three walls surrounded it, which were considered impregnable; besides which, it had numerous towers surmounting these walls, lofty, firm, and strong. The circumference of the city was nearly four English miles.

Desirous of saving the city, Titus repeatedly sent offers of peace to the inhabitants; but they were indignantly rejected. At length, finding all efforts at treaty ineffectual, he entered upon the siege, determined not to leave it, till he had razed the city to its foundation.

The internal state of the city soon became horrible. The inhabitants being divided in their counsels, fought with one another, and the streets were often deluged with blood, shed by the hands of kindred. In the mean time, famine spread its horrors abroad, and pestilence its ravages. Thousands died daily, and were carried out of the gates, to be buried at the public expense; until, being unable to hurry to the grave the wretched victims, so fast as they fell, they filled whole houses with them, and shut them up.

During the prevalence of the famine, the house of a certain lady, by the name of Miriam, was repeatedly plundered of such provisions as she had been able to procure. So extreme did her suffering become, that she entreated, and sometimes attempted to provoke such as plundered her, to put an end to her miserable existence. At length, frantic with fury and despair, she snatched her infant from her bosom, cut its throat, and boiled it; and having satiated her present hunger, concealed the rest. The smell of it soon drew the voracious human tigers to her house; they threatened her with the most excruciating tortures, if she did not discover her provisions to them. Thus being compelled, she set before them the relics of her mangled babe. At the sight of this horrid spectacle, inhuman as they were, they stood aghast, petrified with horror, and, at length, rushed precipitately from the house.

When the report of this spread through the city, the horror and consternation were as universal as they were inexpressible. The people now, for the first time, began to think themselves forsaken of God. In the mind of Titus, the recital awakened the deepest horror and indignation. "Soon," said he, "shall the sun never more dart his beams on a city, where mothers feed on the flesh of their children; and where fathers, no less guilty than themselves, choose to drive them to such extremities, rather than lay down their arms."

Under this determination, the Roman general now pushed the siege with still greater vigor, aiming particularly, in the first place, to obtain possession of the temple. The preservation of this noble edifice was strongly desired by him; but one of the Roman soldiers, being exasperated by the Jews, or, as Josephus thinks, *pushed on by the hand of Providence*, seized a blazing firebrand, and getting on his comrade's shoulders, threw it through a window into one of the apartments that surrounded the sanctuary, and instantly set the whole north side in a flame up to the third story.

Titus, who was asleep in his pavilion, awakened by the noise, immediately gave orders to extinguish the fire. But the exasperated soldiery, obstinately bent on destroying the city, and all it contained, either did not hear or did not regard him. The flames

continued to spread, until this consecrated edifice, the glory of the nation, the admiration of the priest and prophet of God, became one mingled heap of ruins. To this a horrid massacre succeeded, in which thousands perished, some by the flames, others by falling from the battlements; and a greater number still, by the enemy's sword, which spared neither age, nor sex, nor rank. Next to the temple, were consumed the treasury houses of the palace, though they were full of the richest furniture, vestments, plate, and other valuable articles. At length, the city was abandoned to the fury of the soldiers, who spread rapine, and murder, and fire through every street. The number who perished during the siege, has been estimated as little short of a million and a half.

The conquest of the city being achieved, Titus proceeded to demolish its noble structures, its fortifications, its palaces, its towers, and walls. So literally and fully were the predictions of the Savior accomplished, respecting its destruction, that scarcely any thing remained, which could serve as an index that the ground had ever been inhabited.

Thus, after a siege of six months, was swept from the earth a city which God had honored more than any other; a temple, in which his glory had been seen, and his praises sung, by priest and prophet, for a succession of ages; an altar was gone, which had smoked with the blood of many a victim; a dispensation was ended, which had existed for ages; a nation, as a nation, was blotted from being, which had outlived some of the proudest monuments of antiquity.

Such were the consequences to the Jewish nation of rejecting and crucifying the Son of God. From the day in which the Roman general led his triumphant legions from the spot, the Jews have been "without a king, without a prince, and without a sacrifice; without an altar, without an ephod, and without divine manifestations." Dispersed through the world,—despised and hated by all,—persecuted and yet upheld,—lost, as it were, among the nations of the earth, and yet distinct,—they live,—they live as the monuments of the truth of Christianity,—and convey to the world the solemn lesson, that no nation can reject the Son of God with impunity.

Following the destruction of Jerusalem, Vespasian caused coins or medals to be made at Rome, commemorative of this great event. Some of these are still in existence. The following represents the two faces of the coin, in which Vespasian, the emperor, is seen standing with a javelin in his hand, while a Jewish captain is sitting, weeping beneath a palm tree.



3. On the death of Vespasian, his son Titus was declared emperor, during whose short reign of two years and nearly eleven months, the Churches enjoyed a state of outward peace, and the Gospel was every where crowned with success.

The death of Titus was an occasion of inexpressible grief to his subjects, and cause of deep regret to the friends of true piety; for although he did not espouse Christianity, he neither persecuted it himself, nor suffered others to persecute it. It was an exclamation of this prince, worthy even of a Christian, upon recollecting, one evening, that he had done no beneficent act during the day, "My friends! I have lost a day."

4. To Titus succeeded Domitian, A. D. 81, having opened his way to the throne, as was suspected, by poisoning his brother. In his temper



and disposition, he inherited the savage cruelty of the monster Nero. Yet he spared the Christians in a considerable degree, until about the beginning of the year 95, when he commenced the *second general persecution*; in which several were put to death, and others were banished, both in Rome and the provinces.

Among those put to death by Domitian, was Flavius Clemens, his cousin; and among the banished were the wife and niece of the latter, both named Flavia Domitilla. The crime alleged against the Christians at this period, and which drew down upon them the cruel hand of persecution, was that of *atheism*; by which is to be understood, that they refused to offer incense on the altars of the heathen deities.

During this persecution, the apostle John was banished by order of the emperor to Patmos, a solitary island in the Archipelago. Before his banishment, Tertullian tells us, that he was cast into a caldron of boiling oil, from which he came out uninjured. The miracle, however, softened not the obdurate heart of Domitian, who probably ascribed the safety of the apostle to magic. In Patmos, John wrote the Book of Revelation. After Domitian's death, he returned, and presided over the Asiatic Churches.

Several interesting stories are related of this beloved disciple, which have, however, been doubted by some ecclesiastical historians. After his return from banishment, it was his practice to visit the neighboring Churches, partly to ordain pastors, and partly to regulate the congregations. At one place in his tour, observing a youth of a remarkably interesting countenance, he warmly recommended him to the care of a particular pastor. The youth was baptized, and, for a time, comported himself like a Christian. At length, however, being corrupted by company, he became idle and intemperate, and fled to a band of robbers, of which he became the captain.

Some time after, John took occasion to inquire concerning the young man, and finding, to his inexpressible grief, that he lived with his associates upon a mountain, he repaired to the place, and exposed himself to be taken by the robbers.

When seized, the apostle said, "Bring me to your captain." The young robber, beholding him coming, and, being struck with shame, immediately fled. Upon this, the holy man pursued him, crying, "My son, why fliest thou from thy father, unarmed and old? Fear not; as yet there remaineth hope of salvation. Believe me, Christ hath sent me." Hearing this, the young man stood still, trembled, and wept bitterly. At the earnest entreaty of John, he returned to the society of his Christian friends, nor would the apostle leave him, till he judged him fully restored by divine grace.

It may be added, concerning this apostle, that, after his return from Patmos, his life was prolonged for three or four years, having outlived all the other disciples, and been preserved to the age of almost an hundred years.

5. The *second general persecution* ended with the death of Domitian, who was assassinated, A. D. 96, at the instigation of his wife, whom the tyrant was designing to destroy. The senate elected an old man by the name of Nerva as his successor, who, being of a gentle and humane disposition, put an end, for the present, to the calamities of the Church.

Nerva pardoned such as had been imprisoned for treason; recalled the Christian exiles, and others who had been banished; restored to them their sequestered estates, and granted a full toleration to the Church. According to Dio Cassius, he forbade the persecution of any person, either for Judaism or for *impiety*; by which is to be understood Christianity; for so the heathen regarded the latter, on account of its being hostile to their worship, and because the Christians, having neither altars nor sacrifices, were generally considered by them to be also without religion.

6. After a short and brilliant reign of sixteen months, Nerva died, A. D. 98; and was succeeded by Trajan, during whose reign the boundaries of the Roman empire were greatly enlarged, while literature and the arts were magnificently patronized. In respect to Christianity, however, Trajan greatly sullied the glory of his reign, for soon after his accession, the *third general persecution* was begun, and continued nineteen years, till he was succeeded by Adrian.

On ascending the throne, Trajan conferred the government of the province of Bythia upon the celebrated Pliny. In this province, the edicts which had been issued by former emperors seem still to have been in force, and accordingly Christians were often brought before the proconsul. Hesitating to carry these edicts into execution, on account of their great severity, Pliny addressed the following letter to Trajan on the subject. The letter seems to have been written in the year 106, or 107.

"C. PLINY, to the EMPEROR TRAJAN, wishes health.

"SIRE! It is customary with me to consult you upon every doubtful occasion; for where my own judgment hesitates, who is more competent to direct me than yourself, or to instruct me where uninformed? I never had occasion to be present at any examination of the Christians before I came into this province; I am therefore ignorant to what extent it is usual to inflict punishment, or urge prosecution.

"I have also hesitated whether there should not be some distinction made between the young and the old, the tender and the robust; whether pardon should not be offered to penitence, or whether the guilt of an avowed profession of Christianity can be expiated by the most unequivocal retraction—whether the profession itself is to be regarded as a crime, however innocent in other respects the professor may be; or whether the crimes attached to name, must be proved before they are made liable to punishment.

"In the mean time, the method I have hitherto observed with the Christians, who have been accused as such, has been as follows. I interrogated them—Are you Christians? If they avowed it, I put the same question a second, and a third time, threatening them with the punishment decreed by the law: if they still persisted, *I ordered them to be immediately executed; for of this I had no doubt, whatever was the nature of their religion, that such perverseness and inflexible obstinacy certainly deserved punishment.* Some that were infected with this madness, on account of their privileges as Roman citizens, I reserved to be sent to Rome, to be referred to your tribunal.

"In the discussion of this matter, accusations multiplying, a diversity of cases occurred. A schedule of names was sent me by an unknown accuser, but when I cited the persons before me, many denied the fact that they were or ever had been Christians; and they repeated after me an invocation of the gods, and of your image, which for this purpose I had ordered to be brought with the statues of the other deities. They performed sacred rites with wine and frankincense, and execrated Christ, none of which things, I am assured, a real Christian can ever be compelled to do. These, therefore, I thought proper to discharge.

"Others, named by an informer, at first acknowledged themselves Christians, and then denied it, declaring that though they had been Christians, they had renounced their profession, some three years ago, others still longer, and some even twenty years ago. All these worshipped your image and the statues of the gods, and at the same time execrated Christ.

"And this was the account which they gave me of the nature of the religion they once had professed, whether it deserves the name of crime or error; namely, that they were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ, as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty neither of theft, robbery, nor adultery; never to break a promise, or to keep back a deposit when called upon.

"Their worship being concluded, it was their custom to separate, and meet together again for a repast, promiscuous indeed, and without any distinction of rank or sex, but perfectly harmless; and even from this they desisted, since the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort.

"For further information, I thought it necessary, in order to come at the truth, *to put to the torture* two females who were called deaconesses. But I could extort from them nothing except the acknowledgment of an excessive and depraved superstition; and therefore, desisting from further investigation, I determined to consult you, for the number of culprits is so great as to call for the most serious deliberation. Informations are pouring in against multitudes of every age, of all orders, and of both sexes; and more will be impeached; for the contagion of this superstition hath spread, not only through cities, but villages also, and even reached the farmhouses.

"I am of opinion, nevertheless, that it may be checked, and the success of my endeavors hitherto forbids despondency; for the temples, once almost desolate, begin to be

again frequented; the sacred solemnities, which had for some time been intermitted, are now attended afresh; and the sacrificial victims, which once could scarcely find a purchaser, now obtain a brisk sale. Whence I infer, that many might be reclaimed, were the hope of pardon, on their repentance, absolutely confirmed."

To this letter Trajan sent the following reply:—

"MY DEAR PLINY,

"You have done perfectly right, in managing, as you have, the matters which relate to the impeachment of the Christians. No one general rule can be laid down which will apply to all cases. These people are not to be hunted up by informers; but if accused and convicted, let them be executed; yet with this restriction, that if any renounce the profession of Christianity, and give proof of it by offering supplication to our gods, however suspicious their past conduct may have been, they shall be pardoned on their repentance. But anonymous accusations should never be attended to, since it would be establishing a precedent of the worst kind, and altogether inconsistent with the maxims of my government."

The moral character of Pliny is one of the most amiable in all pagan antiquity, and Trajan himself has been highly commended for his affability, his simplicity of manners, and his clemency. How, then, can it be accounted for, that these men, and others of a similar amiable character, should have been so disgusted with Christianity, and have persecuted it with rancor, when it appeared in its greatest beauty?

The answer given by Bishop Warburton is this: that *intercommunity* of worship was a fundamental doctrine of paganism. Had, therefore, the Christians consented to *minge* with the pagans in their worship, they would never have been persecuted. But, so far from this, Christianity exalted itself *above* paganism, and would have *no connection with it*. It claimed not only to be the true, but the *only* true religion on the earth. This excited the jealousy and indignation of the advocates of paganism, and was the true cause why the advocates of Christianity were so often and so grievously persecuted.

That this was the cause, may be confirmed by the fact, that the *Jews*, who disclaimed all connection with Paganism, were persecuted in much the same manner. The emperor Julian, who well understood this matter, frankly owns that the Jews and Christians brought the execration of the world upon them, by their aversion to the gods of paganism, and their refusal of all communication with them.

From the above letters of Pliny and Trajan, it is apparent, that, at this early period, Christianity had made great progress in the empire; for Pliny acknowledges that the pagan temples had become "almost desolate." It is also evident with what jealousy the profession was regarded, and to what dreadful persecution the disciples of Christ were then exposed. Christianity was a capital offence, punishable with death.

Nor did the humane Trajan, or the philosophic Pliny, entertain a doubt of the propriety of the laws, or the wisdom and justice of executing them in their fullest extent. Pliny confesses that he had commanded such capital punishments to be inflicted on many, chargeable with no crime but the profession of Christianity; and Trajan not only confirms the equity of the sentence, but enjoins the continuance of such executions, excepting on these who should again do homage to pagan deities.

These letters also give a pleasing view of the *holy* and *exemplary lives* of the first Christians. For it appears, by the confession of apostates themselves, that no man could continue a member of their communion, whose deportment in the world did not correspond with his holy profession. Even delicate women were put to the torture, to compel them to accuse their brethren; but not a word, nor a charge, could be extorted from them, capable of bearing the semblance of crime or deceit.

Nor should we overlook the proof which these letters afford of the *peaceableness* of the Christians of those days. According to Pliny's own representation, they were so numerous, that, had they considered it lawful, they might have defended themselves by the power of the sword. Persons of all ranks, of every age, and of each sex, had been converted to Christianity; their numbers were so great as to leave the pagan temples a desert, and their priests solitary. But the Christians, nevertheless, meditated no hostility to the government, and made no disturbance. In all points in which they were able, they avoided giving offence.

Of the *individuals* who suffered during this persecution, *Simeon* and *Ignatius* are the most conspicuous. Simeon was bishop of Jerusalem, and the successor of James. Jerusalem was indeed no more, but the Church existed in some part of Judea. Some



heretics accused him before Atticus, the Roman governor. He was then 120 years old, and was scourged many days. The persecutor was astonished at his hardness, but remained still unmoved by pity for his sufferings. At last he ordered him to be crucified.

Ignatius was bishop of Antioch, and in all things was like to the apostles. In the year 107, Trajan, being on his way to the Parthian war, came to Antioch. Ignatius, fearing for the Christians, and hoping to avert any storm which might be arising against them there, presented himself to the emperor, offering to suffer in their stead.

Trajan received the apostolic man with great haughtiness; and being exasperated at the frankness and independence which he manifested, ordered him to be sent to Rome, there to be thrown to the wild beasts, for the entertainment of the people.

From Antioch, Ignatius was hurried by his guards to Seleucia. Sailing thence, he arrived after great fatigue at Smyrna; where, while the ship was detained, he was allowed the pleasure of visiting Polycarp, who was the bishop of the Christians of that city. They had been fellow disciples of the apostle John. The mingled emotions of joy and grief experienced by these holy men, at this interview, can scarcely be conceived. Intelligence of his condemnation spread through the Church, and deputies were sent from many places to console him, and to receive some benefit by his spiritual communications. To various Churches he addressed seven epistles; four of which were written at this time from Smyrna.

At length, the hour of final separation came, and Ignatius was hurried from the sight and consolations of his friends. Having arrived at Rome, he was not long after led to the amphitheatre, and thrown to the wild beasts. Here he had his wish. The beasts were his grave. A few bones only were left; which the deacons, his attendants, gathered, carefully preserved, and afterwards buried at Antioch.



Ignatius thrown to wild beasts.

During this persecution, Symphorosa, a widow, and her seven sons, were ordered by Trajan to sacrifice to the heathen deities. Refusing to comply with this impious request, the emperor, greatly exasperated, ordered her to be carried to the temple of Hercules, where she was scourged, and hung up, for a time, by the hair of her head; then a large stone was fastened to her neck, and she was thrown into the river. Her sons were fastened to seven posts, and being drawn by pulleys, their limbs were dislocated; but as these tortures did not shake their fortitude and resolution, they were martyred. The oldest was stabbed in the throat; the second, in the breast; the third, in the heart; the fourth, in the navel; the fifth, in the back; the sixth, in the side; and the youngest was sawn asunder. What a deplorable view do such accounts present of the human heart, in respect to the ancient persecutors! What a lovely view of the power of the Gospel, in sustaining, even children, amidst so much suffering!

7. Trajan died in the year 117, and was succeeded by Adrian; during whose reign of twenty-one years, the condition of the Church was less

distressing than it had been during the time of his predecessor. Adrian issued no persecuting edicts, and by his instructions to several of the governors of the provinces, he seems to have checked the persecution so much, that it was neither so general, nor so severe, as it had been under Trajan.

During the reign of Adrian, the empire flourished in peace and prosperity. He encouraged the arts—reformed the laws—enforced military discipline—and visited all the provinces in person. His vast and active genius was equally suited to the most enlarged views, and the minute details of civil policy; but the ruling passions of his soul were curiosity and vanity. As these prevailed, and were attracted by different objects, Adrian was, by turns, an excellent prince, a ridiculous sophist, and a jealous tyrant. After his death, the senate doubted whether they should pronounce him a god, or tyrant.

In the sixth year of his reign, Adrian came to Athens, where he was initiated in the Eleusinian mysteries. At this time, the persecutors were proceeding with sanguinary rigor; when Quadratus, bishop of Athens, presented to the emperor an apology for Christians. About the same time, Aristides, a Christian writer at Athens, also presented an apology. These appeals, it is thought, had a favorable effect upon Adrian's mind. Yet a letter from Serenus Gracianus, proconsul of Asia, may be conceived to have moved him still more. He wrote to the emperor, "that it seemed to him unreasonable that the Christians should be put to death, merely to gratify the clamors of the people, without trial, and without any crime proved against them." To this, Adrian replied to Minutus Fundanus, who in the mean time had succeeded Gracianus, as follows:

**"TO MINUTUS FUNDANUS.**

"I have received a letter written to me by the very illustrious Serenus Gracianus, whom you have succeeded. To me, then, the affair seems by no means fit to be slightly passed over, that men may not be disturbed without cause, and that sycophants may not be encouraged in their odious practices. If the people of the province will appear publicly, and make open charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only, and not by rude demands and mere clamors. For it is much more proper, if any person will accuse them, that you should take cognizance of these matters. If, therefore, any accuse, and shew that they actually break the laws, do you determine according to the nature of the crime. But, by Hercules, if the charge be a mere calumny, do you estimate the enormity of such a calumny, and punish as it deserves."

This order seems to have somewhat abated the fury of the persecution, though not wholly to have put an end to it.

During the reign of Adrian, the Jews once more revolted, and attempted to free themselves from the Roman yoke. Their leader was an infatuated man by the name of Barcochebas, who assumed the title of king of the Jews, and committed many excesses. Against the Jews Adrian sent a powerful array, which destroyed upwards of one hundred of their best towns, and slew nearly six hundred thousand men. The issue of this rebellion was the entire exclusion of the Jews from the territory of Judea.

8. The successor of Adrian was Antoninus Pius, a senator, who ascended the throne, A. D. 138. He was distinguished for his love of peace, his justice, and clemency. Without embracing the Gospel, he so far approved of Christianity, as decidedly to discountenance the persecution of its professors. Accordingly, during the three and twenty years of his reign, it seems reasonable to conclude that Christians were permitted to worship God in peace.

In some places, as in several of the provinces of Asia, notwithstanding the kind disposition of Antoninus towards the Christians, they were cruelly persecuted for a season. The crimes they were accused of, were atheism and impiety. Earthquakes also happened, and the pagans being much terrified, ascribed them to the vengeance of heaven against the Christians. These charges were abundantly refuted by Justin

Martyr, who presented his first apology to the emperor, A. D. 140. This had its desired effect, for the emperor addressed the following edict to the common council of Asia, which exhibits both his justice and clemency:

"THE EMPEROR TO THE COMMON COUNCIL OF ASIA.

"I am clearly of opinion, that the gods will take care to discover such persons as those to whom you refer. For it much more concerns them to punish those who refuse to worship them, than you, if they be able. But you harass and vex the Christians, and accuse them of atheism, and other crimes, which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point, while they throw away their lives, rather than comply with your injunctions. As to the earthquakes, which have happened in times past, or more recently, is it not proper to remind you of your own despondency, when they happen; and to desire you to compare your spirit with theirs, and observe how serenely they confide in God? In such seasons, you seem to be ignorant of the gods, and to neglect their worship. You live in the practical ignorance of the Supreme God himself, and you harass and persecute to death those who do worship him. Concerning these same men, some others of the provincial governors wrote to our divine father Adrian, to whom he returned for answer, 'that they should not be molested, unless they appeared to attempt something against the Roman government.' Many, also, have made application to me, concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians, *merely as such*, let the accused be acquitted, though he appear to be a Christian, and let the accuser be punished."

*Set up at Ephesus in the common assembly of Asia.*

Letters of similar import were also written to the Lariſseans, the Thessalonians, the Athenians, and all the Greeks, and the humane emperor took care that his edicts should be carried into effect.

9. Antoninus Pius adopted for his successor, his son-in-law, Marcus Aurelius Antoninus, who ascended the throne, A. D. 16. Like his predecessor, he is said to have been distinguished by his virtues; yet, during the nineteen years of his reign, he was an implacable enemy to Christians. During his time, the *fourth persecution* took place; and in many parts of the empire it was attended by circumstances of peculiar aggravation and severity.

It has excited no little wonder among some, that a prince so considerate, so humane, and, in general, so well disposed as Marcus is allowed to have been, should have been so unfriendly to Christians, and should have encouraged such barbarous treatment of their persons. It should be remembered, however, that he belonged to the *Stoics*, a sect, which, more than any other, was filled with a sense of pride and self-importance. They considered the soul as divine and self-sufficient. Hence the pride of philosophy in this prince was wounded and exasperated by the doctrines of the Gospel, which presented man in a fallen state, and inculcated humility and dependence. Hence, he was prepared to encourage hostility to the professors of Christianity, and to look with pleasure upon every effort to exterminate them from the earth.

On the accession of Marcus, Asia became the theatre of the most bitter persecution. We have room, however, to notice the death of only a single individual, the venerable *Polycarp*. He had now been pastor of a Church in Smyrna about 80 years, and was greatly respected and beloved, on account of his wisdom, piety, and influence. He was the companion of Ignatius, who had already received the crown of martyrdom, and with him had been the disciple of the apostle John.

The eminence of his character and station marked out Polycarp as the victim of persecution. Perceiving his danger, his friends persuaded him to retire for a season to a neighboring village, to elude the fury of his enemies. The most diligent search was made for him; but being unable to discover the place of his concealment, the persecutors proceeded to torture some of his brethren, with a design of compelling them to disclose the place of his retreat. This was too much for the tender spirit of



Polycarp to bear. Accordingly, he made a voluntary surrender of himself to his enemies; inviting them to refresh themselves at his table, and requesting only the privilege of an hour to pray without molestation. This being granted, he continued his devotions to double the period, appearing to forget himself in the contemplation of the glory of God.

Having finished his devotions, he was placed upon an ass, and conducted to the city. When brought before the proconsul, efforts were made to induce him to abjure his faith, and to swear by the fortune of Cæsar. This he peremptorily refused; upon which he was threatened with being made the prey of wild beasts. "Call for them," said Polycarp, "it does not well become us to turn from good to evil." "Seeing you make so light of wild beasts," rejoined the consul, "I will tame you with the punishment of fire." To this, the aged disciple replied, "you threaten me with a fire that is quickly extinguished, but you are ignorant of the eternal fire of God's judgment reserved for the wicked in the other world."

Polycarp remaining thus inflexible, the populace begged the proconsul to let out a lion against him. But the spectacle of the wild beasts being finished, it was determined that he should be burnt alive. Accordingly, preparations were made, during which this holy man was occupied in prayer. As they were going to nail him to the stake—"Let me remain as I am," said the martyr, "for he who giveth me strength to sustain the fire, will enable me to remain unmoved." Putting his hands behind him, they bound him. He now prayed aloud, and when he had pronounced *Amen*, they kindled the fire; but after a while, fearing lest he should not certainly be dispatched, an officer standing by, plunged a sword into his body. His bones were afterwards gathered up by his friends and buried.



Polycarp burnt.

In the same year that Polycarp was put to death, (A. D. 166,) *Justin Martyr* drew up a second apology, which he addressed to the emperor Marcus, and to the senate of Rome. It seems, however, rather to have irritated, than softened the temper of the times. Crescens, a philosopher, a man of abandoned life, whom Justin had reproved, laid an information against him before the prefect of the city, and procured his imprisonment.

Six others were imprisoned at the same time. These, with Justin, being brought before the prefect, were urged to renounce their profession, and sacrifice to the gods. But continuing firm in their attachment to their religion, Rusticus, the magistrate sentenced them to be first scourged, and then beheaded, according to the laws.

In this decision the disciples even rejoiced, being counted worthy to suffer. When led back to the prison, they were whipped, and afterwards beheaded. Their bodies were taken by Christian friends, and interred.

Thus fell Justin, (surnamed *Martyr*, from the manner of his death,) a man of distinguished powers, and the first man of letters that had adorned the Church, since the apostle Paul. He has, however, been censured for his attachment to philosophy, by

which he seems to have been bewildered, and at times led astray. He was, however, sincerely attached to the religion of the Gospel; he loved the truth, and though, after he became converted, he persevered in the profession of philosophy and letters, in which perhaps he gloried too much, he nevertheless advocated the principles of Christianity when assailed; by these he lived, and by these he serenely died.

Towards the close of the reign of this emperor, A. D. 177, the flame of persecution reached a country, which had, hitherto, furnished no materials for ecclesiastical history, viz.—the kingdom of France, at that time called *Gallia*. The principal seat of the persecution appears to have been Vienne and Lyons, two cities lying contiguous to each other in that province. Vienne was an ancient Roman colony; Lyons was more modern. Each had its presbyter. Pothinius stood related to the former; Irenæus to the latter.

By whom, or by what means the light of the Gospel was first conveyed to this country, is uncertain; for the first intelligence that we have of the existence of a Church in this province, is connected with the dreadful persecution, which came upon these two cities. The conjecture of Milner, however, appears reasonable. "Whoever," says this historian, "casts his eye upon the map, and sees the situation of Lyons, at present the largest and most populous city in the kingdom, except Paris, may observe how favorable the confluence of the Rhine and the Soane, where it stands, is for the purpose of commerce. The navigation of the Mediterranean, in all probability, was conducted by the merchants of Lyons and Smyrna, and hence the easy introduction of the Gospel from the latter place, and from other Asiatic Churches, is apparent."

Of the above persecution, an account was sent by Irenæus, who seems to have out-lived the violent storm, in an epistle to the brethren in Asia and Phrygia, from which our information is derived.

The persecution commenced by the furious attack of the populace. Christians did not dare to appear in any public places, such as the markets, the baths, nor scarcely in the streets, much less could they assemble for worship, without the greatest danger. They were not safe in their own houses. They were plundered, dragged on the ground, stoned, beaten, and accused to the magistrates of the most abominable crimes. All the tender ties of relationship were dissolved; the father delivered up the son to death, and the son the father.

In order to make them recant, and abandon their profession, the most cruel tortures were inflicted. The inhuman ruler commanded them to be scourged with whips, to be scorched by applying heated brazen plates to the most tender parts of the body. To prepare them for a renewal of such barbarous treatment, they were remanded to prison, and again brought forth, some to a repetition of similar cruelties; others to die under the hands of their persecutors. Various were the ways in which the martyrs were put to death; some were thrown to the beasts, others roasted in an iron chair, and many were beheaded.



Slow Tortures.

On the last day of exposing the Christians to wild beasts, Blandina, a female, who had before been exposed, but whom the wild beasts would not touch, was again

produced. With her was associated a magnanimous youth, by the name of Ponticus, only fifteen years of age. This youth, being required to acknowledge the heathen deities, and refusing to do so, the multitude had no compassion for either of them, but subjected them to the whole round of tortures, till Ponticus expired, and Blandina, having been scourged, and placed in the hot iron chair, was put into a net, and exposed to a bull; and after being tossed for some time by the furious animal, she was at length dispatched with a sword. The spectators acknowledged, that they had never known any female bear the torture with such fortitude.

10. Marcus Aurelius was succeeded by his son Commodus, A. D. 180; during whose reign of nearly thirteen years, the Church throughout the world enjoyed a large portion of external peace, and greatly increased in numbers.

Commodus himself was one of the most unworthy of mortals, and attained, as Gibbon observes, "the summit of vice and infamy." Historians attribute the toleration which he granted to Christians, to the influence which Marcia, a woman of low rank, but his favorite concubine, had obtained over him. On some account, not now understood, she had a predilection for the Christian religion, and successfully employed her interest with Commodus in its favor. Incompatible as her character appears to have been with any experimental acquaintance with piety, God made use of her as a means of stemming the torrent of persecution. The Gospel flourished abundantly, and many of the nobility of Rome, with their families, embraced it.

11. In the year 192, Commodus being put to death by his domestics, Pertinax, formerly a senator, and of consular rank, was elected to fill his place. Although an amiable prince, he reigned but eighty-six days; being slain, during a rebellion of the army, by the prætorian guards.

12. On the death of Pertinax, the sovereign power devolved on Septimus Severus, A. D. 193; who, during the first years of his reign, permitted the Christians to enjoy the peace which had been granted by Commodus and Pertinax; but in the tenth year of his reign, A. D. 202, he commenced the *fifth persecution*, which, for eight years, spread a deep gloom over the Church.

Severus, before his elevation to the throne, had been governor of the province of France, and had largely participated in the persecutions of the Church of Lyons and Vienne. A little previously to exhibiting his hostility to the Christians in the fifth persecution, he had returned victorious from a war in the east, and the pride of prosperity induced him to forbid the propagation of the Gospel.

In the African provinces, the persecution was carried on with great fury. This whole region abounded with Christians, though of the manner in which the Gospel was introduced, and of the proceedings of the first teachers, we have no account.

The persecutions in Africa generally, and in Carthage particularly, led Tertullian, the distinguished pastor of the latter place, to write his grand apology for Christianity; in which he gives a pleasing view of the spirit and behavior of Christians in his day, and of their adherence to the faith, order, and discipline, of still more primitive times.

The persecution under Severus was not confined to Africa, but extended into Asia, and the province of Gaul. Lyons again became the seat of the most dreadful ravages. Irenæus, the pastor of the Church in that city, had survived the former sanguinary conflict; but in this he obtained the crown of martyrdom.

At this trying season, some of the Churches purchased a casual and uncertain peace, by paying money to the magistrates and their informers. The morality of such a measure may perhaps be questioned by the nice casuist; but their property was their own, and of little importance, in comparison with only a partial enjoyment of the privileges of the Gospel.

13. After a reign of eighteen years, Severus died, and was succeeded by Caracalla, A. D. 211; who, though in other respects a monster of



wickedness, neither oppressed the Christians himself, nor permitted others to treat them with cruelty or injustice.

14. Caracalla enjoyed the imperial dignity but six years, being assassinated by Macrinus, who was elected by the army to succeed him, A. D. 217. The latter, however, enjoyed his elevation but fourteen months, being supplanted by Heliogabulus, A. D. 218, who caused him to be put to death.

15. Heliogabulus, although distinguished for his profligacy, had the merit of exhibiting no hostility to the disciples of Christ; having, probably, been too much occupied with his pleasures to notice them. After a reign of only three years and nine months, he was slain, and was succeeded, A. D. 222, by his cousin, Alexander Severus, a prince of a mild and beneficent character; during whose reign of about thirteen years, the Church enjoyed a tolerable share of tranquillity.

The mother of Alexander appears to have been favorably disposed towards the Christians; and to her influence is attributed, in a measure, the toleration which they enjoyed under her son. An instance of this emperor's conduct towards the Christians, is highly worthy of notice. A piece of common land had been occupied by the Christians, and on it they erected a Church. This ground was claimed by a certain tavern-keeper, and the disputed point was brought before the emperor. "It is better," said Alexander, "that God should be served there, in any manner whatever, rather than that a tavern should be made of it." He selected from the sacred writings some of the most sententious sayings, and caused them to be transcribed, for the admonition of his magistrates, and for the use of his people. "*Do as you would be done by,*" was often upon his lips, and he obliged the crier to repeat it, when any person was punished. He caused it to be written on the walls of his palace, and on the public buildings.

16. In the year 235, the virtuous Alexander and his amiable mother were put to death, during a conspiracy raised by Maximin, the son of a herdsman of Thrace; who, by means of the army, was made emperor. The *sixth persecution* occurred during his reign; which, however, fortunately for the Church, was limited to three years.

Cruelty towards his subjects, especially towards those distinguished by birth or rank, seems to have been the ruling passion of this tyrant, engendered, as is supposed, by a consciousness of his mean and barbarous origin, his savage appearance, and his total ignorance of the arts and institutions of civil life.

The malice of Maximin against the house of the late emperor, by whom the Christians had been so peculiarly favored, stimulated him to persecute them bitterly; and he gave orders to put to death the pastors of the Churches, whom he knew Alexander had treated as his intimate friends. The persecution, however, was not confined to them; the flame extended even to Cappadocia and Pontus.

17. From the death of Maximin, A. D. 238, to the reign of Decius, A. D. 249, the Church enjoyed considerable repose; and the Gospel made extensive progress. During this interval, reigned Papius, Balbinus, Gordian, and Philip, the last of whom was the first Roman emperor who professed Christianity. Next to Philip came Decius, A. D. 249, whose reign is distinguished for the *seventh persecution*, which raged with great violence throughout the empire, for the space of thirty months, when he was succeeded by Gallus.

18. In consequence of the rest which the Church had now experienced, for the space of nearly forty years, excepting the short reign of Maximin—i. e. from the death of Septimus Severus, 211, to the commence-

considerable time on one side, he said, "Let me be turned, I am sufficiently broiled on one side." Being turned, he exclaimed, "It is enough, you may serve me up." Then lifting up his eyes to heaven, he prayed for the conversion of Rome, and expired.



Laurentius broiled on a bed of iron.

In *Egypt*, the persecution raged with not less fury than at Rome. Death or banishment was the lot of every one, whose boldness in his profession brought him under the cognizance of the magistrate. Dionysius of Alexandria, whom Divine Providence had remarkably preserved in the Decian persecution, lived to suffer much also in this, but not unto death. Being apprehended with five others, he was brought before the prefect, by whom he was ordered to recant, on the ground that his example would have great influence on others.

But to this Dionysius boldly replied, "We ought to obey God rather than man; I worship God, who alone ought to be worshipped." Being promised pardon with his companions, provided they would return to duty, and would adore the gods who guarded the empire—the bishop answered, "We worship the *ONE* God, who gave the empire to Valerian and Gallienus, and to Him we pour out our incessant prayers, for the prosperity of their administration." Finding threats in vain, the magistrate banished Dionysius and his companions to Cephro, a village on the borders of the desert. In their exile, they were accompanied by numbers from Alexandria, and places which lay contiguous.

Cyprian, who had escaped the two preceding persecutions, was made a victim in this. His persecution, however, was attended with circumstances of comparative lenity. He was seized by Paternus, the proconsul of Carthage, by whose order he was banished to Curubis, a small town on the coast, over against Sicily, fifty miles from Carthage. Curubis was pleasantly situated, and the air salubrious. Here he remained eleven months; during which he was kindly treated by the inhabitants, and enjoyed the privilege of receiving repeated visits from his friends. From Curubis, he addressed many warm and affectionate letters to the suffering Churches, and their suffering pastors.

In the year 259, Cyprian was permitted to return, and to take up his residence in a garden near his own city. But he was not long suffered to remain in peace; for the orders of Valerian had been given that all ministers should be put to death. According to this order, Cyprian was seized, and received the crown of martyrdom.

Preparatory to his death, he was conducted to a spacious plain, surrounded with trees. On his arrival at the spot, Cyprian with great composure took off his mantle, and fell on his knees. After having worshipped, he laid aside his other garments, and bound a napkin over his eyes. His hands were then tied behind him. A sword severed his head from his body.

Thus fell the martyr Cyprian; a man, who, in this perilous era of the Church, set an example of Christian patience, fortitude and heroism, which, had it been

exhibited by a man of the world, would have rendered his name illustrious during the annals of time.

27. From the accession of Gallienus, A. D. 260, the son and successor of Valerian, to the eighteenth year of Dioclesian, answering to the year 302, the history of the Church furnishes no materials of peculiar interest. With the exception of the short persecution under Aurelian, called the *ninth persecution*, the Church in general enjoyed an interval of peace.

The termination of the persecution under Valerian, it is worthy of remark, was caused by an event which, in respect to that monarch, may be considered as a signal frown of Divine Providence. During the irruption of some of the northern nations into the empire, Valerian was taken prisoner by Sapor, king of Persia, who detained him during the remainder of his life. To add to his humiliation, the king made him basely stoop, and set his foot upon him, when he mounted on horseback. At last, he ordered him to be flayed, and then rubbed with salt.

In Gallienus, the Church found a friend and protector; for he not only stayed, by his imperial edict, the persecution commenced by his father, but issued letters of license to the bishops to return from their dispersion to the care of their respective pastoral charges.

After a reign of fifteen years, Gallienus was succeeded by Claudius, who, in the short space of two years, was followed by Aurelian. This emperor for a time appeared friendly to the Christians; but at length, through the influence of a restless pagan priesthood, he commenced the work of persecution. Happily, however, the measures which he was adopting, were prevented from being fully executed, by his death A. D. 275.

From this date, through the reign of Tacitus, Probus, Carus, and his two sons, the spirit of persecution was, in a great degree, dormant.

28. Dioclesian was declared emperor in the year 284, and for eighteen years, as already stated, was kindly disposed towards the Christians. The interval of rest, however, which had been enjoyed from the accession of Gallienus, (excepting the reign of Aurelian,) extended, as it now was for eighteen years longer, was far from adding to the honor of the Church. At no period, since the days of the apostles, had there been so general a decay of vital godliness, as in this. Even in particular instances, we look in vain for the zeal and self-denial of more primitive times.

Although Dioclesian appears not to have respected religion himself, both his wife and daughter cherished a secret regard for it. The eunuchs of his palace, and the officers of state with their families, were open in their professions of attachment. Multitudes thronged the worship of God; and when at length the buildings appropriated to that purpose were insufficient, larger and more magnificent edifices were erected.

Were the kingdom of Christ of this world; were its strength and beauty to be measured by secular prosperity; this might have been considered the era of its greatness. But the glory of the Church was passing away. During the whole of the third century, the work of God in purity and power had been declining; and through the pacific part of Dioclesian's reign, the great first outpouring of the Spirit of God, which began on the day of Pentecost, appears to have nearly ceased.

A principal cause of this sad declension, may be found in the connection which was formed by the professors of religion with the philosophy of the times. Outward peace and secular advantage completed the corruption. Discipline, which had been too strict, softened into an unscriptural laxity. Ministers and people became jealous of one another, and ambition and covetousness became ascendant in the Church. The worship of God was indeed generally observed; *nominal* Christian continually increased; but the spirit which had but a few years before so nobly and zealously influenced a Cyprian, a Dionysius, a Gregory, and which so strong



resembled the spirit of apostolic times, was gone. Such having become the defiled and degenerated state of the Church, can it be thought strange that God should have suffered her, in order to purify and exalt her, again to walk amidst the fires of persecution?

29. In the year 286, Dioclesian, finding the charge of the whole empire too burdensome, associated with himself his friend Maximian; and in 292 they took two colleagues, Galerius and Constantius, each bearing the title of Cæsar. The empire was now divided into four parts, under the government of *two emperors*, and *two Cæsars*, each being nominally supreme; but in reality, under the direction of the superior talents of Dioclesian.

30. Excepting Constantius, who was distinguished for a character mild and humane, these sovereigns are represented as "monsters of horrible ferocity;" though in savageness Galerius seems to have excelled. To his more inordinate hatred of the Christians, and his influence over the mind of Dioclesian, is attributed the *tenth* and *last persecution*; which commenced about the year 303, and continued in some parts of the empire for the space of ten years. Excepting in France, where Constantius ruled, the persecution pervaded the whole Roman empire, and in severity exceeded all that had gone before.

Galerius had been brought up by his mother; a woman extremely bigoted to paganism, and had imbibed all her prejudices against Christianity. He was prepared, therefore, in his feelings, to wage a war of extermination against its professors, at any favorable opportunity. Such an opportunity was not long in presenting itself. Dioclesian usually held his court during the winter at Nicomedia. Here Galerius met the chief emperor, and entered upon his plan of exciting him against the Christians. Dioclesian was not wanting in hatred to Christianity, but he preferred to extirpate rather by fraud, than violence. The furious disposition of Galerius, however, prevailed; and Nicomedia was destined to feel the sad consequences of this bloody coalition.

Accordingly, on the feast of Terminalia, early in the morning, an officer, with a party of soldiers, proceeding to the great Church, burst open its doors, and taking thence the sacred writings, burnt them, and plundered the place of every thing valuable; after which they demolished the building itself. The day following, edicts were issued by the emperor, by which the advocates of the Christian religion were deprived of all honor and dignity, and exposed to torture.

Shortly after, the palace was set on fire by the instigation of Galerius, and the crime was laid to the Christians. Upon this, Dioclesian entered into all the views and plans of his maddened prompter. Orders were sent throughout all the empire to its remotest provinces; and were executed with a faithfulness, which in some cases decency admits not of being recorded.

From the great and general defection of professors in the Church, before the commencement of this persecution, genuine Christian fortitude and decision could scarcely be expected to be found. But the spirit of martyrdom revived, as the persecution progressed. Christians suffered with the greatest faith and patience. Many indeed apostatized; but the greater part that came to the trial resisted even unto blood.

This persecution was the last which the Church in general experienced. If we may credit the historians of the time, it was by far the most severe. Monsieur Godeau computes that, in this *tenth persecution*, there were not less than seventeen thousand Christians *put to death* in the space of one month. And that "during the continuance of it, in the province of Egypt alone, no less than one hundred and fifty thousand persons died by the violence of their persecutors; and five times that number through the fatigues of banishment, or in the public mines to which they were condemned." By means of this persecution, however, the Church was purified, and the word of God was revived; and full proof was given of the power of the Great Head

of the Church to render ineffectual every weapon formed against her peace and salvation.

During this persecution, there was one Victor, a Christian, of a good family, at Marseilles, in France, who spent a great part of the night in visiting the afflicted, and confirming the weak, which pious work he could not, consistently with his own safety, perform in the daytime; and his fortune he spent in relieving the distresses of poor Christians. His actions becoming known, he was seized by the emperor's orders, and being carried before two prefects, they advised him to embrace paganism, and not forfeit the favor of his prince, on account of a dead man, as they styled Christ. In answer to which he replied, "That he preferred the service of that dead man, who was in reality the Son of God, and had risen from the grave, to all the advantages he could receive from the emperor's favor: that he was a soldier of Christ, and would therefore take care the post he held under an earthly prince, should never interfere with his duty to the King of heaven." For this reply, Victor was loaded with reproaches, but being a man of rank, he was sent to the emperor to receive his final sentence. When brought before him, Maximian commanded him, under the severest penalties, to sacrifice to the Roman idols; and on his refusal, ordered him to be bound, and dragged through the streets. During the execution of this order, he was treated by the enraged populace with all manner of indignities. Remaining, however, inflexible, his courage was deemed obstinacy: to which he replied, "That the ready disposition of the disciples of Christ to undergo any sufferings on that score, and the joy with which they met the most ignominious and painful deaths, were sufficient proofs of their assurance of the object of that hope." He added, "That he was ready to give an example of what he had said, in his own person." When stretched upon the rack, he turned his eyes towards heaven, and prayed to God to give him patience; after which he underwent the tortures with admirable fortitude. The executioners being tired of inflicting the torments, he was taken from the rack, and conveyed to a dungeon. During his confinement he converted the gaolers, named Alexander, Felician, and Longinus. This affair coming to the knowledge of the emperor, he ordered them immediately to be put to death, and they were beheaded accordingly. Victor was afterwards again put to the rack, beaten with clubs, and then again sent to his dungeon. Being a third time examined concerning his religion, he persevered in his principles; a small altar was then brought, and he was commanded to offer incense upon it immediately; but refusing this, he boldly stepped forward, and with his foot overthrew both altar and idol. The emperor Maximian, who was present, was so enraged at this, that he ordered the foot with which he had kicked the altar, to be immediately cut off, and Victor to be thrown into a mill, and crushed to pieces with the stones. This horrid sentence was put into execution; but part of the apparatus breaking, he was drawn from the mill terribly bruised; and the emperor, not having patience to stay till it was mended, ordered his head to be struck off, which was executed accordingly.

To the foregoing affecting story, we shall add an account of the singular fortitude and noble conduct of three Christian friends, who were also called to seal their faith in Jesus with their blood.

While Maximus, governor of Cilicia, was at Tarsus, these three Christians were brought before him by Demetrius, a military officer. Tarachus, the eldest, and first in rank, was addressed by Maximus, who asked him what he was? The prisoner replied, "A Christian." This reply offending the governor, he again made the same demand, and was answered in a similar manner. Hereupon the governor told him, that he ought to sacrifice to the gods, as that was the only way to promotion, riches, and honors; and that the emperors themselves did what he recommended to him to perform. But Tarachus replied, that avarice was a sin, and that gold itself was an idol as abominable as any other; for it promoted frauds, treacheries, robberies, and murders; it induced men to deceive each other, by which in time they deceived themselves, and bribed the weak to their own eternal destruction. As for promotion, he desired it not, as he could not, in conscience, accept of any place which would subject him to pay adoration to idols; and with regard to honors, he desired none greater than the honorable title of Christian. As to the emperors themselves being pagans, he added, with the same undaunted and determined spirit, that they were superstitiously deceived in adoring senseless idols, and evidently misled by the machi-

nations of the devil himself. For the boldness of this speech, his jaws were ordered to be broken. He was then stripped, scourged, loaded with chains, and thrown into a dismal dungeon, to remain there till the trials of the other two prisoners. Probus was then brought before Maximus, who, as usual, asked his name. Undauntedly the prisoner replied, the most valuable name he could boast of was that of a Christian. To this Maximus replied in the following words: "Your name of Christian will be of little service to you; be therefore guided by me; sacrifice to the gods, engage my friendship, and the favor of the emperor." Probus nobly answered, "that as he had relinquished a considerable fortune to become a soldier of Christ, it might appear evident, that he neither cared for his friendship, nor the favor of the emperor." Probus was then scourged; and Demetrius, the officer, observing to him how his blood flowed, advised him to comply; but his only answer was, that those severities were agreeable to him. "What!" cried Maximus, "does he still persist in his madness?" To which Probus rejoined, "that character is badly bestowed on one who refuses to worship idols, or what is worse, devils." After being scourged on the back, he was scourged on the belly, which he suffered with as much intrepidity as before, still repeating "the more my body suffers and loses blood, the more my soul will grow vigorous, and be a gainer." He was then committed to gaol, loaded with irons, and his hands and feet stretched upon the stocks. Andronicus was next brought up, when being asked the usual questions, he said, "I am a Christian, a native of Ephesus, and descended from one of the first families in that city." He was ordered to undergo punishment similar to those of Tarachus and Probus, and then to be remanded to prison.

Having been confined some days, the three prisoners were again brought before Maximus, who began first to reason with Tarachus, saying that as old age was honored, from the supposition of its being accompanied by wisdom, he was in hopes that what had already passed, must, upon deliberation, have caused a change in his sentiments: Finding himself, however, mistaken, he ordered him to be tortured by various means; particularly, fire was placed in the palms of his hands; he was hung up by his feet, and smoked with wet straw; and a mixture of salt and vinegar was poured into his nostrils, and he was again remanded to his dungeon. Probus being again called, and asked if he would sacrifice, replied, "I come better prepared than before; for what I have already suffered, has only confirmed and strengthened me in my resolution. Employ your whole power upon me, and you will find that neither you, nor your master, the emperors, nor the gods whom you serve, nor the devil, who is your father, shall oblige me to adore gods whom I know not." The governor, however, attempted to reason with him, paid the most extravagant praises to the pagan deities, and pressed him to sacrifice to Jupiter; but Probus turned his casuistry into ridicule, and said, "Shall I pay divine honors to Jupiter; to one who married his own sister; to an infamous debaucher, as he is even acknowledged to have been by your own priests and poets?" Provoked at this speech, the governor ordered him to be struck upon the mouth, for uttering what he called blasphemy; his body was then seared with hot irons; he was put to the rack, and afterwards scourged; his head was then shaved, and red hot coals placed upon the crown; and after all these tortures he was again sent to prison.

When Andronicus was again brought before Maximus, the latter attempted to deceive him, by pretending that Tarachus and Probus had repented of their obstinacy, and owned the gods of the empire. To this the prisoner answered, "Lay not, O governor! such a weakness to the charge of those who have appeared here before me in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe that they have disobeyed the laws of their fathers, renounced their hopes in our God, and consented to your extravagant orders; nor will I ever fall short of them in faith and dependence upon our common Savior; thus armed, I neither know your gods, nor fear your authority; fulfil your threats, execute your most sanguinary inventions, and employ every cruel art in your power on me, I am prepared to bear it for the sake of Christ." For this answer he was cruelly scourged, and his wounds were afterwards rubbed with salt; but being well again in a short time, the governor reproached the gaoler for having suffered some physician to attend to him. The gaoler declared, that no person whatever had been near him, or the other prisoners, and that he would willingly forfeit his head, if any allegation of



the kind could be proved against him. Andronicus corroborated the testimony of the gaoler, and added, that the God whom he served was the most powerful of physicians.

These three Christians were brought to a third examination, when they retained their constancy, were again tortured, and at length ordered for execution. Being brought to the amphitheatre, several beasts were let loose upon them, but none of the animals, though hungry, would touch them. Maximus became so surprised and incensed at this circumstance, that he severely reprehended the keeper, and ordered him to produce a beast that would execute the business for which he was wanted. The keeper then brought out a large bear that had that day destroyed three men; but this creature, and a fierce lioness, also refused to touch the Christians. Finding the design of destroying them by means of wild beasts ineffectual, Maximus ordered them to be slain by a sword, which was accordingly executed on the eleventh of October, A. D. 303. They all declared, previous to their martyrdom, that as death was the common lot of all men, they wished to meet it for the sake of Christ; and to resign that life to faith, which must otherwise be the prey to disease.\*

#### DISTINGUISHED CHARACTERS IN PERIOD III.

1. *Clemens Romanus*, a father of the Church, a companion of Paul, and bishop of Rome.

2. *Ignatius*, bishop of Antioch, and author of seven epistles on religious subjects.

3. *Polycarp*, bishop of Smyrna, author of an epistle to the Philip-  
pians.

4. *Justin Martyr*, who, from being a heathen philosopher, became a zealous supporter of Christianity, and wrote two admirable apologies for Christians.

5. *Irenæus*, bishop of Lyons, disciple of Polycarp, and author of five books against the heresies of his time.

6. *Clemens Alexandrinus*, master of the Alexandrian school, and justly celebrated for the extent of his learning, and the force of his genius.

7. *Tertullian*, the first Latin author in the Church, much distinguished for his learning, and admirable elocution in the Latin tongue.

8. *Origen*, a presbyter and lecturer at Alexandria, distinguished for his great learning, and for the *Hexapla*, a work which contained the Hebrew text of the Bible, and all the Latin and Greek versions then in use, ranged in six columns.

9. *Cyprian*, bishop of Carthage, distinguished for his piety and eloquence, and for his zeal against the "Novatian schism."

10. *Novatian*, author of the "Novatian schism," which long afflicted the Churches, at Rome and Carthage.

1. *Clemens Romanus* was born at Rome; but in what year is uncertain. He was the fellow laborer of Paul, and sustained the character of an apostolic man. He became bishop of Rome, and was distinguished both as a minister and a defender of the faith. There is nothing remaining of his books, excepting an epistle addressed to the Corinthian Church. This epistle next to holy writ, has usually been esteemed one of the most valuable monuments which have come down to us from ecclesiastical antiquity. Clemens died at the advanced age of one hundred.

2. *Ignatius*, see Sec. 6.

3. *Polycarp*, see Sec. 9.

4. *Justin Martyr*, so called from his being a martyr, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy, to which he was greatly attached.

As he was walking one day alone by the sea-side, a grave and ancient person, of venerable aspect, met him, and fell into conversation with him, on the comparative excellence of philosophy and Christianity. From this conversation Justin was induced to examine into the merits of the latter, the result of which was his conversion, about the sixteenth year of the reign of Adrian, A. D. 132.

From this time, Justin employed his pen in defence of Christianity, and finally suffered in the cause. See Sec. 9.

5. *Irenæus* was undoubtedly by birth a Greek, and not improbably born at or near Smyrna. He was a disciple of the renowned Polycarp, and for nearly forty years exhibited the meekness, humility, and courage of an apostle. Before the martyrdom of Pothinas, he was elected bishop of Lyons, in which office he suffered much from enemies without, and heretics within. Against the latter he employed his pen; but of his works only five have come down to us, and the greatest part of the original Greek is wanting in these. He suffered martyrdom in the reign of Severus, during the fifth persecution, about the year 202, or 203. See Sec. 12.

6. *Clemens Alexandrinus*, so called to distinguish him from Clemens Romanus, was born at Alexandria, and succeeded Panteus as master of the school in that city, A. D. 191. He studied in Greece, Asia, and Egypt; and became not only distinguished in a knowledge of polite literature and heathen learning, but for his exact and enlarged views of the Christian revelation.

Of his works only three remain; his *Stromates*, or "Discourses abounding with miscellaneous matter;" an *Exhortation to Pagans*; and his *Paedagogus*, or "The Schoolmaster." History says nothing of his death; but his memory appears to have been long highly revered at Alexandria.

7. *Tertullian* was by birth a Carthaginian. He was at first a heathen, and pursued the profession of law, but afterwards embraced the Christian religion. He possessed great abilities and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics; but towards the conclusion of his life he appears to have fallen into some errors himself.

Both ancient and modern writers bear testimony to his abilities and learning. Eusebius says that he was one of the ablest Latin writers which had existed. He appears to have been a pious man, but his piety was of a melancholy and austere cast. He was deficient in judgment, and prone to credulity and superstition, which may perhaps serve to account for his departure from good principles, in the latter part of his life.

8. *Origen* is one of the most conspicuous characters belonging to the age in which he lived. He was born at Alexandria, in the year 185. In his youth, he saw his father beheaded for professing Christianity, and all the family estate confiscated. But Providence provided for him. A rich lady of Alexandria took him under her patronage. He applied himself to study, and soon acquired great stores of learning.

On becoming master of the Alexandrian school, multitudes crowded to hear him, and were impressed by his instructions. At the age of forty-five, he was ordained a priest, and delivered theological lectures in Palestine. In diligence and learning, he seems to have surpassed all his contemporaries. Of these, his *Hexapla*, or work of six columns, is a memorial.

The occasion of his preparing this stupendous work, was an objection, on the part of the Jews, when passages of Scripture were quoted against them, that they did not agree with the *Hebrew*. Origen undertook to reduce all the Latin and Greek versions in use into a body with the Hebrew text, that they might be compared. He made six columns: in the first he placed the Hebrew, as the standard; in the second the Septuagint, and then the other versions according to their dates—passage against passage. The whole filled fifty large volumes. It was found fifty years after his death, in an obscure place, in the city of Tyre, and deposited in the public library. The most of it was destroyed in the capture of the city, A. D. 653.

As a *theologian*, we must not speak so highly of him. Unhappily, he introduced a mode of explaining Scripture which did much injury to the Church. He supposed it was not to be explained in a *literal*, but in an *allegorical* manner; that is, that the Scriptures had a *hidden*, or *figurative* sense. This hidden sense he endeavored to give, and always at the expense of truth.

His method of explaining Scripture was long after followed by many in the Church and schools, and greatly tended to obscure the evangelical doctrines of the Gospel. The errors of Origen were great. He was a learned man, but a most unsafe guide. He introduced, it is said, the practice of selecting a single text as the subject of discourse. He suffered martyrdom under Decius, about 254.

9. *Cyprian*, see Sec. 23, and onward.

10. *Novatian*, see Sec. 24.





Vision of Constantine.

## PERIOD IV.

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THE PERIOD OF THE DECLINE OF PAGANISM WILL EXTEND FROM THE ACCESSION OF CONSTANTINE, A. D. 306, TO THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFF, A. D. 606.

1. In the year 306, Constantius Chlorus, who administered the government in the west, died at York, in Britain, and was succeeded by his son Constantine. His accession to the throne forms an important era in the history of the Church, as it was during his reign, that Christianity was established by the civil power, and consequently paganism began to decline.

The father of Constantine had, for some time, been declining in health, and finding his end approaching, wrote to Galerius to send him his son, who was at that time detained by the latter, as a hostage. This request being refused, young Constantine, aware of the danger of his situation, resolved on flight. Accordingly, seizing a favorable opportunity, he fled from the court of Galerius, and, to prevent pursuit, is said to have killed all the post-horses on his route. Soon after his arrival at York, his father died, having nominated his son to be his successor, an appointment which the army, without waiting to consult Galerius, gladly confirmed.

2. The division of the empire, at this time, stood thus: the *eastern* department included Asia Minor, Syria, Egypt, and Palestine, with very considerable territory on every side. The *western* department comprised part of Africa, Sicily, Italy, Spain, Gaul, Germany, and Britain. The former of these divisions was governed by Galerius, he having some time before obliged Dioclesian and Maximinian to resign to him their share of the imperial dignity. To the western department Constantine succeeded, excepting Africa and Italy, which countries his father had

voluntarily surrendered to Galerius. Of these, Severus, one of the Cæsars of Galerius, had the charge; and Maximin, another Cæsar, had the charge of Egypt, Palestine, and the more distant provinces of the east.

3. Throughout the department of Constantine, the Church enjoyed great peace and prosperity, but in that of Galerius, a persecuting spirit continued to prevail. Through the lenity of Severus, Africa and Italy enjoyed considerable repose.

4. In the year 310, Galerius was reduced to the brink of the grave, by a lingering disease. Stung with the reflection of his impious life, and wishing, perhaps, to make some atonement for his persecution of the Christians, he issued a general edict, making it unlawful to persecute, and granting liberty of conscience to his subjects.

The disease inflicted upon Galerius, like that of Herod, seems to have come immediately from the hand of God, and to have been, as in the case of that wicked prince, an awful exhibition of divine wrath. Worms bred in his frame, till even the bones and marrow became a mass of rotteness and putrefaction. No language can describe his distress, or depict the horrors of his mind. In the midst of his tortures, as if conscious that to the persecution of the Christians he owed the wrath he suffered, he promised that "He would rebuild the Churches he had demolished, and repair the mischief he had done the innocent Christians." "We permit them," said he, in the edict, which he published, "freely to profess their private opinions, and to assemble in their conventicles, without fear of molestation; provided, always, that they preserve a due respect to the established laws and government;" and, as if convinced that Christians alone had power with God, he added, "We hope that our indulgence will engage the Christians to offer up prayers to the Deity, whom they adore, for our safety and prosperity, for their own, and that of the republic."

This important edict was issued, and set up at Nicomedia, on the 13th April, 311; but the wretched Galerius died not long after its publication, under torments the most excruciating.

5. The edict of Galerius, in favor of the Christians, was far from delivering them from the wrath of their enemies, especially in Syria and Egypt. These provinces being under the superstitious and cruel Maximin, he affected to adopt the more lenient measures of Galerius; but soon commenced the erection of heathen temples, the establishment of heathen worship, and a bitter persecution of the Christians.

6. On his death-bed, Galerius had bequeathed the imperial diadem to Licinius, to the no small mortification of Maximin, who was expecting that honor himself. In the year 313, the jealousy of these rivals broke out into open war, in which each contended for the sovereignty of the east; but victory, at length, decided in favor of Licinius.

7. The result of this contest was exceedingly favorable to the Church, for Maximin, finding himself deceived by a pagan oracle, which he had consulted before the battle, and which had predicted his victory, resolved upon the toleration of Christianity. His persecuting edicts were, therefore, countermanded; and others, as full and favorable as those of Constantine, were substituted. Thus Christianity was brought through this long and fearful struggle, and the followers of Jesus were allowed to believe and worship as they pleased.

Notwithstanding this change in the policy of Maximin, in respect to the toleration of Christianity, he had become too deeply laden with guilt to escape the righteous judgment of Heaven. Like Galerius, an invisible power smote him with a sore

plague, which no skill could remove, and the tortures of which no medicines could even alleviate. Eusebius represents the vehemence of his inward inflammation to have been so great, that his eyes started from their sockets; and yet still breathing, he confessed his sins, and called upon death to come and release him. He acknowledged that he deserved what he suffered for his cruelty, and for the insults which he offered to the Savior. At length, he expired in an agony, which imagination can scarcely conceive, having taken a quantity of poison to finish his hateful existence.

8. Maximin was succeeded at Rome by his son Maxentius, whose government becoming oppressive, the people applied to Constantine to relieve them from his tyranny. Willing to crush a foe whom he had reason to fear, Constantine marched into Italy, in the year 311, at the head of an army of several thousands, where he obtained a signal victory over Maxentius, who, in his flight from the battle ground, fell into the Tiber, and was drowned.

Eusebius, who wrote the life of Constantine, has transmitted to us the following account of a very extraordinary occurrence, which the emperor related to this historian, and confirmed with an oath, as happening during his march into Italy. Being greatly oppressed with anxiety, as to the result of the enterprise which he had undertaken, and feeling the need of assistance from some superior power, in subduing Maxentius, he resolved to seek the aid of some deity, as that which alone could ensure him success. Being favorably impressed with the God of the Christians, he prayed to him; and in the course of the day, he was struck with the appearance of a cross in the heavens, exceeding bright, elevated above the sun, and bearing the inscription, "*Conquer by this.*" For a time, Constantine was perplexed to conjecture the import of this vision; but, at night, Christ presented himself to him, in his slumbers, and holding forth the sign which he had seen in the heavens, directed him to take it as a pattern of a military standard, which he should carry into battle, as a certain protector. Accordingly, Constantine ordered such a standard to be made, before which the enemy fled in every direction. On becoming master of Rome, he honored the cross, by putting a spear of that form into the hand of the statue, which was erected for him, in that city.\*

9. On the defeat and death of Maxentius, the government of the Roman world became divided between Constantine and Licinius, who

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\*This vision of Constantine has occasioned no little perplexity to ecclesiastical historians, and very opposite opinions have been formed as to its reality. Milner, who has by some been censured for his credulity, considers it as a miracle, wrought in favor of Christianity, and in answer to the prayer of Constantine. "He prayed, he implored," says this historian, "with much vehemence and simplicity, and God left him not unanswered." But is it possible, that God should thus signally answer a man, who was in doubt whether he should seek *his* aid, or that of some *pagan deity*? Besides, if this were a miracle, and Constantine regarded it as such, it is still more singular that he should neglect to profess his faith in Christ by baptism, until on his death-bed, more than twenty years after this event is said to have occurred. Dr. Haweis strongly maintains an opinion contrary to Milner. "I have received no conviction," says the former historian, "from any thing I have yet read respecting the miracle of the cross in the sky, and the vision of Christ to Constantine the subsequent night, any more than of the thundering legion of Adrian." "I will not," adds he, "say it was impossible, nor deny that the Lord might manifest himself to him, in this extraordinary way; but the evidence is far from being conclusive, and I can hardly conceive a man of his character should be thus singularly favored." Mosheim is evidently perplexed about it, and so is his translator. The latter admits, that "the whole story is attended with difficulties, which render it both as a *fact* and a *miracle* extremely dubious, to say no more." To this may be added the opinion of the author of an able disquisition on the subject, appended to Vol. I. of Dr. Gregory's Church History—an opinion, formed, it should seem, from a critical and candid examination of the subject, viz. that Eusebius, to whom Constantine related the story, did not himself believe it—that there is not sufficient evidence that any of the army, besides the emperor, saw the phenomena in the heavens—that the accounts given of it by Constantine, at different times, do not agree; and finally—that it was a fiction, invented by the emperor, to attach the Christian troops to his cause more firmly, and to animate his army in the ensuing battle.



immediately granted to Christians permission to live according to their laws and institutions; and in the year 313, by a formal edict drawn up at Milan, confirmed and extended these privileges.

10. The concurrence of Licinius with Constantine in befriending the Christian cause, lasted but a few years. Becoming jealous of the increasing power of his rival with the Christians, Licinius turned his hand against them, and proceeded to persecute and distress them. In consequence of this attack upon them, Constantine declared war against him, which, in the year 323, ended in his defeat and death.

Licinius has by some been supposed to have been a Christian; but with what propriety this opinion has been entertained, seems difficult to conceive. "The truth of the case," says Dr. Jortin, "seems to have been, that he pretended for some time to be a Christian, but never was so. He was so ignorant, that he could not even write his own name; and so unfriendly to all learning, that he called it the pest and poison of the state."

11. The death of Licinius happened in 323, at which time Constantine succeeded to the whole Roman empire, which, till now, had not been in subjection to one individual for many years. This event tended, in no small degree, to increase the strength, and add to the external prosperity of the Christian cause; since *Christianity was now universally established; no other religion being tolerated throughout the bounds of the empire.*

Whether Constantine was sincerely attached to the Gospel, or ever felt the sanctifying influences, may admit of doubt; yet, it is certain, that he displayed no small zeal in honoring and establishing it. By his order, the pagan temples were demolished, or converted into Christian Churches; the exercise of the old priesthood was forbidden, and the idols destroyed; large and costly structures for Christian worship were raised; and those already erected were enlarged and beautified. The episcopacy was increased, and honored with great favors, and enriched with vast endowments. The ritual received many additions; the habiliments of the clergy were pompous; and the whole of the Christian service, at once, exhibited a scene of worldly grandeur and external parade.

12. The ascendancy thus given to Christianity over paganism by Constantine,—the exemption of its professors from bitter enemies, who, through ten persecutions, had sought out and hunted down the children of God—the ease and peace which a Christian might now enjoy in his profession; would lead us to expect a corresponding degree of purity and piety, of meekness and humility, among the Churches of Christ. This was, however, far from being their happy state. As external opposition ceased, internal disorders ensued. From this time, we shall see a spirit of pride, of avarice, of ostentation, and domination, invading both the officers and members of the Church; we shall hear of schisms generated, heretical doctrines promulgated, and a foundation laid for an awful debasement and declension of true religion, and for the exercise of that monstrous power which was afterwards assumed by the popes of Rome.

During the past history of the Church, we have seen her making her way through seas and fires, through clouds and storms. And so long as a profession of religion was attended with danger, so long as the dungeon, the rack, or the faggot, was in prospect to the disciples of Jesus, their lives and conversation were pure and heavenly. The Gospel was their only source of consolation, and they found it in every respect sufficient for all their wants. It taught them to expect to enter the kingdom of God only

"through much tribulation." By the animating views and principles it imparted, it raised their minds above the enjoyments of the present scene; and in hope of life and immortality, they could be happy, even if called to lay down their lives, for the sake of their profession. Herein the power of their religion was conspicuous;—it was not with them an empty speculation floating in the mind, destitute of any influence upon the will and affections. While it induced them to count no sacrifice too costly, which they were called to make for the Gospel's sake, they were led to experience the most fervent Christian affection one towards another; to sympathize most tenderly with each other, in all their sorrows and distresses; and thereby bearing one another's burdens, to fulfil their Lord's new command of brotherly love. This was the prominent feature in Christianity, during the first three centuries.

But now, when a profession of the Gospel was no longer attended with danger,—when the Churches became liberally endowed, and the clergy were loaded with honors,—humility, and self-denial, and brotherly kindness, the prominent characteristics of the religion of Jesus, seem scarcely perceptible. Every thing which was done, had a primary reference to show and self-aggrandizement. The government of the Church was now modelled, as far as possible, after the government of the state. The emperor assumed the title of bishop; and claimed the prerogative of regulating its external affairs; and he and his successors convened councils, in which they presided, and determined all matters of discipline.

The conduct of Constantine towards the pagans also merits censure, notwithstanding that his power was exercised in favor of Christianity. Instead of leaving every one to obey the dictates of his conscience, he prohibited by law the worship of idols throughout the bounds of his empire. In this, he obviously transcended the authority invested in him as a civil ruler—for if a civil magistrate may prohibit religious opinions, or punish the abettors of them, merely because in his view they are unscriptural, he has the same right to punish a professing Christian, whose sentiments, or practices, differ from his own, as he would have to punish a pagan, or a Mahomedan. If the magistrate may lawfully exercise a control over the human mind, in one instance, may he not in any other, since, upon the supposition, his own judgment is the authorized standard of what is right and wrong, in matters of religion? The truth is, the magistrate derives no authority, either from reason, or the word of God, to control the human mind in relation to its religious faith. Upon this principle, Constantine and his bishops were no more justified in abolishing heathenism, by the force of civil power, than Dioclesian and Galerius, with the priests, were justified in their attempt to break down and destroy Christianity. Well has it been observed; "Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society, for this is its proper province; but let it not tamper with religion, by attempting to enforce its exercises and duties."

13. At this time commenced the controversy of the Donatists, the origin of which, according to Dr. Jorton, is to be traced to the persecution, A. D. 303, (Per. III. Sec. 30,) during which Christians were required to give up their sacred books. They who complied were called *Traditores*. Among those who were suspected of this fault, was Mensurius, bishop of Carthage, for which, and other reasons, Donatus, bishop of Numidia and his partisans, refused to hold communion with him. Thus began a schism which continued three hundred years, and overspread the provinces of Africa.

The Donatists, after their party was formed, maintained that the sanctity of their bishops gave to their community alone a full right to be considered as the true Church. Hence, they avoided all communication with other Churches, from an apprehension of contracting their impurity and corruption. They also pronounced the sacred rites and institutions void of all virtue among those Christians who were not precisely of their sentiments. They not only rebaptized those who joined their party from other Churches, but reordained those who already sustained the ministerial office.

14. This controversy Constantine took fruitless pains to settle, both by councils and hearings; but finding the Donatists refractory, he was

provoked to banish some, and to put others to death. The banished, however, were some time after recalled, and permitted to hold such opinions as they pleased. Under the successors of Constantine, they experienced a variety of fortune, for many years, until at length they dwindled away.

The immediate cause of the above controversy, according to Dr. Mosheim, was this.—Mensurius dying in the year 311, the Church at Carthage proceeded to the election of Cæcilian, the deacon, and called the neighboring bishops to sanction their choice, in ordaining him to the office.

This hasty procedure gave umbrage to Botrus and Celesius, both presbyters of the same Church, who were aspiring to the same office; and also to the Numidian bishops, who had before this always been invited to be present, at the consecration of the bishops of Carthage. Hence assembling themselves at Carthage, they summoned Cæcilian before them, to answer for his conduct. The flame thus kindled, was augmented by means of Lucilla, an opulent lady, who had been reproved by Cæcilian for improper conduct, and who, on that account, had conceived a violent prejudice against him. At her expense, the Numidian bishops were assembled and entertained. Among these bishops was Donatus of Casæ-nigræ, a man said to be of an unhappy, schismatical temper; after whom, on account of the distinguished part he took in the affair, the party was called. The result of this council was, that Cæcilian was deposed, and Majorinus elected in his stead. This act divided the Church of Carthage into two parties, each of which was determined to abide by its own bishop. But the controversy was not confined to Carthage. In a short time it spread far and wide, not only throughout Numidia, but even throughout all the provinces of Africa; which entered so zealously into this ecclesiastical war, that in most cities there were two bishops, one at the head of the party of Cæcilian, and the other acknowledged by the followers of Majorinus.

At length the Donatists laid their controversy before Constantine; who in the year 313, with several bishops, examined the subject, and gave judgment in favor of Cæcilian, who was entirely acquitted of the crimes laid to his charge.

In a second, and a much more numerous assembly, convened at Arles in 314, the subject was again investigated, with a similar result. Not satisfied, however, the Donatists appealed to the immediate judgment of the emperor, who indulgently admitted them to a hearing at Milan, A. D. 316. The issue of this third trial was not more favorable to the Donatists, than that of the two preceding councils, whose decisions the emperor confirmed. The subsequent conduct of these schismatics at length became so disgraceful, that the emperor deprived them of their Churches in Africa, and sent into banishment their seditious bishops. Nay, he carried his resentment so far as to put some of them to death, probably on account of the intolerable malignancy which they discovered in their writings and discourses. Hence arose violent commotions in Africa, as the sect of the Donatists was extremely powerful and numerous there. The emperor condescended, by embassies and negotiations, to allay these disturbances, but they were without effect.

After the death of Constantine, his son Constans attempted to heal this deplorable schism, and to engage the Donatists to conclude a treaty of peace. All methods of reconciliation were ineffectual. At length, in a battle fought at Bagnia, they were signally defeated, from which time their cause seemed to decline. In 362, the emperor Julian permitted those who had before been exiled, to return, upon which the party greatly revived. In 377, Gratian deprived them of their Churches, and prohibited all assemblies, both public and private. The sect, however, was still numerous, as appears from the number of their Churches in Africa, which, towards the conclusion of this century, were served by no less than four hundred bishops. A subsequent division among them, together with the writings of Augustine, about the end of the century, caused the sect greatly to decline.

15. Soon after the commencement of the above controversy of the Donatists, a controversy originated in the Church of Alexandria in Egypt, well known by the name of the "*Arian controversy*," which was managed with so much violence, as at length to involve the whole



Christian world. The author of this controversy was Arius, a presbyter of the Church, who maintained against Alexander the bishop, that the Son is totally and *essentially* distinct from the Father; subordinate to him, not only in office but in *nature*; that since the Son was begotten, he had a beginning, and hence that there was a time when he was not.

The sentiments of the primitive Christians for the three first centuries, in reference to the divinity of the Savior, historians tell us, were, generally speaking, uniform; at least, there appear not to have been any public controversies touching this leading article of the Christian faith. It was left for Arius to commence a dispute, which may be said to have involved the whole Christian world in a flame. For such a controversy, he was eminently qualified. To a restless spirit he united great address, and deep skill in the logic of the times; at the same time he was distinguished for gravity of deportment, and irreproachable manners.

The occasion of this dispute appears to have been simply this. Alexander, speaking upon the subject of the Trinity, had affirmed that there was "a unity in the Trinity; and particularly that the Son was coeternal, and consubstantial, and of the same dignity with the Father." To this language Arius objected, and argued that there was a time when the Son of God was not; that he was capable of virtue and vice; that he was a creature, and mutable as other creatures.

16. These sentiments of Arius spreading abroad, were adopted by not a few, among whom were some, who were distinguished not only for their learning and genius, but for their rank and station.

17. Alexander, alarmed at the propagation of sentiments in his view so unscriptural, remonstrated with Arius; and by conciliatory measures attempted to restore him to a more scriptural system. Finding his efforts vain, and that Arius was still spreading his doctrines abroad, he summoned a council consisting of near a hundred bishops, by which Arius, and several of his partisans, were deposed and excommunicated.

Upon his excommunication, Arius retired to Palestine, whence he addressed letters to the most eminent men of those times; in which he so dexterously managed his cause, as to induce many to join his party, among whom was Eusebius, bishop of Nicomedia, a man greatly distinguished in the Church for his influence and authority.

18. The dispute still progressing, at length attracted the attention of Constantine; who, finding all efforts to reconcile Alexander and Arius fruitless, issued letters to the bishops of the several provinces of the empire to assemble at Nice, in Bithynia, A. D. 325. In this council, consisting of three hundred and eighteen bishops, besides a multitude of presbyters, deacons, and others, the emperor himself presided. After a session of more than two months, Arius was deposed, excommunicated, and forbidden to enter Alexandria. At the same time was adopted what is known by the name of the "*Nicene Creed*,"\* said to be the production of Athanasius, and which the emperor ordered should be subscribed by all, upon pain of banishment.

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\* The following is the creed alluded to above: "We believe in one God, the Father Almighty, maker of all things visible and invisible; and in the Lord Jesus Christ, the Son of God, the only begotten; begotten of the Father, that is, of the substance of the Father. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made, things in heaven, and things on earth; who for us men, and for our salvation, came down and was incarnate, and became man; suffered and rose again the third day, and ascended into the heavens, and comes to judge the quick and the dead; and in the Holy Ghost. And the catholic and apostolic church doth anathematize those persons who say, that there was a time when the Son of God was not; that he was not before he was born; that he was made of nothing, or of another substance or being; or that he is created, or changeable, or convertible."

The place in which the council assembled, was a large room in the palace. Having taken their places, they continued standing, until the emperor, who was clad in an exceedingly splendid dress, made his appearance.

When all at length were seated, says Eusebius, the patriarch of Antioch rose, and addressing the emperor, gave thanks to God on his account—congratulating the Church on its prosperous condition, brought about by his means, and particularly in the destruction of the idolatrous worship of paganism.

To these congratulations of the patriarch, the emperor replied, that he was happy at seeing them assembled, on an occasion so glorious as that of amicably settling their difficulties; which, he said, had given him more concern than all his wars. He concluded by expressing an earnest wish, that they would as soon as possible remove every cause of dissension, and lay the foundation of a lasting peace.

On concluding his address, a scene occurred, which presented to the emperor a most unpromising prospect. Instead of entering upon the discussion of the business, for which they had been convened, the bishops began to complain to the emperor of each other, and to vindicate themselves. Constantine listened to their mutual recriminations with great patience; and when, at his instance, their respective complaints were reduced to writing, he threw all the billets unopened into the fire; saying, that it did not belong to him to decide the differences of Christian bishops, and that the hearing of them must be deferred till the day of judgment.

After this, the council proceeded, in earnest, to the business of their meeting. Their discussions began June 19th and continued to the 25th of August, when their decisions were published.

Before this council broke up, some few other matters were determined; such as would deserve no place here, were it not to show the sad defection of Christianity in the increase of superstition and human traditions. It was decreed that Easter should be kept at the same season, through all the Church; that celibacy was a virtue; that new converts should not be introduced to orders; that a certain course of penitence should be enjoined on the lapsed; with other directions of a similar nature.

19. The principal persons who espoused the cause of Arius, in the above council, were Eusebius of Nicomedia, Theognis of Nice, and Maris of Calcedon; the person who chiefly opposed him and took the part of Alexander, was Athanasius, at that time only a deacon in the Church of Alexandria.

20. The controversy was far from being settled by the decision of the council of Nice. The doctrines of Arius had indeed been condemned; he himself had been banished to Illyricum; his followers been compelled to assent to the Nicene creed, and his writings proscribed; yet his doctrines found adherents, and both he and his friends made vigorous efforts to regain their former rank and privileges.

21. In the year 330, through the assistance of Constantine, the emperor's sister, the Arians succeeded in obtaining the recal of Arius, and the repeal of the laws against themselves. The emperor also recommended to Athanasius, who had succeeded Alexander, to receive Arius to his communion. But the inflexible Athanasius refused, and, not long after, was banished into Gaul.

The decision of the council of Nice met with Constantine's approbation, at the time. But, afterwards, he was induced to believe that Arius and his followers had been unjustly condemned. Hence, he issued his edict, revoking the sentence against him, and repealing the severe laws which had been enacted against his party.

22. At a subsequent date, doubts arising in the mind of Constantine, as to Arius, he was induced to order the latter to Constantinople, and to require him to assent to the Nicene creed. This he readily did, and confirmed his belief with an oath.

The subscription to the Nicene creed, on the part of Arius, all credible testimony goes to show, to have been made with the most improper reservations. He assented to it, indeed, but explained it in a widely different manner from the orthodox.

23. The apparent sincerity of Arius deceiving the emperor, Alexander of Constantinople was directed to receive him to communion. The day was fixed for his restoration; but while he was on the way to the Church, Arius was suddenly seized with some disease of the bowels, and died, A. D. 336.

On receiving the orders of Constantine to acknowledge Arius, Alexander, it is said, betook himself to prayer. He fervently prayed that God would, in some way, prevent the return of a man to the Church, whom he could not but consider as a disturber of its peace, and hypocritical in his profession. The sudden and extraordinary manner in which Arius died was no small mortification to his party, and the orthodox did not escape the imputation of having been accessory to it.

24. In the year 337, Constantine died, having received baptism, during his sickness, at the hands of his favorite bishop, Eusebius, of Nicomedia.

The character of Constantine has been variously represented. His sincerity in espousing the Christian cause cannot reasonably be doubted; but he seems to have had very imperfect views of the real nature of Christianity; and to have failed in adopting the best measures for propagating a cause so different from this world, both in its nature and in its influence.

25. The state of religion at the death of Constantine was exceedingly low. The Church was distracted with baneful divisions; and a general struggle for power and wealth seemed to predominate.

The establishment of Christianity by Constantine, under Providence, was a glorious event for the Church. But in connecting it with the affairs of the state, as he did, he laid the foundation for the most grievous evils. The distinction of rank and eminence among the clergy, could not fail to introduce jealousy and rivalry. For a long period, Antioch, Alexandria, and Rome, had ranked high, on account of the number of Christians in their several districts, and also for that eminence of character, which had marked their bishops. But to these there was no prescribed authority in point of order or rank, till Constantine gave them a kind of supremacy over their brethren. To these three he now added Constantinople. These four cities were converted into bishoprics, called *metropolitan*. In the course of the century, these metropolitans became patriarchs; and, by and by, as we shall see, the bishop of Rome became *pontiff* or *pope*. Hence, may be traced the manner in which the ministers of Christ became separated into the different orders of pontiffs, patriarchs, metropolitans, archbishops, bishops, and the like. Nor should it be forgotten, that for a time these Church officers were exalted and appointed by the civil magistrate, without the concurrence of the people, till at length the bishop of Rome became lord of all.

26. On the death of Constantine, the empire was distributed among his three sons; but a quarrel soon after arising between the brothers, which terminating fatally to two, Constantius became sole monarch of the Roman empire, in the year 353.

27. In the year 356, died Anthony the hermit, who may be considered the father of that monastic life, for which several of the succeeding centuries were remarkably distinguished.

Seclusion from the world, and the practice of austerities, had been adopted by many of a romantic turn, in the former century, (Per. III. Sec. 22;) but it was left to another, to set an example of self-denial, which the world had never before seen. Anthony was an illiterate youth of Alexandria. Happening, one day, to enter a church, he heard the words of our Lord to the young ruler; "Sell all that thou hast,



and give to the poor." Considering this as a special call to him, he distributed his property—deserted his family and friends—took up his residence among the tombs, and in a ruined tower. Here, having practiced self-denial for some time, he advanced three days' journey into the desert, eastward of the Nile; where, discovering a most lonely spot, he fixed his abode.

His example and his lessons infected others, whose curiosity pursued him to the desert, and before he closed his life, which was prolonged to the term of one hundred and five years, he beheld vast numbers imitating the example which he had set them. From this time, monks multiplied incredibly, on the sands of Lybia, upon the rocks of Thebias, and the cities of the Nile. Even to this day, the traveller may explore the ruins of fifty monasteries, which were planted to the south of Alexandria, by the disciples of Anthony.

Influenced by the example of Anthony, a Syrian youth, whose name was Hilarion, fixed his dreary abode on a sandy beach, between the sea and a morass, about seven miles from Gaza. The austere penance, in which he persisted for forty-eight years, diffused a similar enthusiasm; and innumerable monasteries were soon distributed over all Palestine.

In the west, Martin of Tours founded a monastery at Poitiers, and thus introduced monastic institutions into France. Such was the rapid increase of his disciples, that two thousand monks followed in his funeral procession. In other countries they appear to have increased in the same proportion; and the progress of monkery is said not to have been less rapid, or less universal than that of Christianity.

Nor was this kind of life confined to males. Females began, about the same time, to retire from the world, and to dedicate themselves to solitude and devotion. Nunneries were erected, and such as entered them, were henceforth secluded from all worldly intercourse. They were neither allowed to go abroad, nor was any one permitted to see them. Here, they served themselves, and made their own clothes, which were white and plain wollen. The height of the cap was restricted to an inch and two lines.

One of the most renowned examples of monkish penance upon record, is that of St. Simeon, a Syrian monk, who lived about the middle of the fifth century, and who is thought to have outstripped all who preceded him. He is said to have lived thirty-six years on a pillar erected on the summit of a mountain, in Syria, whence he got the name of "Simeon the Stylite."

From this pillar, it is said, he never descended, unless to take possession of another, which he did four times, having in all occupied five of them. On his last pillar, which was sixty feet high, and only three feet broad, he remained, according to report, fifteen years without intermission, summer and winter, day and night; exposed to all the inclemencies of the seasons, in a climate liable to great and sudden changes, from the most melting heat to the most piercing cold.

We are informed that he always stood, the breadth of his pillar not permitting him to lie down. He spent the day, till three in afternoon, in meditation and prayer; from that time till sunset he harangued the people, who flocked to him from all countries. Females were not permitted to approach him—not even his own mother; who is said, through grief and mortification, in being refused admittance, to have died the third day after her arrival.

Similar instances of extravagance and superstition in those times abounded. It is to be regretted that these extravagancies, and this increasing fondness for seclusion, were so greatly extolled by the fathers of the Catholic Church. Even Athanasius encouraged the institution of monkery. Basil terms monkery "an angelical institution; a blessed and evangelical life, leading to the mansions of the Lord." Jerome declares "the societies of monks and nuns to be the very flower and most precious stone, among all the ornaments of the Church." Others were equally eloquent in extolling the perfection of monkery, and commending the practice.

The consequence of these praises, on the part of men so eminent in the Church, in relation to this kind of life, was, as might be expected, a most rapid increase of both monasteries and monks. Even nobles, and dukes, and princes, not only devoted immense treasures in founding and increasing these establishments, but descended from their elevated stations, and immured themselves in these convents, for the purpose of communion with God. Thousands who still continued to live in the world, consecrated their wealth to purchase the prayers of these devoted saints; and even tyrants and worn out debauchees considered themselves secure of eternal glory, by devoting

their fortunes to some monastic institution. The real history of these establishments, however, would disclose little in favor of religion. There were doubtless many who ripened within their walls for heavenly glory; but there is reason to fear that the majority, under the mask of superior piety, led lives of luxury, licentiousness, and debauchery.

These monastic institutions served one good purpose, and that one was important. During the dark ages which succeeded, when the light of science, throughout the world, was eclipsed by the barbarous incursions of the illiterate nations of the north, science and literature here found an asylum. Libraries were formed and carefully preserved, which, on the restoration of learning, were of great value to the world.

The subsequent history of these establishments is interesting. In the sixth century, the extravagancies of the monks, it was acknowledged, needed a check. This induced Benedict, a man distinguished for his piety, to institute a rule of discipline, by which a greater degree of order was introduced into the monasteries, and a wholesome restraint was laid upon the wild and extravagant conduct of their inmates. For a time, the Benedictine order became extremely popular, and swallowed up all others; but luxury and licentiousness gradually invaded even the convents of Benedict.

During the eighth and ninth centuries, the monks rose to the highest veneration. Even princes sought admittance to their cloisters, and the wealth of the great was poured into their treasuries. In such estimation were the monks held, that they were selected to occupy the highest offices of state. Abbots and monks filled the palaces of kings, and were even placed at the head of armies.

The tenth century gave rise to a new order in France, by the name of the congregation of Clugni. For a season, the rules of reform which they adopted, and the sanctity which they assumed, gave them a high name. But licentiousness and debauchery, the natural result of a life of ease and luxury, soon sunk them into utter contempt.

During the eleventh and twelfth centuries, flourished the orders of the Cisterians and Carthusians. The thirteenth, gave birth to an order widely different from any which before existed. This was the order of Mendicants, instituted by Innocent III. They were taught to contemn wealth, and obtained their living only by charity. This order became extremely popular, and numbered its thousands, who were spread over all Europe.

In the thirteenth century, from this order, under the auspices of Gregory, arose four others, the Dominicans, the Franciscans, the Carmelites, and the hermits of St. Augustine. The two first of these were much more respectable than the latter, and for three centuries governed the councils of Europe. They filled the most important offices in church and state, and gave to the papal power an influence and authority scarcely credible.

It is needless to dwell longer on this subject. The mischiefs which resulted from these monastic institutions, volumes would scarcely portray. Their secret history would develop a chapter of superstition, and fraud—of debaucheries, and every species of enormity, which a virtuous man would be shocked to read. "To go into a convent," says Dr. Johnson, "for fear of being immoral, is as if a man should cut off his hands, for fear he should steal. To suffer with patience and fortitude when called to it, for the cause of truth, is virtuous and heroic; but to exclude one's self from the light of day, under pretence of greater devotedness to God,—to creep on all fours like beasts—to lacerate one's body with thorns—to defame—to afflict—to murder one's self,—this is absurd." The religion of the Gospel requires us, indeed, to live unspotted from the world; but then we must, at the same time, visit the widow and the fatherless.

28. Constantius being an Arian, favored that cause from the time of his accession, at the death of Constantine, A. D. 337, to his own death, in the year 361. During his long reign, Arianism maintained the ascendancy; while the friends of the opposite faith suffered the most bitter persecution. Athanasius, who had been recalled from banishment, was again exiled, and although recalled, was obliged to take refuge from his persecutors, with some monks, in a desert.

The state of the Church at this time, could we give a just representation of it, would present little of its primitive purity and simplicity. The Scriptures were no longer the standard of Christian faith. What was orthodox, and what was heterodox, was to be determined only by fathers and councils. Ministers had departed from the simpli-

city of Christian doctrine and manners; avarice and ambition ruled; temporal grandeur, high preferment, and large revenues, were the ruling passion.

As either party, at any time, gained the advantage, it treated the other with marked severity. The Arians, however, being generally in power, the orthodox experienced almost uninterrupted oppression.

In 349, Constantius was influenced to recall Athanasius, and to restore him to his office at Alexandria. To his enemies, no measure could have been more repulsive; and it was the signal to prefer the most bitter accusations against him. He was obliged to flee before the storm, and take shelter in the obscurity of a desert; but the blast fell upon his friends; some of whom were banished; some were loaded with chains, and imprisoned; while others were scourged to death.

In respect to the Arians, it is thought no circumstances existed for measures so violent as those which they adopted; but then it should be remembered, that the orthodox were not much less violent, when they possessed the power. Athanasius, at the head of the orthodox party, was a man of a restless and aspiring disposition. His speculative views of the doctrines of the Scriptures, appear in general to have been correct; but he cannot be exempted from the charge of oppressing his opponents, when he had the power.

It may be added, in respect to the Arians, that, at length, divisions among them caused them to separate into numerous sects. Hence we read of Semi-arians, Aetians, Eunomians, and many others; of whom it is only necessary to say, that they assisted to distract the Christian world while they existed, and to show how discordant human beings may become.

29. Constantius dying in the year 361, was followed in the administration by his nephew Julian, commonly called the Apostate. This prince had been instructed in the principles of Christianity; but having early imbibed a partiality for the pagan worship, that system was placed upon an equal footing with Christianity, during his reign.

On his accession, Julian ordered such heathen temples as had been shut, to be opened; and many which had been demolished to be rebuilt. The laws against idolatry were repealed; pagan priests were honored; and pagan worship was favored. On the other hand, Christians became the objects of ridicule; their schools were closed; their privileges abridged; their clergy impoverished. Open persecution was indeed prohibited; but, by every other means, were the followers of the Redeemer humbled and oppressed. By way of reproach, Julian always called the Savior the *Galilean*. In a war with the Persians, he was mortally wounded by a lance. As he was expiring, he filled his hand with blood, and indignantly casting it into the air, exclaimed, "*O Galilean! thou hast conquered.*"

It was during the reign of this prince, and under his auspices, that the Temple of



Eruption of Fire.

Jerusalem was attempted to be rebuilt, by the Jews, who, from all the provinces of the empire, repaired to the holy city. Great preparations were made, and on the com-



mencement of the work, spades and pick-axes of silver were provided; and the dirt and rubbish were transported in mantles of silk and purple. But an insulted Providence poured its wrath upon this work of impiety;—the workmen were scorched by flames, which issued from the earth, and drove them from their mad design.

30. About this time, may be noticed a decided increase of the power and influence of the bishop of Rome, who was considered the first in rank, and distinguished by a sort of pre-eminence over all other bishops.

He surpassed all his brethren in the magnificence and splendor of the Church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. This led Prætextatus, an heathen, who was magistrate of the city, to say, "*make me bishop of Rome, and I'll be a Christian too!*"

31. After a reign of twenty-two months, Julian was slain by the hand of a common soldier, and was succeeded in the year 363, by Jovian, one of the officers of his army. Under this prince, Christianity once more triumphed over paganism, and orthodoxy over Arianism.

"Under his reign," says Gibbon, "Christianity obtained an easy and lasting victory. In many cities the heathen temples were shut or entirely deserted. The edicts of Julian in favor of paganism were abolished; and the system sunk irrecoverably in the dark." Jovian, however, declared his abhorrence of contention, and allowed such as pleased to exercise with freedom the ceremonies of the ancient worship.

32. In the year 364, Jovian, notwithstanding his apparent admission of the obligations of Christianity, died in a fit of debauch, and was succeeded by two brothers, Valentinian and Valens; the former of whom patronized the orthodox; the latter, the Arians. In 375, Valentinian died; upon which Valens, becoming sole monarch, was prevailed upon to persecute with much cruelty the orthodox party.

Of these princes, Gibbon says, "that they invariably retained, in their exalted station, the chaste and temperate simplicity which had adorned their private life; and under them the reign of the pleasures of a court never cost the people a blush, or a sigh. Though illiterate themselves, they patronized learning; they planned a course of instruction for every city in the empire, and handsomely endowed several academies."

But in respect to *religion*, their conduct was far from being commendable. Valens, particularly, persecuted all who differed from him. A single act will serve as an example of his cruelty. A company of eighty ecclesiastics, who had refused to subscribe to the Arian faith, were ordered into banishment. Being placed on board a vessel, provided to carry them away, as they were sailing out of the harbor, the vessel was set on fire, and the whole company were left to be consumed. Cruelty like this marked the whole of his reign.

33. After a long life of labor and numerous sufferings, Athanasius died in the year 373.

Under the reign of Constantius, it has already been observed, Athanasius was compelled to seek his safety in retreat. During the reign of Julian, he once visited his people, but returned to his retreat. On the accession of Jovian, he again appeared at Alexandria, and by that prince was confirmed in his office. From this time to his death, little is recorded of him which we need to relate. He has left a character, high in point of purity, but blemished by an excessive zeal for orthodoxy, and by an encouragement of monkish superstition, inconsistent with the genius of the Gospel.

34. After a reign of fourteen years, Valens lost his life in a battle with the Goths, A. D. 378, and was succeeded by Gratian, the son of Valentinian. Soon after his accession, he associated the great Theodosius with him in the government. Both these emperors espoused the cause of Christianity against paganism, and orthodoxy against Arianism.

The measures adopted by Theodosius were such as to drive Arians from their Churches, and subjected to many grievous calamities. Unacquainted with the spirit of the Gospel, he attempted, contrary to its genius, to enforce its reception by the arm of power, rather than by the voice of reason.

35. In the year 383, Theodosius summoned a council at Constantinople, consisting of nearly two hundred bishops, with a design to confirm the Nicene creed.

This council accordingly decreed that the Nicene creed should be the standard of orthodoxy, and that all heresies should be condemned. In accordance with this decision, the emperor soon after issued two edicts, by both of which the holding of meetings, whether public or private, was forbidden to all heretics, under the severest penalties.

In the year 390, he issued a still severer edict, aimed as a death-blow to paganism. According to this edict, all his subjects were prohibited to worship any inanimate idol, by the sacrifice of any victim, on pain of death.

This edict was so rigidly enforced, that paganism declined apace. "So rapid and yet so gentle was the fall of it," says Gibbon, "that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator."

36. We must here anticipate a few years, and speak of *Pelagianism*, which began to be propagated about the year 404, or 405. The author of this system was one Pelagius, a Briton, from whom it received its name. Its grand feature was a denial of the depravity of the human heart, or the necessity of the influences of the Spirit in man's regeneration.

Besides these opinions, Pelagius maintained, that the human will is as much inclined to good as to evil, and that good works constitute the meritorious cause of salvation.

Pelagius was considerably advanced in years, before he began to propagate his opinions. His first attempt was made at Rome, but meeting with opposition, he removed to Carthage, in Africa, where he openly raised his standard. He was a man of irreproachable morals, and deep subtlety. These circumstances gave him great influence, especially among the young and inexperienced. In the propagation of his system, he was assisted by one Cælestius, an Irish monk.

For a time, the success of Pelagius was great. But the system found a powerful opponent, in the famous Augustine, bishop of Hippo, in Africa. This father opposed, in a manner the most satisfactory, the unscriptural character of the system, and the direct tendency of it to subvert the grand doctrines of the Gospel, and to render the cross of Christ of no effect. The controversy, however, distracted, for a time, the Christian world. Council after council assembled, and the most opposite decrees were at different times passed in relation to the system of Pelagius. In the year 412, Cælestius was condemned as a heretic; this was followed in 420, by a condemnation of the system on the part of the emperor, and Pelagianism was suppressed throughout the empire.

In the year 431, Pelagianism was again brought forward, in an altered and softened form, by John Cassian, a monk of Marseilles. To this latter system was given the name of *Semi-Pelagianism*. It consisted in an attempt to pursue a middle course between the doctrines of Pelagius and Augustine. It is necessary, however, only to add, that the system thus new modeled, was again attacked by Augustine, assisted by Hilary, a distinguished priest, and Prosper, a layman; and by these champions its inconsistencies and anti-scriptural character were sufficiently exposed.

37. The emperor Theodosius died in the year 395, and was succeeded by his two sons, Arcadius and Honorius, the former of whom presided at Constantinople, as emperor of the east; the latter chose Ravenna as the seat of his court, in preference to Rome, and presided over the west.

38. Of the state of the Church, during the reign of these two emperors, and, indeed, for a long period following, we have nothing pleasant to

record. Honorius, following the steps of his father, protected the external state of the Church, and did something towards extirpating the remains of idolatry, and supporting orthodoxy in opposition to existing heresies. But a great increase of superstition, polemical subtilty, and monasticism marked these times, both in the east and west. The true spirit of the Gospel was scarcely visible. A constant struggle existed among the clergy for dignity, power, and wealth, and great exertions were put forth to maintain the supremacy of the Catholic Church.

39. Some time previous to this date, but now more particularly, important changes began to take place in the Roman empire, which considerably affected the visible kingdom of the Redeemer. These changes were caused by numerous barbarous tribes inhabiting the north of Europe, who attacking the Roman empire, in a course of years reduced it to a state of complete subjection, and divided its various provinces into several distinct governments and kingdoms.

These tribes consisted of the Goths, Huns, Franks, Alans, Suevi, Vandals, and various others. They were extremely barbarous and illiterate, at the same time powerful and warlike. The incursions of these tribes into the empire was at a time when it was least able to make effectual resistance. Both Honorius and Arcadius were weak princes. The Roman character was greatly sunk. Their lofty and daring spirit was gone. Their empire had for years groaned under its unwieldy bulk; and only by the most vigorous efforts had it been kept from crumbling to ruins. With Theodosius, expired the last of the successors of Augustus and Constantine, who appeared in the field of battle at the head of their armies, and whose authority was acknowledged throughout the empire. Such being the state of things, it is not strange that the northern tribes should have seized the opportunity to invade the empire; nor that their effort at subjugation should have been crowned with success. Still less singular is it, that the Church of Christ should have suffered in a corresponding degree.

40. In the year 410, the imperial city of Rome was besieged and taken by Alaric, king of the Goths, who delivered it over to the licentious fury of his army. A scene of horror ensued which is scarcely paralleled in the history of war. The plunder of the city was accomplished in six days; the streets were deluged with the blood of murdered citizens, and some of the noblest edifices were razed to their foundation.

The city of Rome was at this time an object of admiration. Its inhabitants were estimated at twelve hundred thousand. Its houses were but little short of fifty thousand; seventeen hundred and eighty of which were similar in grandeur and extent to the palaces of princes. Every thing bespoke wealth and luxury. The market, the race courses, the temples, the fountains, the porticos, the shady groves, unitedly combined to add surpassing splendor to the spot.

Two years before the surrender of the city, Alaric had laid siege to it, and had received from the proud and insolent Romans, as the price of his retreat from the walls, five thousand pounds of gold, thirty thousand pounds of silver, and an incredible quantity of other valuable articles.

In the following year, he again appeared before the city; and now took possession of the port of Ostia, one of the boldest and most stupendous works of Roman magnificence. He had demanded the surrender of the city, and was only prevented from razing it to its foundation, by the consent of the senate to remove the unworthy Honorius from the throne of the Cæsars, and to place Attalus, the tool of the Gothic conqueror, in his place.

But the doom of the city was not far distant. In 410, Alaric once more appeared under the walls of the capital. Through the treachery of the Roman guard, one of the gates was silently opened, and the inhabitants were awakened at midnight, by the tremendous sound of the Gothic trumpet. Alaric and his bands entered in triumph,



and spread desolation through the streets. Thus this proud city, which had subdued a great part of the world; which, during a period of 619 years, had never been violated by the presence of a foreign enemy, was itself called to surrender to the arms of a rude and revengeful Goth; who was well entitled the *Destroyer of nations*, and the *scourge of God!*

41. From this period, the barbarians continued their ravages, until 476, which is commonly assigned as marking the total extinction of the western part of the Roman empire. Of the tribes, which had been accessory to this result, the Visigoths took possession of Spain; the Franks of Gaul; the Saxons of England; the Huns of Pannonia; the Ostrogoths of Italy, and the adjacent provinces.

These conquests effected an almost entire change in the state of Europe. New governments, laws, languages; new manners, customs, dresses; new names and countries prevailed. It is doubtless to be lamented, that this revolution was the work of nations so little enlightened by science, or polished by civilization; for the laws of the Romans, imperfect as they were, were the best which human wisdom had devised; and in arts they far surpassed the nations to which they now became subjected. It is a remark of Dr. Robertson, "that if a man were called to fix upon a period, in the history of the world, during which the condition of the human race was most calamitous, he would without hesitation name that which elapsed from the death of Theodosius the Great, A. D. 395, to the establishment of the Lombards in Italy, A. D. 571."

42. Although the barbarians were idolaters, yet upon the conquest of the Roman empire, they generally, though at different periods, conformed themselves to the religious institutions of the nations among whom they settled. They unanimously agreed to support the hierarchy of the Church of Rome, and to defend and maintain it, as the established religion of their respective states. They generally adopted the Arian system, and hence the advocates of the Nicene creed met with bitter persecution.

It has already been observed, that religion, in its *established* form, was at this time but little removed from the superstition and idolatry of the ancient heathen. There were, indeed, pious individuals—some who maintained the primitive faith and manners—but the mass of professors, and even of the clergy, had shamefully departed from the spirit of the Gospel.

To nothing, but the controlling Providence of God can we attribute the condescension of these barbarous tribes to renounce idolatry, and become nominal Christians. Had they pleased, it would seem that they might easily have exterminated Christianity from the earth. But Divine Providence saw fit to order otherwise; and though for years, as *nations*, they were scarcely to be accounted Christians, the religion which they adopted, at length, softened their manners and refined their morals.

43. Of the kingdoms into which the Roman empire was divided, that of the Franks in Gaul was one. Of this nation, Clovis was king. In the year 496, he was converted to Christianity; and, together with three thousand of his army, was baptized at Rheims, and received into the Church.

The wife of Clovis was Clotilda, a niece of the king of Burgundy. The Burgundians had already embraced Christianity; and although they professed the Arian faith, Clotilda was attached to the Nicene creed. She had labored to convert her husband to Christianity, but without success. During a battle, which he fought with the Alemans, finding the Franks giving ground, and victory crowning the standard of his foe, he implored, it is said, the assistance of Christ; and solemnly engaged to worship him as a God, if he rendered him victorious over his enemies.

The battle now went on, and Clovis was conqueror. Faithful to his promise, he

was baptized at Rheims, the year after, having been instructed in the doctrines of the Gospel. The real conversion of Clovis has little credit attached to it; but his external reformation served to comfort the friends of religion, and particularly the advocates of the Nicene creed. The conversion of Clovis, it may be added, is considered by the learned as the date of the title of *Most Christian Majesty*, which has so long been adopted by the kings of France.

44. The year 432 was distinguished for the successful introduction of Christianity into Ireland by Patrick; who, on account of his labors in that country, has been deservedly entitled "the apostle of the Irish, and the father of the Hibernian Church."

Efforts had previously been made to diffuse the light of Christianity among the Irish, under the auspices of Cælestius, bishop of Rome. He had employed Palladius for that purpose; but his mission appears to have been attended with little success. Patrick succeeded Palladius in his labors. The former was a Scot by birth, and was one of the bishops in Scotland; but being taken prisoner, in a war in which the British isles were involved, he was carried to Ireland, where he devoted himself with much zeal to the conversion of the people. He formed the archbishopric of Armagh; and died at an advanced age, in the year 460.

45. Under the auspices of Gregory the Great, the Roman pontiff, Christianity was introduced into England, in the year 497; at which time Austin, with forty monks, was sent into that country, and began the conversion of the inhabitants.

The knowledge of Christianity existed at this time in England, and appears to have been introduced, about the time of the apostles. But at no period could it be said that the country was Christian. The light of Christianity here and there, in some confined circles, shot through the surrounding darkness; but it was only sufficient to show how thick that darkness was. Indeed, Christianity appears to have been nearly exterminated by the Saxons, Angles, and other tribes, who conquered the country. The idolatries of these tribes reigned through the country for the space of one hundred and fifty years; and to such gods as the Sun, Moon, Thuth, Odin, Thor, Frigga, and Surtur, from which the English derived the names of the week, their homage was paid.

The honor of breaking up this established idolatry, and of spreading the Gospel in England, was reserved for Austin, under the patronage of Gregory. Gregory, previously to his election to the pontificate, was one day walking in the market-place at Rome, and seeing several youth of handsome appearance exposed to sale, he inquired whence they were? Being informed that they were pagans from Britain, his pity was greatly excited.

Soon after, he offered himself to the ruling bishop, and requested to be sent as a missionary to the island; but his request was denied. On his election to the see of Rome, he remembered his former interest in Britain, and soon after sent Austin, with a company of monks, to convert the nation.

Providence smiled upon the attempt. Ethelbert was at this time king of Kent, by whose queen Bertha, a pious descendant of the house of Clovis, the missionaries were kindly received. The king soon became a convert, and a few years after this event, the people were generally, at least, nominal Christians.

46. Notice has already been taken (Sec. 30,) of the gradual increase of the influence and authority of the bishop of Rome over all his brethren. But it was reserved to the year 606 to complete the triumphs of the Roman pontiff, and to place him at the head of the ecclesiastical world. At this time the emperor Phocas conferred on Boniface III., the successor of Gregory the great, the title of *Universal Bishop*.

As early as 588, John, of Constantinople, called the Faster, assumed the title of Universal Bishop; and the title was confirmed by a council, at that time in session, in that city. The successor of John assumed the same proud title. Gregory the

Great, contemporaneous with the successor of John, took great umbrage at the boldness of the bishop of Constantinople, in assuming a title, which in point of precedence belonged to the bishop of Rome, but which his conscience would not permit him to take. Gregory died in the year 604, and was succeeded by Boniface III. This latter prelate had no scruple in accepting the title. Nay, he sought it of the emperor Phocas, with the privilege of transmitting it to his successors. The profligate emperor, to gratify the inordinate ambition of this court sycophant, deprived the bishop of Constantinople of the title, and conferred it upon Boniface; at the same time declaring the *Church of Rome to be the head of all other Churches.*

#### DISTINGUISHED CHARACTERS IN PERIOD IV.

1. *Donatus*, bishop of Numidia, author of the schism of the Donatists.
2. *Lactantius*, the most eloquent Latin writer in the fourth century; he exposed the absurdity of the pagan superstitions.
3. *Eusebius Pamphilus*, bishop of Cæsarea, author of an ecclesiastical history, and a life of Constantine.
4. *Arius*, a presbyter in the church of Alexandria; author of the "Arian Controversy."
5. *Athanasius*, patriarch of Alexandria, the firm and powerful opponent of Arianism.
6. *Anthony*, the hermit, considered the father of the monastic institutions.
7. *Basil*, surnamed the Great, bishop of Cæsarea, an eminent controversialist.
8. *Hilary*, bishop of Poitiers, a Latin writer, distinguished for writing twelve books in support of the doctrine of the Trinity.
9. *Ambrose*, bishop of Milan, a man of extensive learning, and distinguished for his zeal in the cause of Christianity.
10. *Jerome*, a monk of Palestine, a voluminous writer, and the author of a translation of the Bible, known by the name of the "Latin Vulgate."
11. *Augustine*, bishop of Hippo, in Africa, who, from being a debauched youth, became by his writings and example one of the most distinguished ornaments of the Christian Church.
12. *John Chrysostom*, bishop of Constantinople, one of the most able and eloquent preachers that have adorned the Church.
13. *Pelagius*, a Briton, author of the "Pelagianism."

1. *Donatus*, Sec. 13.

2. *Lactantius* is said to have been born in Africa, or, according to others, in Italy. He studied rhetoric in Africa, with so much reputation, that Constantine appointed him tutor to his son Crispus. This brought him to court; but even here he often suffered for the necessaries of life. He was the most eloquent of all the Latin ecclesiastical writers. His style so nearly resembled that of Cicero, that he is generally distinguished by the title of "the Christian Cicero." His "Divine Institutions," composed about the year 320, in defence of Christianity, is the principal work, which has been transmitted to us.

3. *Eusebius Pamphilus* was born in Palestine, about the year 267, where he was educated. Near the year 313, he was elected bishop of Cæsarea. He bore a considerable share in the contest relating to Arius, whose cause he at first defended, under a persuasion that he was persecuted.

He was honored with very particular marks of Constantine's esteem; often receiving letters from the emperor, and being frequently invited to his table. He wrote several important works, among which was an ecclesiastical history, from the commencement of the Christian era to the death of Licinius, A. D. 323.



Eusebius died in the year 338 or 340 ; leaving behind him a high reputation for learning. There were none among the Greek writers who had read so much ; but he never applied himself to the polishing of his works, and was very negligent of his diction.

4. *Arius*, Sec. 15, and onward.

5. *Athanasius* was born at Alexandria, of heathen parents ; but was early taken under the patronage of Alexander, bishop of that city, by whom he was liberally educated, and afterwards ordained a deacon. When Alexander attended the council of Nice, he took Athanasius with him, where he distinguished himself as an able opponent of the Arian heresy. On the death of his patron, A. D. 326, he was appointed to fill his place ; at the early age of twenty-eight years.

Arius being persuaded to subscribe to the Nicene creed, Athanasius was required by the emperor to readmit him to communion ; but resolutely refusing, he was banished into France. A variety of fortune from this time followed him, being recalled and again exiled. Athanasius, however, at length died in peace, in the year 373, having been bishop forty-six years. See Sec. 19, 21, 28, 33.

6. *Anthony*, Sec. 27.

7. *Basil* was born at Cæsarea, in Cappadocia, in the year 226. He received the rudiments of his education under his father, and afterwards studied at Antioch, Constantinople and Athens. His improvement in all kinds of learning was exceedingly rapid. For a time, after his conversion, he sought seclusion, where he employed himself chiefly in devotional exercises.

On the death of Eusebius, bishop of Cæsarea, in 370, he was chosen to fill his place. In this situation, he suffered many evils from enemies, especially from the advocates of Arianism ; but he was greatly distinguished for his patience, meekness, and piety. At his death, so much was he valued by his flock, that they crowded about his house, with many expressions of sorrow. He breathed his last, A. D. 379, with the pious ejaculation—" Into thy hands, I commit my spirit."

8. *Hilary* was a native of Poitiers, in France, though the time of his birth is uncertain. He was converted to Christianity late in life, and in the year 355 was made bishop of his native town. He was distinguished for his attachment to the Gospel in its simplicity, and shewed himself to be a man of penetration and genius. He openly enlisted himself against the Arians ; but through their address, the emperor Constantine was persuaded to banish him to Phrygia, where he resided several years ; during which time he composed his twelve books on the Trinity, which have been much admired by Trinitarians. He was afterwards restored to liberty ; and such was his influence and endeavors, that it was said that France was freed from Arianism by Hilary alone. His death occurred in 367.

9. *Ambrose* was born in Gaul, about the year 333. A singular story, though probably untrue, is told of him ; viz. that while he was an infant, lying in his cradle, a swarm of bees came and settled upon his mouth. From this it was superstitiously presaged, that he would be distinguished for his eloquence. He proved to be thus distinguished, and was appointed governor of several provinces. He settled at Milan. In the year 374, the bishop of that place dying, a great contest arose between the Catholics and Arians, concerning his successor. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult. On addressing the multitude, they with one voice exclaimed, " Let Ambrose be bishop."

Thus forced to yield to the wishes of the people, he was baptized and ordained. He died at Milan, in the year 397, leaving behind him several works on religious subjects. As a writer, he was concise, and full of turns of wit ; his terms are well chosen, his expressions noble, and he diversifies his subject with great copiousness of thought and language. Yet he was wanting in accuracy and order. The hymn "*Te Deum*," is attributed to him.

10. *Jerome* was born of Christian parents at Strido, near Pannonia. His father was a man of rank, took the greatest care of his education, and furnished him with every facility for the acquisition of learning. Being placed at Rome, he had masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane.

From Rome, Jerome, having finished his education, proceeded to travel. Having spent some time in visiting various places, he returned to Rome ; where he began to

deliberate upon the course of life he should pursue. Study and retirement were his wish; and accordingly, leaving his country and friends, he directed his way into Syria. After spending some time in quest of a place congenial to his feelings, he took up his abode in a frightful desert, in that country, which was inhabited by scarcely a human being.

He was now in his thirty-first year. He divided all his time between devotion and study. Here he applied himself to the study of the Scriptures, which he is said to have gotten by heart, and to the Oriental languages. Having spent four years in this solitude, he was obliged to leave it, on account of his health, which was much impaired.

From this time, his reputation for piety and learning began to spread abroad. He now visited Constantinople, and afterwards Rome; at which latter place he composed several works. In 385, he determined to retire from the world, and persuaded several persons to accompany him to the east. At length he settled at Bethlehem, a town near Jerusalem, where he continued to live in a monastery till his death, in 420, having attained to the uncommon age of ninety.

The writings of Jerome were voluminous. He translated the whole Bible into Latin, which was afterwards exclusively adopted by the Roman Church. By his writings, he contributed to the growth of superstition, yet of all the Latin fathers, he was the most able in unfolding the Scriptures.

11. *Augustine* was born in Africa, in the year 354. His parentage was humble, but his mother was distinguished for her exemplary virtue. His father, designing him for some of the learned professions, placed him at school; but such was his vicious make, that he neglected study for gaming and public shows, and invented a thousand false stories to escape the rod, with which he was, however, severely chastised.

His father, sometime after, sent him to Carthage, to pursue his studies. Here, he acquired a taste for reading, and especially for rhetoric, in which latter accomplishment he soon became distinguished; and, on his return to his native place, gave lectures on that subject, with high reputation. But he had now become a heretic, and continued to follow his vicious course of life.

Some time after, he left home with a determination to visit Rome. The prayers of a pious mother followed him, although he had left her without acquainting her with his design. On his arrival at Milan, he visited Ambrose, and attended his preaching. The sermons of this pious man made a deep impression upon his mind, and he became a Catholic in 384. His real conversion occurred not long after; and he became one of the most sincere and ardent Christians of his time. In 391, he was elected bishop of Hippo. From this date he set himself for the defence of the Gospel, and became the admiration of the Christian world. From his writings was formed a body of theology, which, for centuries after, was the guide of those who desired to shun the errors of popery, and walk in the truth. His death occurred in the year 430, at the age of 76.

12. *John Chrysostom* was born at Antioch, of a noble family, about the year 354. His education was intrusted to the care of his mother, who strictly attended to it, and while yet quite young, he was disposed to favor Christianity.

At an early age, he formed the resolution of adopting a monastic life; and in the year 374, he betook himself to the neighboring mountains, where he lived four years, with an ancient hermit; after which he retired to a still more secluded place, where he spent two years more in a cave; till, at length, worn out with watchings, fastings, and other severities, he was forced to return to Antioch.

Sometime after this, such was his reputation, that he was called to preside as bishop at Constantinople; he began immediately to attempt a reformation in his diocese. This gave great displeasure to the clergy, and the more wealthy part of the community, through whose influence Chrysostom was seized, by order of the emperor, and exiled to a port on the Black Sea. But such was the tumult excited by this measure, that the emperor judged it advisable to recall him, and restore him to his bishopric.

No sooner, however, was Chrysostom once more established in his office, than his customary zeal began to display itself, of which his enemies, taking advantage, again procured his banishment to Cucusus, a wild and inhospitable place in Armenia. And not yet satisfied, some time after, they prevailed upon the emperor to send him to Pictus, a more distant region on the borders of the Black Sea.

On his way to the latter place, from the fatigue of travelling, and the hard usage he met with from the soldiers, he fell into a violent fever, and died in a few hours. His death occurred in the year 407.

Chrysostom was one of the most able preachers that have adorned the Christian Church. To strong powers of mind, and a lively imagination, he added fine powers of elocution, and hence commanded immense audiences. He was an able commentator on Paul's epistles. He was constitutionally ardent; prompted by a zeal, which perhaps was not sufficiently guided by judgment, he met with bitter persecution, which brought him to his grave.

13. *Pelagius*. Sec. 36.





Mahomet propagating his religion.

## PERIOD V.

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**THE PERIOD OF THE RISE OF THE MAHOMETAN IMPOSTURE WILL EXTEND FROM THE ESTABLISHMENT OF THE SUPREMACY OF THE ROMAN PONTIFFS, A. D. 606, TO THE FIRST CRUSADE, A. D. 1095.**

1. The establishment of the supremacy of the Roman pontiffs, in the year 606, with an account of which our last period concluded, forms an important era in the history of the Church, and indeed of the world ; as it laid the foundation of a power, which, in its exercise, was more commanding, and more extensive than any temporal prince ever enjoyed.

For the space of five centuries, this power was gradually rising to the point at which we now contemplate it. For a time following the days of the apostles, the ministers of the Gospel as is maintained by some, although denied by others, especially by the Church of Rome, and the Episcopal Church of England, were considered on an equality. The first departure from this simplicity, according to the former, consisted in giving to the ministers of the distinguished cities, a kind of pre-eminence, by appointing them to be presidents, or moderators of the clergy, in the surrounding districts.

This pre-eminence continued to increase, and the authority of these particular ministers to extend, till the third century ; when, as already noticed, (Period 4, Sec. 24,) the bishops of Rome, Antioch, Alexandria, and Constantinople, were by Constantine placed at the head of all their brethren. At a later period, (Sec. 30,) this pre-eminence centered chiefly in the bishop of Rome, although the point was warmly contested by the bishop of Constantinople. At length, however, (Sec. 46,) the Roman pontiff accomplished his purpose, and at the hands of Phocas received the title of universal bishop.

This is the date of the establishment of the papal power. But this was not the period of its full growth. From this time, this power continued to acquire strength, and to extend its influence, until, in temporal dominion, the pope of Rome held an enviable rank among the potentates of the earth ; and, as a spiritual power, received he homage of nearly the whole world.

The rise of such a power was the subject of prophecy, centuries before. Daniel, who flourished about the year 606, B. C., clearly predicted (Chap. vii.) the downfall and division of the Roman empire into ten kingdoms, which occurred about the year 476. (Period IV. Sec. 41.) These ten kingdoms were represented by ten horns. (Chap. vii. 24.) After the ten horns, another horn should arise, diverse from the rest. This is the papal power. And, says the prophet, "he shall speak great words against the Most High, and think to change times and laws." Paul, also, describes this power, which he calls, the "man of sin," (2 Thess. ii.) "the mystery of iniquity,"—"the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Under the figure of a beast, John describes this power, (Rev. xiii.) which should, "open his mouth in blasphemies against God; make war against the saints, and overcome them; and exercise power over all kindreds, and tongues, and nations." In another chapter (xvii.) he represents the same power, under the figure of a woman, upon whose forehead was written—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH."

*Observation.* For the purpose of giving to the student a connected view of the subject, we shall briefly notice, in this place, the facilities presented to the Roman pontiff for extending his authority, and the means employed, by which that authority came to be exercised over nearly the whole world.

2. Three circumstances existing at this time, and continuing for several centuries, contributed to the increase and establishment of the papal power. These were the *ignorance*, the *superstition*, and the *corruption* of the world.

1. *Ignorance.* The incursions of the northern barbarians spread an intellectual famine throughout all Europe. The only men of learning were the monks, who seldom left their cloisters; and the only books were manuscripts, concealed in the libraries of the monasteries. Not only were the common people ignorant of the art of reading, but this ignorance extensively pertained to the clergy. Many of the latter could scarcely spell out the apostles' creed; and even some of the bishops were unable to compose a sermon.

2. *Superstition.* The universal reign of superstition contributed to the same results. The spiritual views of religion of primitive times, the simplicity which had marked the order of the ancient worship, were no more. In their room, an unmeaning round of rites, ceremonies and festivals, were introduced; and in the observance of these, the distinguishing doctrines of the Gospel, and the religion of the heart, were effectually lost sight of. The common people were taught to revere the clergy with idolatrous veneration. More was thought of an image of the virgin Mary, than of the Son of God; and greater virtue was attributed to a finger, or a bone of an apostle, than to the sincerest prayer of faith. Upon this superstition the popes fastened; they increased it by every means in their power, and made it instrumental of extending their lordly power.

3. *Corruption.* But the universal corruption of the world accelerated the triumphs of the papal throne more than all other means. If piety existed, it was confined to few, and to nations remote from Rome. The influences of the Spirit were unheard of. Even a cold morality was scarcely inculcated. Holiness of heart, and the practice of the Christian virtues, were seldom named. Vice and falsehood characterized the times. The worship of images, the possession of relics, the contribution of money to the treasures of the Roman pontiff, were urged, as insuring a passport to heavenly felicity.

3. We shall next speak of the *means* employed by the papal power to extend its influence. We notice, *first*, the *preference given to human compositions over the Bible*.

The art of printing was for a long time yet unknown. Copies of the Scriptures were scarce, and so valuable that a single copy was worth the price of a house. The ignorance of the common people was, therefore, in a measure unavoidable. The popes and the clergy were willing it should be so. Taking advantage of this ignorance, they palmed upon the people such opinions of the fathers, and such decrees

of councils, as suited their purpose, and stamped them with the authority of God. In this way, the Bible was neglected; its voice was unheard; and, upon the strength of human opinions and human decrees, the papal power extended its ghostly authority.

4. A *second* means employed to extend the authority of the papal power consisted in *efforts, under the patronage of the Roman pontiffs, to convert the heathen.*

Aware of the importance of first raising the standard of the cross, under the auspices of papal authority, the popes were ready to embrace every opportunity to send forth missionaries, attached to their cause. Hence, many heathen nations were visited, and efforts made to spread the knowledge of Christianity;—at the same time, care was exercised to send only such, as were deeply imbued with the spirit of the Roman hierarchy. Never were men more faithful in any cause. They taught the heathen to look upon the Roman pontiff as their spiritual father, and to bow to his authority as the vicegerent of God on earth. Where reason failed to accomplish their purposes, resort was had to force. Many were the instances, and among them may be mentioned the Pomeranians, the Sclavonians, and the Finlanders, in which baptism was administered at the point of the sword.

5. A *third* means employed, was the *introduction of the worship of images.*

The introduction of images into places of Christian worship, dates its origin soon after the time of Constantine the Great; but, like many other superstitious practices, it made its way by slow and imperceptible degrees. There were those who strongly remonstrated against the practice; but their opposition was ineffectual. The passion increased, and being fostered by the Roman pontiffs and their servants, it strongly tended to divert the minds of the people from the great objects of faith and worship, presented in the Scriptures; and gave increasing power to the papal throne over the wandering and darkened minds of the multitude.

6. A *fourth* means employed to increase and strengthen the papal power, was the *influence of monkery, which was enlisted in the cause.*

The rise and progress of monkery has already been unfolded. (Period IV. Sec. 27.) With scarcely an exception, the institutions of monkery were on the side of the papal power, and with sedulous care did the Roman pontiffs foster these institutions, that they might further the objects of their ambition. The monks were faithful to their master's cause. Every project started by the popes, received their sanction; and the severest denunciations were poured forth from the convents, against those who should call in question the wisdom of the papal throne.

7. A *fifth* means employed, was the *sanction given by the popes to the passion for the relics of saints, which about the ninth century reached an extraordinary height.*

Such was the zeal inspired on this subject, that many, even in eminent stations, made long pilgrimages, to obtain some relic of the primitive saints. Judea was ransacked. The bodies of the apostles and martyrs are said to have been dug up, and great quantities of bones were brought into Italy, and sold at enormous prices. Even clothes were exhibited, which were declared to be those in which Christ was wrapped, in infancy; pieces of his manger were carried about; parts of his cross—the spear which pierced his side—the bread which he broke at the last supper—and, to wind up the whole, vials were preserved, which, it was said, contained the milk of the mother of Christ, and even the Savior's blood.

From adoring the relic, the senseless multitude passed to adore the spirit of the saint. Seizing upon this love of idolatry, the Roman pontiffs issued their commands, that no saint should be worshipped, except such as had been canonized by them. This at once invested them with an enormous power. They made saints of whom they pleased, and the people were taught to regard these saints as their protectors—as having power to avert dangers—to heal maladies—to prepare the soul for heaven. By these means, the Son of God was kept from view; and the deluded multitude made to feel, that the power of health, of life, and salvation emanated from Rome.



8. A *sixth* means employed was the sale of *absolution* and *indulgences*.

The Roman pontiff, as the vicegerent of God on earth, claimed to have power not only to *pardon* sins, but also to grant permission to *commit* sin. A doctrine so accordant with the corrupt state of manners and morals, which for centuries prevailed, was received with implicit faith. The murderer, the assassin, the adulterer, needed now only to pay the prescribed fee, and his sins would be blotted out; those who wished to commit these crimes, in like manner, needed but to open their purses, to receive a plenary indulgence. The consequence of this sale of pardon was a vast increase of the revenues of the Roman pontiffs, and nearly an absolute control over the minds of the millions who adhered to the Roman faith.

9. A *seventh* means employed was the invention of the *doctrine of purgatory, or a state of temporary punishment after death*.

This was a powerful engine, and most effectually was it used, for the purpose of enriching and aggrandizing the Roman hierarchy. From this purgatory, and the miseries pertaining to it, the people were taught that souls might be released, if prayers and masses in sufficient number, and from the proper sources, were offered up. Hence, the richest gifts were bestowed upon the Church, by the surviving friends of those for whom the benefit was sought; and the dying transgressor readily parted with his possessions to secure it.

10. An *eighth* means employed, and, perhaps, by far the most efficient of all, was the *establishment of the Inquisition*.

The inquisition dates its origin in the thirteenth century. It originated in an attempt to crush some persons in Gaul, (now France,) who had ventured to question the authority of the Roman pontiffs. In the year 1204, Innocent III. sent inquisitors, as they were called, headed by one Dominic, into Gaul, to execute his wrath upon persons who had dared to speak in opposition to the papal throne.

These inquisitors so effectually performed their embassy, that officers with similar power were appointed in every city. Hence rose the inquisition, which in time became a most horrible tribunal—an engine of death; which kept nations in awe, and in subjection to the papal dominion.

11. Such were some of the principal means employed by the papal power, during several centuries, to extend and confirm its authority. Never were means employed more efficiently, and never was a dominion more absolute than that of the Roman pontiffs.

12. The natural and necessary consequence of the system adopted, was the decline of pure religion. For several centuries, indeed, religion can scarcely be said to have existed. Doubtless there were individuals who held the faith in purity; but to idolatrous Rome nearly the whole world paid its humble adorations.

13. But it is time to take a view of the principal subject of this period,



viz. the *Rise of the Mahometan Imposture*. The author of this false

religion was *Mahomet*, an Arabian, who was born at Mecca, a city of Arabia, in the year 569, or 570.

The ancestors of Mahomet were distinguished for several generations, being ranked among the princes of Mecca, and the keepers of the keys of the Caaba, or sacred temple. His father's name was Abdallah, one of the thirteen sons of Abdol Motalleb, who held the principal place in the government of Mecca, and had custody of the Caaba.

The birth of Mahomet is said by the Moslem writers to have been accompanied by a series of astonishing prodigies. A flood of light, among other things, burst forth on his entrance into the world, which illuminated every part of Syria; the waters of the lake Sawa were entirely dried up, so that a city was built upon its bottom; that an earthquake threw down fourteen towers of the king of Persia's palace; that the sacred fire of the Persians was extinguished, and all the evil spirits, which had inhabited the moon and stars, were expelled together from their celestial abodes; nor could they ever after animate idols, or deliver oracles on earth. The child also, if we may trust to the same authorities, discovered the most wonderful presages. He was no sooner born than he fell prostrate, in a posture of humble adoration, praying devoutly to his Creator, and saying, "God is Great! There is no God but God, and I am his prophet."

At the early age of two years, losing his father, and shortly after his mother, he was confided to the care of Abu Taleb, a distinguished uncle; by whom he was sent at a proper age, at several different times, into Syria with a caravan. By means of his travels, he acquired no small knowledge of mankind.

The most remarkable event in the life of Mahomet is his appearance in the character of a soldier. At the age of fourteen, or, as others say, nearer the age of twenty, he served under his uncle, who commanded the troops of his tribe, the Koreish, in their wars against the rival tribes of the Keman and the Hawacan. They returned from the expedition victorious, and this circumstance doubtless tended to render the people of the tribe still more devoted to the uncle, and to the nephew, and to acquire for Mahomet a notoriety, which he was afterwards enabled to turn essentially to his account.

At the age of twenty-five, he entered into the service of Cadijah, a rich and noble widow of Mecca. In the capacity of factor or agent to this his wealthy employer, he went into Damascus, and the neighboring regions of Syria, where he spent three years, during which time he managed the trust committed to him so entirely to her satisfaction, that, on his return, she rewarded his fidelity with the gift of her hand and her fortune. By this alliance, he was raised from a humble sphere in life, to the station of his ancestors.

14. About the year 609, Mahomet, having matured his system, began to announce himself as a prophet of God, and to publish his religion abroad.

The design of the Roman pontiffs was to corrupt Christianity; the design of Mahomet was to introduce another religion. His grand doctrine was, that there is only one God, and that Mahomet is his prophet. To please the Jews and Christians, he admitted that Moses and Christ were prophets; but represented himself as superior to them, and divinely commissioned to reform the religious system which they had established. Setting aside the Scriptures, he pretended to have received revelations from God; which, with the assistance of an angel, he embodied in the *Koran*, the only sacred book of the Mahometans.

The religion of the Mahometans consists of two parts—*faith* and *practice*; of which the former is divided into six branches: Belief in God; in his angels; in the *Koran*; in his prophets; in the resurrection and final judgment; and in God's absolute decrees. The points relating to practice are, prayer, with washings; alms; fasting; pilgrimage to Mecca, and circumcision.

Of God and angels the Mahometans appear to have some just notions, although they attribute some unworthy employments to the latter. They admit that God has, in successive periods, communicated revelations to mankind by prophets; but that, with the *Koran*, revelation has closed. The time of the resurrection is a secret, belonging only to God. When Mahomet asked the angel Gabriel about it, he confessed his

ignorance. As to the punishment of the wicked, Mahomet taught the existence of seven hells, each of which is designed for different classes of transgressors; but all will at length be admitted to paradise, excepting such as reject the Koran. The heaven of the Mahometans is to consist of sensual enjoyments. They are to repose in groves, on the banks of pure streams of water; to be clothed in robes of silk; to feast from dishes of gold, and to drink of the choicest wines, &c.

In respect to the *duties* enjoined, Mahomet encouraged his followers to hope, that prayer will carry them half way to God; fasting will bring them to the door of the divine palace, and alms will give them admittance. He also inculcated the duty of a pilgrimage to Mecca, as indispensable, saying that he that should die without performing it, might as well die a Jew, or a Christian.

Such is an outline of the religion of Mahomet. The rise of such a false religion was clearly predicted by John in the Book of Revelation, (Chap. ix.) Mahomet is here represented under the figure of a star fallen from heaven to earth, to whom was given the key of the bottomless pit, &c.

It is the remark of a judicious writer,\* "that, at the present day, it is impossible to determine whether Mahomet commenced his career as a deluded enthusiast, or a designing impostor." By those who have most thoroughly examined the subject, and therefore have the best means of judging, the probability is thought to lie in favor of the latter. From the very first, his conduct bears the marks of a deep-laid, and systematic design; and although he might not have anticipated all the results which, at length crowned his undertakings, yet, in every step of his progress, he acted with a shrewdness and circumspection very little savoring of the dreams of enthusiasm.

"Many circumstances, moreover," observes the above author, "may be adduced, which might have concurred to prompt and favor the design of this arch imposture. 1. Mahomet's genius was bold and aspiring. His family had formerly held the ascendancy in rank and power in the city of Mecca, and it was merely his misfortune in having lost his father in infancy, and being left an orphan, that prevented him from succeeding to the same distinction. It was therefore the dictate of a very obvious principle of human nature, that he should contrive, if possible, to make the fortune and influence acquired by his marriage a step to still higher honors, and to raise himself to the ancient dignity of his house. 2. He had travelled much in his own and foreign countries. His journeys would of course bring him acquainted with the tenets of the different sects of the religious world, particularly the Jewish and the Christian, which were then predominant, and the latter greatly corrupted and torn to pieces with internal dissensions. Being a sagacious observer of men, he could not fail to perceive that the distracted state of the existing religions had put the Eastern world into a posture extremely favorable to the propagation of a new system. His own countrymen, the people of Arabia, were, indeed, for the most part, sunk in idolatry; but the vestiges of a purer faith, derived from patriarchal times, were still lingering among them, to a degree that afforded him the hope of recovering them to a sounder creed. 3. The political state of things at that time was such as signally to favor his project. The Roman empire on the one hand, and the Persian monarchy on the other, had both become exceedingly enfeebled in the process of a long decline, towards the last stages of which they were now rapidly approaching. The Arabs, on the contrary, were a strong and flourishing people, abounding in numbers, and inured to hardships. Their being divided into independent tribes, presented also advantages for the spread of a new faith, which would not have existed had they been consolidated into one government. As Mahomet had considerable opportunities to acquaint himself with the peculiar situation of these empires; as he had carefully noted the genius and disposition of the people which composed them; and as he possessed a capacity to render every circumstance subservient to his purpose, it is contended, that his scheme was much more legitimately the fruit of policy than of piety, and that the pseudo-prophet, instead of being pitied for his delusion, is rather to be reprobated for his base fabrication.

"After all, it is not improbable that Infinite Wisdom has so ordered it, that a veil of unpenetrated darkness should rest on the motives of the impostor, in order that a special providence may be recognised in the rise and establishment of this arch



delusion in the world. In the absence of sufficient human causes to account for the phenomena, we are more readily induced to acknowledge a divine interposition. In the production of events which are overruled in the government of God to operate as penal evils for the punishment of the guilty, reason and revelation both teach us reverently to acknowledge the visitation of the Divine Hand, whoever or whatever may have been the subordinate agents, or their motives. "Is there evil in the city, saith the Lord, and I have not done it?" i. e. the evil of *suffering*, not of *sin*. It cannot be doubted that, as a matter of fact, the rise and reign of Mahometanism has resulted in the infliction of a most terrible scourge upon the apostate Churches in the East, and in other portions of Christendom; and, unless we exclude the Judge of the world from the exercise of his judicial prerogatives in dealing with his creatures, we cannot err, provided we do not infringe upon man's moral agency, in referring the organ of chastisement to the will of the Most High. The life and actions of Mahomet himself, and his first broaching the religion of the Koran, are but the incipient links in a chain of political revolutions, equal in magnitude and importance to any which appear on the page of history—revolutions, from which it would be downright impiety to remove all idea of providential ordainment."

15. For several years, his efforts were confined to the walls of Mecca; and even here his success was so small, that it was long doubtful whether his new religion would embrace more than his own family, or outlive himself.

His first convert was Cadijah, to whom, on returning from a certain cave in the vicinity of Mecca, called Hera, to which he was wont to retire, ostensibly for the purpose of fasting, prayer, and holy meditation, but in reality for that of maturing his system, he began gradually to unfold the celestial visions, with which he pretended to have been favored. For a time she was incredulous; but at length, by some means, he gained her belief, and that of his servant, to whom he gave his liberty, as a reward for his embracing the faith. At the expiration of four years, he could number but nine proselytes.

16. In the year 622, a storm arising against him at Mecca, he fled to Medina, another city of Arabia. This flight is called by Mahometans the *Hejira*, or more properly the *Hejra*, and is regarded by them as their grand epoch. In this latter city his success was greater. Several of the principal citizens heard the prophet, and joined his standard.

Having gained a few proselytes, as noticed in the preceding section, Mahomet was emboldened to make his message public, beginning with his kindred of the tribe of Koreish. But neither the Koreish nor other tribes of Mecca were disposed to admit the pretensions of the prophet. Some called him a magician and a sorcerer; others, a silly retailer of old fables; and others distinctly charged him with being a liar and an impostor.

Mahomet, however, was not to be deterred either by ridicule or ill success. Determined to impose his religion upon his countrymen, at all adventures, he accommodated his course to meet every new emergency, as it occurred. Nor is it to be wondered at that he should have made some accessions to the number of his followers. These, however, did not exceed forty, at the expiration of five years from the commencement of his mission.

At the close of the seventh year of his mission, his uncle Abu Taleb, in whom he had found a powerful supporter, died; and shortly after, his faithful wife Cadijah. These were sad afflictions to the prophet, as he was now left to the attacks of his enemies, who, taking courage at his comparatively unprotected situation, fell upon him in a most bitter persecution.

Finding a longer continuance in Mecca unsafe, he retired for a season to Tayef, a village situated forty miles to the eastward, where he had an uncle, by whom he was kindly received. He shortly after, however, returned to Mecca, and more boldly than ever preached the Gospel of Islam to the crowds of pilgrims in the precincts of the Caaba, from among whom he gained several proselytes; and among others six of the inhabitants of Medina; who, on their return home, began, at once, to relate to their

fellow-citizens the story of their conversion, and to extol their new religion and its apostle.

In the twelfth year of his apostleship, Mahomet published an account of his pretended night journey from Mecca to Jerusalem, and thence to the seventh heaven under the guidance of Gabriel.

One night, as he was lying in bed, he was suddenly awakened by the angel Gabriel, who stood before him with seventy pair of expanded wings, whiter than snow and clearer than crystal. The angel informed him that he had come to conduct him to heaven, and directed him to mount an animal that stood ready at the door, and which was between the nature of an ass and a mule. The name of this beast was Alborak, signifying, in the Arabic tongue, "The Lightning," from his inconceivable swiftness. His color was a milky white. As he had, however, remained inactive from the time of Christ to that of Mahomet—there having been no prophet in the interval to employ him—he now proved so restless and refractory, that Mahomet could not succeed in seating himself on his back till he had promised him a place in paradise. Pacified by this promise, he suffered the prophet quietly to mount, and Gabriel, taking the bridle in his hand, conveyed him from Mecca to Jerusalem in the twinkling of an eye. When he arrived at the latter place, the departed prophets and saints came forth to meet and to salute him, and to request an interest in his prayers when he came near to the throne of glory. Going out of the temple, he found a ladder of light ready fixed for them, and tying Alborak to a rock, he followed Gabriel on the ladder till they reached the first heaven, where admittance was readily granted by the porter, when told by Gabriel that his companion was no other than Mahomet, the prophet of God. This first heaven, he tells us, was all of pure silver, adorned with stars hanging from it by chains of gold, each of them of the size of a mountain. Here he was met by a decrepit old man, whom the prophet learned to be our father Adam, and who greatly rejoiced at having so distinguished a son. He saw also in this heaven innumerable angels in the shape of birds, beasts, and men; but its crowning wonder was a gigantic cock, whose head towered up to the second heaven, though at the distance of five hundred days' journey from the first! His wings were large in proportion, and were decked with carbuncles and pearls; and so loud did he crow, whenever the morning dawned, that all creatures on earth, except men and fairies, hear the tremendous din.

The second heaven was of pure gold, and contained twice as many angels as the former. Among these was one of such vast dimensions, that the distance between his eyes was equal to the length of seventy thousand days' journey. Here he met Noah, who begged the favor of his prayers.

Thence he proceeded to the third, where he was accosted by Abraham with the same request. Here he found the Angel of Death, with an immense table before him, on which he was writing the names of the human race as they were born, and blotting them out as their allotted number of days was completed, when they immediately died. At his entrance into the fourth heaven, which was of emerald, he was met by Joseph, the son of Jacob. In the fifth he beheld his honored predecessor, Moses. In the sixth, which was of carbuncle, he found John the Baptist.

In the seventh, made of divine light instead of metals or gems, he saw Jesus Christ, whose superior dignity it would seem that he acknowledged by requesting an interest in his prayers; whereas, in every preceding case, the personages mentioned solicited this favor of him. In this heaven the number of angels, which had been increasing through every step of his progress, vastly exceeded that of all the other departments, and among them was one who had seventy thousand heads, in every head seventy thousand mouths, in every mouth seventy thousand tongues, in every tongue seventy thousand voices, with which day and night he was incessantly praising God!

The angel having conducted him thus far, informed him, that he was not permitted to attend him any farther in the capacity of guide, but that he must ascend the remainder of the distance to the throne of God alone. This he accordingly undertook, and finally accomplished, though with great difficulty, his way lying through waters and snows, and other formidable obstacles, sufficient to daunt the stoutest heart. At length he reached a point, where he heard a voice addressing him, saying, "O Mahomet, salute thy Creator!" Mounting still higher, he came to a place where he beheld

a vast extension of light of such dazzling brightness, that the powers of mortal vision were unable to endure it. In the midst of the effulgence was the throne of the Eternal; on the right side of which was written in luminous Arabic characters, "There is no God but God, and Mahomet is his prophet." This inscription, he says, he found written on all the gates of the seven heavens through which he passed. Having approached to within two bow-shots of the Divine presence, he affirmed that he there beheld the Most High seated upon his throne, with a covering of seventy thousand veils before his face, from beneath which he stretched forth his hand and laid it upon the prophet, when a coldness of inconceivable intensity pierced, as he said, to "the very marrow of his back." No injury, however, ensued, and the Almighty then condescended to enter into the most familiar converse with his servant, unfolding to him a great many hidden mysteries, making him to understand the whole law, and instructing him fully in the nature of the institutions he was to deliver to mankind. In addition to this, he honored him with several distinctions above the rest of his race; as that he should be the most perfect of all creatures; that at the day of judgment he should have the pre-eminence among the risen dead; that he should be the redeemer of all that believe in him; that he should have the knowledge of all languages; and, lastly, that the spoils of all whom he should conquer in war should belong to him alone. After receiving these gracious assurances, he retired from the presence of the Divine Majesty, and, returning, found the angel awaiting him at the place where they parted, who immediately reconducted him back, in the same manner in which he came, to Jerusalem and Mecca.\*

The absurdity of such a story was so glaring, that several of his party forsook him; and, for a time, his cause was in the greatest jeopardy. But, at length, Abubeker, a man of distinction and influence, professing to give credence to the prophet's tale, the deception took, and from it he gathered not a few proselytes to his faith.

Mecca, however, was not a spot congenial to the imposture. But in Medina the seed sown by means of the pilgrims already named had taken root, and was promising a desirable harvest. At length, made acquainted with the estimation in which he was held in the latter city, and moreover, being specially invited by deputies from his friends in that quarter to visit them, he promised to yield to their wishes should the public authorities of Mecca proceed against him, as was more than intimated they speedily would.

Such a "conspiracy," as Mahomet denominated it, was soon on foot, headed by the government of Mecca, which was determined "to exterminate the apostle and his new-fangled heresy."

Several assassins were hired to carry the above project into execution. But Ali, the devoted friend of Mahomet, getting knowledge of their design, secretly aided him to escape to a cave three miles distant, where he lay concealed, for an equal number of days. Tradition adds, that his pursuers, at length traced him to this cave; but finding the nest of a pigeon made at its entrance, and the web of a spider sheeted across it, they desisted from their contemplated examination.

At length leaving the cave, Mahomet made his way towards Medina, which he reached in sixteen days after leaving Mecca. At Koba, two miles from Medina, he was met by five hundred of the citizens, who had gone forth to meet him, and to welcome him to their city.

Having mounted a camel, with an umbrella spread over his head and a turban unfurled instead of a banner, he made his solemn entry into the city.

17. From the time of his establishment at Medina, he assumed not only the exercise of the office of a prophet, but that also of a civil ruler; and such was the success of his religion and his arms, that before his death, which occurred in the year 632, he was master of all Arabia.

At the expiration of six years from his retirement into Medina, he could count fifteen hundred followers in arms, and in the field. From this period, his military standard was raised, and victory followed whithersoever he went. He fought in per-

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\* Bush's Life of Mahomet.



son at nine battles ; and fifty enterprises of war were achieved in ten years by himself, or his lieutenants. The spoil taken was first collected into one common mass,



Entrance of Mahomet into Medina.

when distribution was made. One fifth was reserved for charitable uses ; the remainder was shared in adequate portions by the soldiers. Allured by the hope of plunder, thousands flocked to his standard ; and were taught by the prophet to believe, that the reward of eternal glory would surely be the portion of such as were faithful to it. "A drop of blood," said he, "shed in the cause of God ; a night spent in arms, is of more avail than two months of fasting and prayer ; whoever falls in battle, *his* sins are forgiven ; at the day of judgment, his wounds shall be resplendent as vermilion, and as odoriferous as musk ; and the loss of his limbs shall be supplied by the wings of angels and cherubims."

During the sixth year of his flight, Mahomet conducted his army to Chaibar, a city inhabited by Arab Jews. Meeting with unexpected resistance, he laid siege to the place, and at length carried it by storm. On entering the place, he took up his quarters at the house of Hareth, one of the principal inhabitants.

Hareth had a daughter, by the name of Zeinab, upon whom devolved the duty of preparing a meal for the prophet, and his attendants. During the preparation of it, she inserted a quantity of poison into a shoulder of mutton, one of the dishes prepared for the occasion.

Being seated, Baskaar, a companion of Mahomet, was served with some of the mutton, and while yet at table was seized with convulsions. Suspecting treachery, the prophet instantly rejected from his mouth the greater part of the piece which he had just taken ; but not before a portion of the poison had passed into his stomach. It was not sufficient, at the time, to produce any serious effect ; but three years from the time it brought him to his end. When Zeinab was questioned as to her motive in attempting to poison the prophet, she is said to have answered, "That she was determined to make trial of his powers as a prophet ; if he were a true prophet," said she, "he would know that the meat was poisoned ; if not, it would be a favor to the world to rid it of such a tyrant."

As to the punishment inflicted on the intrepid Zeinab, the Moslem writers are not agreed. By some it is pretended, that she was pardoned ; by others, that she was put to death.

The strength of Mahomet continued for a time to admit of his prosecuting that successful series of conquests, in which for years he had been engaged. But, at length, in the sixty-third year of his age, and the tenth of the Hejira, A. D. 632, the poison, which had been gradually undermining his constitution, began to operate with renewed violence.

Sensible of the approach of death, he is said to have viewed and awaited it with characteristic firmness. The third day before his dissolution, he ordered himself carried to the mosque, that he might for the last time address his followers, and

bestow upon them his benedictions. In the course of his address, he is said to have spoken as follows: "If there be any man, whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of any Musulman? Let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? The little that I possess shall compensate the principal and interest of the debt." "Yes," replied a voice from the crowd, "thou owest me three drachms of silver." Mahomet heard the complaint, satisfied the demand, and thanked his creditor, that he had accused him in this world, rather than at the day of judgment. He then freed his slaves, seventeen men, and eleven women; directed the order of his funeral; and having endeavored to compose the minds of his friends, he not long after closed his earthly career.

His remains were deposited at Medina, in the very room in which he breathed his last, the floor being removed to make way for his sepulchre, and a simple and unadorned monument some time after erected over them. The house itself has long since mouldered or been demolished; but the place of the prophet's interment is still made conspicuous to the superstitious reverence of his disciples. The story of his relics being suspended in the air, by the power of load-stone, in an iron coffin, and that too at Mecca, instead of Medina, is a mere idle fabrication; as his tomb, at the latter place, has been visited by millions of pilgrims, and from the authentic accounts of travellers, who have visited both cities in disguise, we learn that it is constructed of plain mason work, fixed without elevation upon the surface of the ground.

According to tradition, Mahomet was distinguished for the beauty of his person; and was highly recommended by a natural oratory, by which he was able to exercise great influence over the passions and affections of men. Towards the rich, he was always respectful; to the poorest citizens of Mecca, he was kind and condescending.

The intellectual endowments of Mahomet were also distinguishing. His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive. Yet, with all these advantages, he was an illiterate barbarian; and, in his compositions, was obliged to depend upon the assistance of others.

Respect to decorum forbids our dwelling upon the private character of Mahomet. Fanaticism, ambition, and lust were his master passions. His guilty excesses of an amorous kind were not only very numerous, but were pretended by the prophet to have been allowed and sanctioned by the Most High. No man's wife was safe from his attack; nor could any of his followers with impunity withhold an object upon whom he had cast a libidinous eye. He had immediate recourse to revelation; and from God took occasion to draw permission to cover the scandal and the sin of his taking to his bed of defilement the wife of any man whom he chose.

18. The death of Mahomet, for a time, filled his followers with consternation; but at length, gathering strength from their loss, they pushed their conquests; and Syria, Persia, Egypt, and other countries, successively submitted to their arms. In the year 637, they reached Jerusalem, and the "Holy city" fell under their dominion.

In the succeeding century, 713, the Saracens, a name applied to the followers of Mahomet, but which was derived from a people who inhabited the north-western part of Arabia, passed from Africa into Spain, where they put an end to the kingdom of the Goths, which had existed three hundred years. From Spain they advanced into France, designing the conquest of Europe, and the extermination of Christianity. Between Tours and Poitiers, their countless legions were met by an army, under the brave Charles Martel, and three hundred and seventy thousand of the Saracens were defeated and fell in a single day, A. D. 732.

This was a severe blow to the enemy of the cross; but, at a subsequent period, the arms of Mahomet were triumphant in several countries. Sicily, Sardinia, Corsica, and the maritime coast of Gaul, fell into their possession; and even to the walls of Rome they spread terror and dismay.

In the beginning of the thirteenth century arose the Ottomans, so called from Othman, their chief. They inhabited the northern border of the Caspian sea. These Ottomans, (afterwards called Turks,) were converted to the Mahometan faith by the Saracens. At a subsequent period, turning their arms against the Saracens they

humbled that proud people, and subjugated such parts of Asia and Africa as had submitted to the Mahometan faith.

Bajazet, the third sovereign in succession from Othman, conceived the plan of extending his victorious arms over Europe, and of blotting from existence the religion of the Gospel. Just as he was ready to fall upon Constantinople, Timur Beg, commonly called Tamerlane, the mighty emperor of the Tartars, fell upon him, with a million of men, and subdued him and his army under his power.

Tamerlane and his army professed the Mahometan faith. True to the principles of his religion, he employed the most inhuman severity towards Christians, whenever within his reach, many of whom by his orders suffered death in the most barbarous forms, while others were condemned to perpetual slavery.

From their defeat by Tamerlane, the Turks gradually recovered, and in the following century, 1453, during the reign of Constantine XII., Mahomet II., at the head of thirty thousand Turks, besieged and took possession of Constantinople. From this time, the eastern empire ceased to exist, and Constantinople has since continued the seat of the Turkish government.

At the present time, Mahometanism is spread over Turkey, Tartary, Arabia, Africa, Persia, and the dominions of the Great Mogul, and is thought to embrace about one hundred millions. The Mahometans are divided into two principal sects, who differ concerning the right of succession to Mahomet. The *Sheichs* or *Shiites*, who are chiefly Persians, believe in *Ali*, the son-in-law of Mahomet, as his true successor, he being appointed to that office by the impostor, on his death-bed. The other sect called *Sonnites*, believe in Abubeker, the father-in-law of Mahomet, who by means of the army was chosen to succeed him. The Sonnites inhabit East Persia, Arabia, Turkey, and Independent Tartary. A new and powerful sect has recently sprung up in Arabia, called *Wahabees*, who profess to be reformers.

19. The seventh century presents a considerable difference, between the east and the west, in respect to the state of the Church. In the east the influences of divine grace seem to have been entirely withheld, and in respect to the prosperity of the Redeemer's kingdom, we have nothing cheering to record. Even in the west, superstition and vice were lamentably on the increase; but in some countries, particularly in England and France, true godliness shone for a considerable part of the century.

Milner observes, that during this century "there was a real effusion of the Spirit in England; so that numbers were turned from idols to the living God. The pastors, first of the Roman, and afterwards of the British communion, labored in the west with simplicity and success. Edwin, one of the British monarchs, with all his nobles, and very many of his subjects, was baptized. Towards the close of the century, however, the aspect of things was somewhat changed, and the faith and love of many grew cold."

From England, several missionaries were sent to the continent, and by their labors some faint glimmerings of the Gospel were scattered through Germany, Batavia, Friesland, and Denmark. Among these, the famous Willebrod, an Anglo-Saxon, distinguished himself, by embarking with eleven colleagues for Batavia and Friesland, which were the principal scenes of his labors.

20. During this century, the authority of the Roman pontiffs was gradually increasing; a great degree of pomp and splendor marked their spiritual court, and things were rapidly tending to the maturity of the antichristian power.

21. In the following century, about the year 727, the great controversy began between the Greek emperor and the bishop of Rome, respecting *image worship*. This is the date which Milner assigns for the beginning of the popedom, which from this time is to be regarded as antichrist indeed; for it set itself by temporal power to support false doctrine, and particularly that which deserves the name of *idolatry*.



The introduction of images into places of public worship, seems to have commenced at a considerably earlier period than this ; but as yet no council had given its sanction to the practice, and many in the Church were strongly opposed to it. But, during the seventh century, the evil made a most rapid progress, and in the eighth arrived at its zenith. It did not, however, succeed without a struggle, and as the conflict ultimately issued in bringing about two important events, viz. the schism between the Greek and Roman Churches, and the establishment of the pope as a temporal potentate, we shall briefly sketch the leading particulars of the controversy.

22. In the year 727, as already stated, Leo, the Greek emperor, began openly to oppose the worship of images. But no sooner had he avowed his conviction of the idolatrous nature of the practice, and protested against the erection of images, than Germanicus, bishop of Constantinople, and Gregory II. bishop of Rome, warmly opposed him ; in which opposition they were supported by great numbers, both in the Roman and Greek Churches.

23. In the year 730, Leo issued his edict against images, deposed Germanicus, and ordered the removal of an image, which had been set up in the palace of Constantinople.

As the officer, charged with this service, mounted the ladder, and with an axe struck the image several blows, some women present threw him down, by pulling the ladder away, and murdered him on the spot. An insurrection ensued, which was quelled by the emperor, at the expense of much blood.

The news of this flew rapidly to Rome. The emperor's statues were pulled down, and trodden under foot. All Italy was thrown into confusion ; attempts were made to elect another emperor in the room of Leo, and the pope encouraged the attempt. Greek writers affirm, that he prohibited the Italians from paying tribute any longer to Leo.

24. In the midst of the controversy Gregory II. died, and was succeeded by Gregory III. who soon after his election assembled (732) a council, in which he excommunicated all who should speak contemptuously of images.

25. Both Leo and Gregory III. died in 741 ; the former was succeeded by his son Constantine, who inherited all his father's zeal against images ; the latter was succeeded in the popedom by Zachary, who entered into the controversy in favor of images, with all the spirit of his predecessor.

26. At this time Childeric, a weak prince, occupied the throne of France. Pepin, son of Charles Martel, was his prime minister. The latter, aspiring to the throne, referred the question to pope Zachary, Whether it would be just in him to depose his sovereign, and usurp the throne ? Zachary answered in the affirmative, and Pepin ascended the throne.

27. As a reward to the Roman pontiff, Pepin, in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift he was established as a *temporal monarch*.

The arrogance and impiety of this Roman pontiff may be learned from a letter which he *forged*, and sent to Pepin, as the production of the *apostle Peter* : " Peter, called an apostle by Jesus Christ, Son of the living God, &c. As through me, the whole Catholic, Apostolic, and Roman Church, the mother of all other Churches, is founded on a rock ; and to the end, that Stephen, bishop of this beloved Church of Rome, and that virtue and power may be granted to our Lord to rescue the Church of God out of the hands of its persecutors : to your most excellent princes, Pepin, Charles, and

Carloman, and to all the holy bishops and abbots, priests and monks, as also to dukes, counts and people, I, Peter, the apostle, &c. I conjure you, and the *Virgin Mary*, who will be obliged to you, gives you notice, and commands you, as do also the thrones, dominations, &c. If you will not fight for me, I declare to you, by the holy Trinity, and by my apostleship, that you shall have no share in heaven."

This letter had the desired effect. Pepin passed the Alps with an army, and assisted the pope against the Lombards, who, being intimidated, surrendered to the pope the exarchate of Ravenna, and twenty-one cities. Thus was the *sceptre* added to the *keys*, the *sovereignty* to the *priesthood*.

28. The question concerning images still continued to agitate the Catholic Church. At length, in the year 787, a council was assembled at Nice, under the auspices of the empress Irene, and her son, which established the worship of images, and proceeded to anathematize all who should reject it, or attempt to remove any images from places of public worship.

This council consisted of three hundred and fifty bishops. Their result was sanctioned by the empress and her son. Idols and images were erected in all the Churches, and those who opposed them were treated with great severity. The language employed by the above council in their anathema, is worthy of notice, as showing the impiety and profaneness to which the advocates of the Roman hierarchy had at length arrived. "Long live Constantine and Irene his mother—Damnation to all heretics—Damnation on the council that roared against venerable images—The holy Trinity hath deposed them."

29. But it must not be supposed that the prevailing corruptions of the Church, or the arrogant claims of its successive popes, were implicitly allowed by all other bishops and Churches, even in Italy itself. On the contrary, there were many who warmly remonstrated against the corruptions of popery, and the worship of images.

30. But among the opposers of the errors of the Church of Rome, no man is more conspicuous than Claude, bishop of Turin, who, about the year 817, began by preaching the pure doctrines of the Gospel, to lay the foundation of those Churches, which, amidst the thick darkness of the succeeding centuries, flourished in the valleys of Piedmont in Italy and in whose history, during a long and gloomy night, is doubtless to be traced the *true Church* of the Redeemer on earth.

This truly great man, who has not improperly been called the first Protestant reformer, was born in Spain. In his early years, he was chaplain to the emperor Lewis, of France. This monarch, perceiving the deplorable ignorance of a great part of Italy, in respect to the doctrines of the Gospel, and desirous of providing the Churches of Piedmont with one, who might stem the growing torrent of image worship promoted Claude to the see of Turin, about the year 817.

In this event, the hand of God may be perceived; since, in the very worst of times, he so ordered his providence, as to preserve a seed to serve him, and a spot where true religion should shine, amidst the moral darkness which was enveloping the rest of the world.

At Turin, and in its vicinity, Claude raised his voice most successfully against the existing errors of the Church. He removed the images from the Churches, and he drew the attention of the people to the Bible. He taught them that Jesus is the true Head of the Church; denied the authority of the popes; and censured, in just terms, the idolatry and superstition which every where, through their influence, abounded.

It may appear a matter of surprise to some, that an opposer so zealous and intrepid as Claude certainly was, should have escaped the fury of the Church of Rome. But it should be remembered, that the despotism of that wicked court had not yet arrived at its plentitude of power and intolerance. To which may be added, as another very probable reason, that some of the European monarchs viewed the domineering influ-

ence of the bishops of Rome with so much jealousy, as gladly to extend their protection to those whose labors had a tendency to reduce it; such was, at this time, the case with the court of France in regard to Claude.

31. We now come to the tenth century, which, however, we shall pass with a single remark, *viz.* that it was the "*leaden age*" of the Church—the darkest epoch in the annals of mankind.

"The history of the Roman pontiffs that lived in this century," says Moshier, "is a history of so many monsters, and not of men; and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Roman community, unanimously confess." Nor was the state of things much better in the Greek Church, at this period; as a proof of which, the same learned writer instances the example of Theophylact, patriarch of Constantinople. "This *exemplary* prelate, who sold every ecclesiastical benefice as soon as it became vacant, had in his stables above two thousand hunting horses, which he fed with pignuts, pistachios, dates, dried grapes, figs, steeped in the most exquisite wines, to all which he added the richest perfumes. On Holy Thursday, as he was celebrating high mass, his groom brought him the joyful news that one of his favorite mares had foaled; upon which, he threw down the liturgy, left the church, and ran with rapture to the stable, where having expressed his joy at the grand event, he returned to the altar to finish the divine service which he had left interrupted during his absence."

32. The eleventh century differed but little from the tenth. There were some, however, even in this dark and gloomy period, who dared to protest against the abominations of popery.

The chief point in which this century differed from the tenth, consisted in improvements in learning. The arts and sciences revived, in a measure, among the clergy and monks, though not cultivated by any other set of men. We speak in regard to the western Church; for the eastern, enfeebled and oppressed by the Turks and Saracens from without, and by civil broils and factions within, with difficulty preserved that degree of knowledge, which, in those degenerate days, still remained among the Greeks. Scarcely any vestiges of piety can be traced among the eastern Christians, at this time.

The only piety which seems to have existed is to be found in Europe. A few instances of open opposition to the errors of popery are recorded. In the year 1017, several persons in France denied the lawfulness of praying to martyrs and confessors, &c.; and on their refusing to recant, thirteen of their number were burnt alive.

About the middle of the century (1050) arose Berengarius, a person of great learning and talents, who warmly attacked the doctrine of *transubstantiation*. By this was meant, that the bread and wine used in the Lord's supper, were by consecration *converted into the body and blood of the Lord Jesus*, and were actually the same as was born of the Virgin Mary, the same as suffered on the cross, and was raised from the dead.

Such was the doctrine of transubstantiation. It was first openly advocated, about the year 831, by a monk named Pascasius Radbert. The doctrine was too monstrous and absurd to be received at once. But it was perceived by some of the popes to be capable of being turned to their account; and, therefore, it received their sanction, and was incorporated into the creed of the Church of Rome.

Berengarius denied the doctrine, and employed his pen powerfully against it. He insisted that the body of Christ is only in the heavens, and that the elements of bread and wine are merely the symbols of his body and blood. The efforts of Berengarius, however, were attended with little success. The priests were unwilling to dismiss a doctrine, which gave them power to convert the bread and wine into the body and blood of Christ, when they pleased; much more unwilling were the popes, for if the meanest priest could effect this, what must be the power of the Roman pontiff!

The doctrine, therefore, continued to be cherished by the Church, and in the year 1215 the belief of it was declared by Innocent III. to be *essential to salvation*. To the present day, it constitutes one of the great doctrines of the Roman Catholic Church.

33. The eleventh century is distinguished for the final separation between the *eastern* and *western*, or, as they were often termed, the *Greek* and *Latin Churches*. In the year 1054, an attempt was made to



reconcile the differences between these two great divisions of the Christian Church, and legates were sent, for this purpose, by the Roman pontiff to Constantinople. Both parties, however, were too proud to make concessions, and the negotiations were abruptly terminated. Before leaving the city, the Roman legates assembled in the Church of St. Sophia, and proceeded publicly to excommunicate the Greek patriarch, and all his adherents. Since that time, all efforts at reconciliation have been ineffectual, and to the present day these Churches remain separate.

The history of the controversy between the Greek and Latin Churches, it is unnecessary minutely to trace. The first jealousies between them are supposed to have been excited at the council of Sardis, as early as the year 347. These jealousies continued to increase, and a constant struggle was maintained by each for the ascendancy over the other, (Per. IV. Sec. 46,) until the bishop of Rome obtained the victory.

About the middle of the ninth century, a controversy which commenced in the sixth, was carried on with great spirit between these Churches, in relation to the *procession of the Holy Ghost*; the Church of Rome maintaining, that the Spirit proceeds from the Father and the Son; while the Greek Christians maintained that he proceeds from the Father *by* or *through* the Son. The heat engendered by the discussion of this doctrine led to other differences; which, multiplying and strengthening, terminated, in process of time, in a total and permanent separation, as above recorded.

#### DISTINGUISHED CHARACTERS IN PERIOD V.

*Observation.* A wide difference may be noticed between this and the former period, in respect to distinguished men; especially such as shone in the department of letters. Learning and science found comparatively few friends in the Church of Christ; and consequently few have come down to us, in any manner distinguished for the zeal and piety of a more primitive day. We shall notice some, however, who attracted attention even in this "iron age" of the Church.

1. *Mahomet* author of the Koran, and the Mahometan imposture.
2. *Willebrod*, an Anglo-Saxon, a famous missionary about the year 692, the scene of whose labors was Friesland, and adjacent parts.
3. *Bede*, an Englishman, who flourished about the year 700, cele-



brated for an Ecclesiastical History from the Christian era to his own time, and for several theological works.

4. *Alcuin*, a native of Yorkshire, England, educated by the venerable Bede, and afterwards called to the continent by Charlemagne, under whose patronage he did much to revive learning and science.

5. *Pascasius Radbert*, a monk, who, about the year 831, first openly advocated the doctrine of transubstantiation.

6. *Claude of Turin*, father of the Waldenses.

7. *Godeschalvus*, a German, known for his defence of the doctrines of predestination and free grace, and for the sufferings which he endured on account of it.

8. *Alfred the Great*, king of England, who died about the year 900,



distinguished for his love of letters, and for founding, according to some, the University of Oxford.

9. *Berengarius*, archdeacon of Angiers, in France, a powerful opposer of the doctrine of transubstantiation, about the year 1050.

10. *Anselm*, archbishop of Canterbury, in 1092, distinguished for his great piety, and for several theological treatises, which were of signal service in that dark day of the Church.

1. *Mahomet*, Sec. 13, and onward.

2. *Willebrod* in his missionary efforts was accompanied by eleven colleagues, all of whom, with their leader, greatly distinguished themselves in their efforts to spread the Gospel, not only in Friesland, (a province of the Netherlands,) but also in Denmark, and other neighboring countries. Willebrod was afterwards ordained archbishop of Utrecht, and died among the Batavians, in a good old age.

3. *Bede* was born in England, about the year 672, and was so distinguished for his piety and humility, that he acquired the surname of "Venerable." He received his education in a monastery, and pursued his studies with so much diligence, that he soon became eminent for his learning. Being inclined to a monastic life, he confined himself chiefly to his cell, where he devoted himself to writing. His principal work was an Ecclesiastical History, which was published in 731. His death occurred about the year 735.

4. *Alcuin* flourished about the year 770. He received his education under the venerable Bede, and, like his master, was a distinguished scholar and writer. In 793 he removed to France, being invited thither by Charlemagne, by whom he was greatly honored, and whom he instructed in rhetoric, logic, mathematics, and divinity. The latter part of his life he spent in the abbey of St. Martins, at Tours, where he died in 804.

5. *Pascasinus Radbert* is supposed to have been a German by birth. He was a monk, and afterwards Abbot of Corbey. He published his sentiments concerning the sacrament in 831, which, although powerfully opposed by men of more evangelical views, were afterwards adopted by the whole Roman Catholic Church.

6. *Claude of Turin*, Sec. 30, and onward.

7. *Godeschalvus* was a monk of Orbais, in Saxony. Mosheim says he rendered his name immortal, by his controversy about predestination and free grace, evangelical views of which doctrines he appears to have entertained. In consequence of his writings, he was thrown into prison by the archbishop of Mentz, where, after being degraded from his offices, he died in 869.

8. *Alfred the Great* was an excellent prince, and a pious man. He was a Catholic; but not a blind devotee to all the abominations of popery. He lamented the ignorance and irreligion of his times, and proved himself a reformer. Church ministers the most pious and apt to teach, were patronized by him. One third part of his time

he employed in translating the best foreign books into the English tongue, at the same time he engaged in many other learned and liberal pursuits, calculated to promote the moral character of his subjects. Alfred died in the year 900.

9. *Berengarius* flourished about the year 1050, one of the darkest periods which settled upon the Church. He enlisted himself against the doctrine of transubstantiation, for which he was condemned both at Rome and Paris. For a time, being without friends, he seems to have been frightened into a renunciation of his opinions. But, being convicted by his conscience of his error in so doing, he drew up his confession, in which he shewed that he saw the truth; but in his explanation there was still too great a conformity to prevailing error. The writings of *Berengarius*, however, after his death, served to correct the opinions of many, and were a formidable weapon, in the hands of truth, against the falsehoods of the Church of Rome.

10. *Anselm* was a native of Savoy, but came to England in 1092, where he was made archbishop of Canterbury. He was an evangelical man, as his writings testify. He embraced the doctrines of *Augustine*, many of whose books he copied and circulated. He spent much of his time in meditation and prayer, and seems, on all occasions, to have had the spiritual welfare of his flock at heart. He was not free from the superstitions of the times; but he entertained more correct views than many of his contemporaries, and did more for the cause of evangelical truth.





Peter the hermit preaching.

## PERIOD VI.

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THE PERIOD OF THE CRUSADES AND OF THE PAPAL SCHISM WILL EXTEND  
FROM THE FIRST CRUSADE, 1095, TO THE COMMENCEMENT  
OF THE REFORMATION, BY LUTHER, 1517.

1. We have now arrived at the latter part of the eleventh century, at which time we meet with the *Crusades*, or Holy Wars, as they were called. These wars are but little connected with the history of the kingdom of Christ; but, as they arose out of the superstition of the age,—as they form a prominent feature in the history of the antichristian apostasy, and were improved by the popes to increase their influence,—and especially as the relation of them throws some light on the history of Europe, during this benighted period,—it may not be without its use to give, in this place, a concise account of them.

2. In the year 637, as already mentioned, (Period V., Sec. 18,) Jerusalem was conquered by the Saracens; but, influenced by self interest, they allowed the thousand pilgrims, who daily flocked to the “Holy city,” on the payment of moderate tribute, to visit the sepulchre of Christ, to perform their religious duties, and to retire in peace.

Towards the close of the tenth, and beginning of the eleventh century, the passion for pilgrimages was greatly increased, by an opinion which began to prevail over Europe, that the thousand years mentioned by John, (Rev. xx. 2-4,) were nearly accomplished, and the end of the world at hand. A general consternation seized the minds of men. Numbers relinquished their possessions, forsook their families and friends, and hastened to the holy land, where they imagined Christ would suddenly appear to judge the living and the dead.

3. In the year 1065, the Turks took possession of Jerusalem; and the pilgrims were no longer safe. They were insulted; in their worship they were derided; and their effects were not unfrequently plundered.

4. Towards the close of the eleventh century, (1095,) Peter the hermit, a Frenchman, born at Amiens, who had returned from a pilgrimage to Jerusalem, where he had witnessed the trials to which the pilgrims were exposed, conceived the project of arming the sovereigns and people of Europe, for the purpose of rescuing the holy sepulchre from the hands of the infidels.

With the above object in view, Peter travelled from province to province, exciting princes and people to embark in this holy enterprise. His personal appearance excited the curiosity of all classes. His clothes were exceedingly mean; his body seemed wasted with famine; his head was bare; his feet naked; in his hand he bore aloft a large crucifix. "When he painted the sufferings of the natives and pilgrims of Palestine," says Gibbon, "every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue the Savior."

5. At this time, Urban II. occupied the papal chair. Perceiving the advantages of such an enterprise to the Roman hierarchy, he entered into the views of Peter, and zealously set himself to enlist the princes and people of Europe, to arm against the Mahometans. In consequence of the measures adopted, a numerous army was collected, which, after a variety of fortune, reached Jerusalem, and was successful in planting the standard of the cross on the holy sepulchre.

Urban, at first doubting the success of such a project, though he greatly desired it, summoned a council at Placentia. It consisted of four thousand ecclesiastics, and thirty thousand of the people; all of whom unanimously declared for the war, though few seemed inclined personally to engage in the service. A second council was held, during the same year at Clermont, at which the pope himself addressed the multitude. At the conclusion of which they exclaimed, "*It is the will of God! It is the will of God!*"

Persons of all ranks now flew to arms with the utmost ardor. Eternal salvation was promised all who should go forth to the help of the Lord. A spirit of enthusiasm pervaded Europe. Not only nobles and bishops, with the thousands subject to their influence, entered into the cause with emulation; but even women, concealing their sex in the disguise of armor, were eager to share in the glory of the enterprise. Robbers, and incendiaries, and murderers, and other kindred characters, embraced the opportunity to expiate their sins, and to secure a place in the paradise of God.

At the head of an undisciplined multitude, amounting to three hundred thousand, Peter the hermit, in the spring of 1096, commenced his march towards the east. Subject to little control, this army of banditti, for such it may properly be termed, marked their route with various outrages, particularly towards the Jews, thousands of whom they most inhumanly slew. But the frown of Providence seemed to settle upon this unholy multitude; for scarcely one third part of them reached Constantinople, and even these were defeated, and utterly destroyed, in a battle at Nice, by the Sultan Solymán.

A formidable body of disciplined troops was, however, following in the rear; and not long after reached the environs of Constantinople. At the head of these was the distinguished Godfrey of Bouillon, supported by Baldwin, his brother Robert, duke of Normandy, and various other distinguished princes and generals of Europe. On reaching Nice, Godfrey reviewed his troops, which were found to amount to one hundred thousand horse, and six hundred thousand foot.

Nice was soon taken by the invaders; the conquest of which was followed by the capture of Edessa and Antioch, where they vanquished an army of six hundred thousand Saracens. On their arrival at Jerusalem, A. D. 1099, their numbers had greatly diminished, owing partly to disasters, and partly to the detachments which they

had been obliged to make, in order to keep possession of the places which they had conquered. According to the testimony of historians, they scarcely exceeded twenty thousand foot and one thousand five hundred horse, while the garrison of Jerusalem consisted of forty thousand men.

Notwithstanding this inequality in respect to numbers, the invaders resolutely besieged the city; and after a siege of five weeks, took it by assault, and put the garrison and inhabitants to the sword, without distinction.

The conquest of the city being thus achieved, Godfrey was saluted king. The crown, however, he enjoyed only about a year; being compelled to resign it to a legate of his holiness, the pope, who claimed it as the rightful property of the Roman see.

6. The holy city being now in possession of the friends of the cross, the conquerors began to return to Europe. The Turks, however, gradually recovering their strength, at length fell upon the new kingdom, threatening it with utter ruin. A *second* crusade was therefore found necessary. This was preached by the famous St. Bernard, through whose influence, an army of three hundred thousand men was raised from among the subjects of Louis VII. of France, and Conrad III. of Germany. This army, headed by these monarchs, took up its march towards Jerusalem, in the year 1147. The enterprise, however, failed, and after encountering incredible hardships, besides the loss of their troops, these princes returned, with shame to their kingdoms.

A few particulars may be given respecting the preacher of the second crusade. St. Bernard, by the superiority of his talents, and also of his consideration in the eyes of Europe, was far more capable than Peter the hermit of exciting enthusiastic emotions. His ardent and religious mind soon disdained the follies of youth; and casting off the desire of celebrity as a writer of poetry and songs, he wandered in the regions of spiritual reverie, or trod the rough and thorny paths of polemical theology.

At the age of twenty-three, he embraced the monastic life, and soon after founded the monastery of Clairvaux, in Champagne. His miraculous eloquence separated sons from fathers, and husbands from wives. His earnestness and self-denial in religion, gained him the reverence of contemporaries, and in disputes he was appealed to as an incorruptible judge. Such was his austerity, that happening one day to fix his eyes on a female face, he immediately reflected that this was a temptation, and running to a pond, he leaped up to his neck into the water, which was of an icy coldness, to punish himself and vanquish the enemy.

Such a man was the fit tool of pope Eugenius III., who ordered him to travel through France and Germany, and to preach plenary indulgence to those who would, under the banners of their kings, bend their way to the holy land. As Peter had represented the scandal of suffering the sacred places to remain in the hands of the infidels, the eloquent Bernard thundered from the pulpit the scandal of allowing a land which had been recovered from pollution, to sink into it again. This voice raised armies and depopulated cities. According to his own expression, "the towns were deserted, or, the only people that were in them were widows and orphans, whose husbands and fathers were still living."\*

7. The failure of the second crusade reduced the affairs of the Oriental Christians to a state of great distress; which, in the year 1187, was much increased by Saladin, now sovereign of Egypt, Arabia, Syria, and Persia, who invaded Palestine, and annihilated the already languishing kingdom of Jerusalem.

8. The news of this catastrophe reaching Europe, filled it with grief and consternation. Clement III. who at this time filled the papal chair, immediately ordered a *third* crusade to be proclaimed. The reigning

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\* Robbins's Ancient and Modern History.



sovereigns of the principal states in Europe, eagerly enlisted in the cause—Philip Augustus of France, Richard I. of England, and Frederick Barbarossa of Germany. Little success, however, attended the expedition, and the respective monarchs, excepting Frederick, who was drowned in Cilicia, returned to their kingdoms, after a variety of fortunes, without having rescued the holy city from the power of the infidels.

9. It is unnecessary to pursue this history of fanaticism further. We shall only observe, therefore, in addition, that several other crusades followed those we have mentioned, which, however, failed of accomplishing the object, for which they were undertaken.

The crusades owed their origin to the superstition of an ignorant and barbarous age, superadded to ambition, love of military achievement, and a desire for plunder. For nearly two centuries, Europe was disturbed by these enterprises; and many were the privations, which almost every family was called to endure, on account of them. The loss of human life was immense. Two millions of Europeans were supposed to have been buried in the east. Those who survived, were soon blended with the Mahometan population of Syria, and in a few years not a vestige of the Christian conquests remained.

10. The immediate effects of the crusades, upon the moral and religious state of the world, were exceeding deplorable. The superstition of the times, already great, was much increased by them; as were the power and authority of the Roman pontiffs, besides that a higher relish for immorality and vice was diffused among all classes of the community.

As the popes were the great promoters of these holy wars, so to them accrued the chief advantages which resulted from them. By means of them, they greatly increased their temporal authority; they being in fact the military commanders in these extravagant enterprises, while emperors and kings were only subordinate officers.

The crusades were sources, also, of incalculable wealth to the popes, to the Churches and monasteries, for to them the pious crusaders bequeathed their lands, houses, and money, which few of them ever returned to claim. Thus they tended to aggrandize still more the "man of sin," and to increase the power of the beast which opened his mouth in blasphemy against God.

Barbarous and destructive, however, as were these romantic expeditions in themselves, they were not without some beneficial results to the state of society, in respect to its political condition—to the manners and customs of the people—to commercial intercourse—to literature—and, in the end, to religion itself.

11. Having thus disposed of the subject of the crusades, we return to matters more purely ecclesiastical, and shall attempt to trace the leading events, which relate to the Christian Church, down to the commencement of the reformation.

12. The labors of Claude of Turin, in Italy, in the year 817, noticed (Per. V. Sec. 30,) laid the foundation of several Churches in the valleys of Piedmont, of which Turin was the principal city, which, for more than two centuries, maintained the doctrines of the Gospel and the worship of God in great purity.

13. The history of this people, from the days of Claude to the time of Peter Waldo, 1160, is involved in much obscurity. They seem to have had no writers among them capable of recording their proceedings, during this period; but it is well known that they existed as a class of Christians, separated from the erroneous faith and practice of the Catholic Church; and, at length, became quite numerous.

14. The general name given to these people was *Waldenses*, or *Valdenses*, from the Latin word *vallis*, or the Italian word *valdesi*; both of which signify *valley*. They were thus called, because they dwelt in valleys.

The word Piedmont, in which principality these people resided, is derived from two Latin words, viz. *Pede montium*, "at the foot of the mountains." This principality is situated at the foot of the Alps. It is bounded on the north by Savoy; on the east by the duchy of Milan and Montserrat; on the south by the country of Nice, and the territory of Geneva; and on the west by France. In former times, it constituted a part of Lombardy; but, more recently, it has been subject to the king of Sardinia, who takes up his residence at Turin, the capital of the province, and one of the first cities of Europe.

The principality contains several beautiful and fertile valleys, the chief of which are Aosta and Susa on the north; Stura on the south; and in the interior of the country, Lucerna, Angrogna, and several others. In these valleys, as if the all-wise Creator had from the beginning designed them for this special purpose, the true Church found a hiding-place, during the universal prevalence of error and superstition.

15. Besides the general name of *Waldenses*, these people—some of whom appear to have existed in different countries—received other appellations, such as *Cathari*, or pure; *Leonists*, or poor men of Lyons; *Albigenses*, from Alby, a town in France, where many of them lived; also *Petro-brussians*, from Peter Bruys, an eminent preacher; *Fraticelli*, and many others. All these branches, however, sprung from one common stock, and were animated by the same moral and religious principles.

16. The existence of such a people, during the continuance of the grand corruption, by the papal power, was clearly predicted by the apostle John, under the character of the "*two witnesses*," (Rev. xi. 3.) By these it is supposed are designated the true followers of Christ, who should from age to age bear witness to the truth.

17. From the time of Claude of Turin, these people appear to have existed in considerable numbers, both in the valleys of Piedmont and in other countries; yet from the year 1160, they were much increased by the labors of Peter Waldo, a merchant of Lyons in France; who being awakened by an extraordinary occurrence in Divine Providence, entered with uncommon zeal and with great success into the work of reforming the people in his neighborhood, and of spreading among them the knowledge of the pure doctrines of the Scriptures.

One evening, after supper, as Waldo sat conversing with a party of his friends and refreshing himself with them, one of the company suddenly fell and expired. Such a lesson on the uncertainty of life most forcibly arrested the merchant's attention. He was led by this event to the most serious reflections, and the result was his hopeful conversion.

Waldo was now desirous of communicating to others a portion of that happiness, which he himself enjoyed. He abandoned his mercantile pursuits, distributed his wealth to the poor, as occasion required, and industriously employed himself to engage the attention of all around him to the "one thing needful."

The Latin Vulgate Bible was the only edition of the Scriptures, at this time, in Europe; but that language was understood by scarcely one in an hundred of its inhabitants. Waldo himself translated, or procured some one to translate, the four Gospels into French. This was the first translation of the Bible into a modern tongue, since the time that the Latin had ceased to be a living language.

An attentive study of the Scriptures discovered to Waldo the monstrous errors of the Church of Rome. A multiplicity of doctrines, rites and ceremonies, had been



Peter Waldo appealing to the Bible.

introduced, for which the Scriptures gave no authority. This discovery led him loudly to declaim against existing errors, and particularly to shew the wide difference which existed between the Christianity of the Bible, and that of the Church of Rome.

18. The labors of Waldo were singularly blessed. Multitudes flocked to him, and, through his instrumentality, were converted to the pure faith of the Gospel.

19. The labors and success of Waldo were not long concealed from the friends of the Roman Church. As might have been anticipated, a great storm of persecution was raised, both against him and his converts, on account of which, in the year 1163, they were compelled to flee from Lyons.

20. On retiring, Waldo and his followers spread over the country, sowing the seeds of reformation wherever they went. The blessing of God accompanied them; the word of God grew and multiplied, not only in the places where Waldo himself planted it, but in more distant regions.

On leaving Lyons, Waldo retired to Dauphiny, where he preached with great success; his principles took deep and lasting root, and produced a numerous harvest of disciples, who were denominated (Sec. 15) Leonists, Vaudois, Albigenses, or Waldenses, &c.

In Dauphiny, Waldo meeting with the spirit of persecution, was forced to flee into Picardy; whence also being driven, he proceeded into Germany. At length he settled in Bohemia, where, in the year 1179, he finished his life, after a useful ministry of nearly twenty years.

21. On the persecution of the disciples of Waldo, many of them fled into the valleys of Piedmont, taking with them the new translation of the Bible; others proceeded to Bohemia, and not a few migrated into Spain.

This flight of the disciples of Waldo was followed by consequences altogether different from the wishes or expectations of their persecutors. Favored by God, they spread abroad their principles, and multitudes became obedient to the faith. In the south of France, in Switzerland, in Germany, and in the Low Countries, thousands embraced their sentiments. In Bohemia alone, it has been computed that there were not less than eighty thousand of these Christians, in the year 1315.



22. The increase of a people, whose sentiments were so opposite, as were those of the Waldenses, to the Church of Rome, filled the pope and his adherents with indignation, and the greatest efforts were made to suppress them. In the year 1181, pope Lucius III. issued his edict against them, by which not only they were anathematized, but also all who should give them support.

23. In the year 1194, Ildefonso, king of Spain, adopting the spirit of the pope, also issued his edict against such of his people as were to be found in his dominions, declaring it to be high treason, even to be present to hear their ministers preach.

24. But edicts and anathemas were insufficient to prevent the increase of the Waldenses. More vigorous measures were therefore adopted. In the year 1204, (some say 1206,) Innocent III. established the *Inquisition*, and the Waldenses were the first objects of its cruelty.

The inquisition owes its origin to the suggestions of *Dominic*, a descendant from an illustrious Spanish family. He was born in the year 1170. From his early years, he was educated for the priesthood, and grew up one of the most fiery and bloody of mortals. Being employed, with some others, in devising measures to suppress the heresy of the Waldenses, as the friends of Rome termed their faith, he suggested the appointment of men, who should seek out, and bring to suitable punishment, such as held doctrines at variance with the interests of the Church of Rome. At first the inquisition had no tribunals. They only *inquired*, (and from this were called *inquisitors*) after heretics, their number, strength and riches. When they had detected them, they informed the bishops, in whose vicinity they existed, and these were urged to anathematize, or banish, or chastise them. The bishops, however, were not in all cases sufficiently zealous, or sufficiently cruel, to meet the wishes of the pope. The bloody Dominic, therefore, was appointed chief inquisitor; rules were established for these courts; and under the sanction, even of princes, they were set in operation. The order of Dominicans, since the days of their master, has furnished the world with a set of inquisitors, in comparison with whom, all that have dealt in tortures, in former times, were only novices.

In the course of a few years, the system was brought to maturity; and branches of the "Holy Inquisition" were established in almost every province throughout Europe; at least, wherever people were suspected of heresy.



Tortures of the inquisition.

Never was a system better adapted to accomplish a purpose, than this. It was eminently calculated to afflict the true Church of God, and to perfect the system of pontifical depravity. The inquisitors were generally men from whose heart the last

feeling of compassion had departed, and who were ready to sacrifice even their souls, to increase the authority of the bishop of Rome.

When the inquisitors have taken umbrage against an innocent person, all expedients are used to facilitate his condemnation; false oaths and testimonies are employed to prove the accused to be guilty; and all laws and institutions are sacrificed to the bigoted revenge of papacy.

When a person accused is taken, his treatment is deplorable. The gaolers first begin by searching him for books and papers which might tend to his conviction, or for instruments which might be employed in self-murder or escape, and on this pretext they even rob him of his wearing apparel. When he has been searched and robbed, he is committed to prison. Innocence, on such an occasion, is a weak reed; nothing being easier than to ruin an innocent person.



Seizure of a person by order of the inquisition.

The mildest sentence is imprisonment for life; yet the inquisitors proceed by degrees, at once subtle, slow, and cruel. The gaoler first of all insinuates himself into the prisoner's favor, by pretending to wish him well, and advise him well; and among other pretended kind hints, tells him to petition for an audit. When he is brought before the consistory, the first demand is, "What is your request?" To this the prisoner very naturally answers, that he would have a hearing. Hereupon one of the inquisitors replies, "Your hearing is this: confess the truth, conceal nothing and rely on our mercy." Now, if the prisoner make a confession of any trifling affair, they immediately found an indictment on it; if he is mute, they shut him up without light, or any food but a scanty allowance of bread and water, till his obstinacy is overcome; and if he declare he is innocent, they torment him till he either die with the pain, or confess himself guilty.

On the re-examination of such as confess, they continually say, "You have not been sincere; you tell not all; you keep many things concealed, and therefore must be remanded to your dungeon." When those who have stood mute are called for re-examination, if they continue silent, such tortures are ordered as will either make them speak, or kill them; and when those who proclaim their innocence are re-examined, a crucifix is held before them, and they are solemnly exhorted to take an oath of their confession of faith. This brings them to the test; they must either swear they are Roman Catholics, or acknowledge they are not. If they acknowledge they are not, they are proceeded against as heretics. If they acknowledge they are Roman Catholics, a string of accusations is brought against them, to which they are obliged to answer extempore; no time being given even to arrange their answers. On having verbally answered, pen, ink, and paper are given them, in order to produce a written answer, which must in every degree coincide with the verbal answer. If the verbal and written answers differ, the prisoners are charged with prevarication; if one contain more than the other, they are accused of wishing to conceal certain circumstances; if they both agree, they are charged with premeditated artifice.

After a person impeached is condemned, he is either severely whipped violently tortured, sent to the galleys, or sentenced to death; and in either case his effects are confiscated. After judgment, a procession is formed to the place of execution, which ceremony is called an *Auto da Fe*, or Act of Faith.

AUTO DA FE, AT MADRID.

The following is an account of an *Auto da Fe*, at Madrid, in the year 1682.

The officers of the inquisition, preceded by trumpets, kettle-drums, and their banner, marched on the 30th of May, in cavalcade, to the palace of the great square, where they declared by proclamation, that on the 30th of June the sentence of the prisoners would be put in execution. There had not been a spectacle of this kind at Madrid for several years, for which reason it was expected by the inhabitants with as much impatience as a day of the greatest festivity and triumph.



Procession of criminals by the inquisition on the auto da fe.

When the day appointed arrived, a prodigious number of people appeared, dressed as splendidly as their circumstances would allow. In the great square was raised a high scaffold; and thither, from seven in the morning till the evening, were brought criminals of both sexes; all the inquisitions in the kingdom sending their prisoners to Madrid. Twenty men and women of these prisoners, with one renegado Mahometan, were ordered to be burnt; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crime, were sentenced to a long confinement and to wear a yellow cap; and ten others, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped, and then sent to the galleys: these last wore large pasteboard caps, with inscriptions on them, having a halter about their necks, and torches in their hands.

On this solemn occasion the whole court of Spain was present. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king. The nobles here acted the part of the sheriff's officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords: the rest of the criminals were conducted by the familiars of the inquisition.

Among those who were to suffer, was a young Jewess of exquisite beauty, only seventeen years of age. Being on the same side of the scaffold where the queen was seated, she addressed her, in hopes of obtaining a pardon, in the following pathetic speech: "Great queen! will not your royal presence be of some service to me in my miserable condition? Have regard to my youth; and, oh! consider that I am about to die for professing a religion imbibed from my earliest infancy!" Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in behalf of a person who had been declared a heretic by the inquisition.

Mass now began, in the midst of which the priest came from the altar, placed near the scaffold, and seated himself in a chair prepared for that purpose. Then the chief inquisitor descended from the amphitheatre, dressed in his cope, and having a mitre on his head. After bowing to the altar, he advanced towards the king's balcony, and went up to it, attended by some of his officers, carrying a cross and the



Gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the Catholic faith, to extirpate heretics, and support, with all their power, the prosecutions and decrees of the inquisition. On the approach of the inquisitor, and on his presenting this book to the king, his majesty rose up bare-headed, and swore to maintain the oath, which was read to him by one of his counsellors; after which, the king continued standing till the inquisitor had returned to his place; when the secretary of the holy office mounted a sort of pulpit, and administered a like oath to the counsellors and the whole assembly. The mass was begun about twelve at noon, and did not end till nine in the evening, being protracted by a proclamation of the sentences of the several criminals, which were all separately rehearsed aloud one after the other. Next followed the burning of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing: some thrust their hands and feet into the flames with the most dauntless fortitude; and all of them yielded to their fate with such resolution, that many of the amazed spectators lamented that such heroic souls *had not been more enlightened!* The situation of the king was so near to the criminals, that their dying groans were very audible to him: he could not, however, be absent from this dreadful scene, as it is esteemed a religious one; and his coronation oath obliges him to give a sanction by his presence to all the acts of the tribunal.

After a person has been seized, he undergoes an examination before the president and his assistants. First of all, the following question is put to him, "Will you promise to conceal the secrets of the holy office, and to speak the truth?" If he answers in the negative, he is remanded to his cell, where he is cruelly treated. Should he on a second examination continue obstinate, he is put to the torture.

Though the inquisitors allow the torture to be used only three times, yet at those three it is so severely inflicted, that the prisoner either dies under it, or continues always after a cripple. The following is a description of the severe torments occasioned by the torture, from the account of one who suffered it the three respective times, but happily survived its cruelties.

#### FIRST TIME OF TORTURING.

The prisoner, on refusing to comply with the iniquitous demands of the inquisitors, by confessing all the crimes they charged him with, was immediately conveyed to the torture room, which, to prevent the cries of the sufferers from being heard by the other prisoners, is lined with a kind of quilting, which covers all the crevices, and deadens the sound. The prisoner's horror was extreme on entering this infernal place, when suddenly he was surrounded by six wretches, who after preparing the tortures, stripped him naked to his drawers. He was then laid upon his back on a kind of stand, elevated a few feet from the floor. They began by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes round each arm, and two round each thigh; which ropes being passed under the scaffold, through holes made for that purpose, were all drawn tight at the same instant of time, by four of the men, on a given signal. The pains which immediately succeeded were intolerable; the ropes, which were of a small size, cut through the prisoner's flesh to the bone, making the blood gush out at eight different places. As he persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

A physician and surgeon attended, and often felt his temples, in order to judge of the danger he might be in; by which means his tortures were for a small time suspended, that he might have sufficient opportunity of recovering his spirits to sustain each ensuing torture. During this extremity of anguish, while the tender frame is being torn, as it were, in pieces, while at every pore it feels the sharpest pangs of death, and the agonized soul is just ready to burst forth, and quit its wretched mansion, the ministers of the inquisition have the obduracy to look on without emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, on doing which, they tell him he may obtain a free pardon, and receive absolution. All this, however, was ineffectual with the prisoner, whose mind was strengthened by a sweet consciousness of innocence and the divine consolation of religion.

While he was thus suffering, the physician and surgeon were so barbarous as to

declare, that if he died under the torture, he would be guilty, by his obstinacy, of self-murder. In short, at the last time of the ropes being drawn tight, he grew so exceedingly weak, by the stoppage of the circulation of his blood, and the pains he endured, that he fainted away ; upon which he was unloosed, and carried back to his dungeon.

#### SECOND TIME OF TORTURING.

These inhuman wretches, finding that the torture inflicted, as above described, instead of extorting a discovery from the prisoner, only served the more fervently to excite his supplication to Heaven for patience and power to persevere in truth and integrity, were so barbarous, in six weeks after, as to expose him to another kind of torture, more severe, if possible, than the former ; the manner of inflicting which was as follows : they forced his arms backwards, so that the palms of his hands were turned outward behind him ; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them by degrees nearer each other, in such a manner that the back of each hand touched and stood exactly parallel to the other. In consequence of this violent contortion, both his shoulders were dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice ; after which he was again taken to the dungeon, and delivered to the physician and surgeon, who, in setting the dislocated bones, put him to the most exquisite torment.

#### THIRD TIME OF TORTURING.

About two months after the second torture, the prisoner, being a little recovered, was again ordered to the torture room, and there made to undergo another kind of punishment. The executioners fastened a thick iron chain twice round his body, which, crossing upon his stomach, terminated at the wrists. They then placed him with his back against a thick board, at each extremity whereof was a pulley, through which there run a rope that caught the ends of the chain at his wrists. Then the executioner, stretching the end of this rope, by means of a roller placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chain were drawn tighter. They tortured him in this manner to such a degree, that his wrists, as well as his shoulders, were quite dislocated. They were, however, soon set by the surgeons ; but the barbarians, not yet satisfied with this infernal cruelty, made him immediately undergo the like torture a second time ; which he sustained (though, if possible, attended with keener pains) with equal constancy and resolution. He was then again remanded to his dungeon, attended by the surgeon to dress his bruises, and adjust the parts dislocated ; and here he continued till their *auto da fe*, or gaol delivery, when he was happily discharged.

It may be judged, from the before mentioned relation, what dreadful agony the sufferer must have endured. Most of his limbs were disjointed ; so much was he bruised and exhausted, as to be unable, for some weeks, to lift his hand to his mouth ; and his body became greatly swelled from the inflammations caused by such frequent dislocations. After his discharge he felt the effects of this cruelty for the remainder of his life, being frequently seized with thrilling and excruciating pains, to which he had never been subject till after he had the misfortune to fall into the power of the merciless and bloody inquisition.

The unhappy females who fall into their hands, have not the least favor shown them on account of the softness of their sex, but are tortured with as much severity as the male prisoners, with the additional mortification of having the most shocking indecencies added to the most savage barbarities.

Should the above mentioned modes of torturing force a confession from the prisoner, he is remanded to his horrid dungeon, and left a prey to the melancholy of his situation, to the anguish arising from what he has suffered, and to the dreadful ideas of future barbarities. Should he refuse to confess, he is, in the same manner, remanded to his dungeon ; but a stratagem is used to draw from him what the torture fails to do. A companion is allowed to attend him, under the pretence of waiting upon, and comforting his mind till his wounds are healed : this person, who is always selected for his cunning, insinuates himself into the good graces of the prisoner, laments the anguish he feels, sympathizes with him, and, taking advantage of the hasty expressions forced from him by pain, does all he can to dive into his secrets. This com-

panion sometimes pretends to be a prisoner like himself, and imprisoned on similar charges. This is to draw the unhappy person into a mutual confidence, and persuade him, in unbosoming his grief, to betray his private sentiments.

Frequently these snares succeed, as they are the more alluring by being glossed over with the appearance of friendship and sympathy. Finally, if the prisoner cannot be found guilty, he is either tortured or harassed to death, though a few have sometimes had the good fortune to be discharged, but not without having suffered the most dreadful cruelties.\*

We shall conclude this account of the inquisition with the following relation of the trial and sufferings of Mr. Isaac Martin, which may serve as a specimen of the cruelties practised by an institution, which, more than all others, while it was in operation, subverted the cause of the Romish hierarchy; but which, by the blessing of the Great Head of the Church, has been done away:

In the year 1714, about Lent, Mr. Martin arrived at Malaga, with his wife and four children. On the examination of his baggage, his Bible, and some other books, were seized. He was accused in about three months' time of being a Jew, for these curious reasons, that his own name was Isaac, and one of his sons was named Abraham. The accusation was laid in the bishop's court, and he informed the English consul of it, who said it was nothing but the malice of some of the Irish papists, whom he advised him always to shun. The clergy sent to Mr. Martin's neighbors, to know their opinion concerning him: the result of which inquiry was this, "We believe him not to be a Jew, but a heretic." After this, being continually pestered by priests, particularly those of the Irish nation, to change his religion, he determined to dispose of what he had, and retire from Malaga. But when his resolution became known, at about nine o'clock at night he heard a knocking at his door. He demanded who was there. The persons without said they wanted to enter. He desired they would come again the next morning; but they replied, if he would not open the door they would break it open; which they did. Then about fifteen persons entered, consisting of a commissioner, with several priests and familiars belonging to the inquisition. Mr. Martin would fain have gone to the English consul; but they told him the consul had nothing to do in the matter, and then said, "Where are your beads and firearms?" To which he answered, "I am an English Protestant, and as such carry no private arms, nor make use of beads." They took away his watch, money, and other things, carried him to the bishop's prison, and put on him a pair of heavy fetters. His distressed family was at the same time turned out of doors, till the house was stripped; and when they had taken every thing away, they returned the key to his wife.

About four days after his commitment, Mr. Martin was told he must be sent to Grenada to be tried; he earnestly begged to see his wife and children before he went, but this was denied. Being doubly fettered, he was mounted on a mule, and set out towards Grenada. By the way, the mule threw him upon a rocky part of the road, and almost broke his back.

On his arrival at Grenada, after a journey of three days, he was detained at an inn till it was dark, for they never put any one into the inquisition during daylight. At night he was taken to the prison, and led along a range of galleries till he arrived at a dungeon. The gaoler nailed up a box of books, belonging to him, which had been brought from Malaga, saying they must remain in that state till the lords of the inquisition chose to inspect them, for prisoners were not allowed to read books. He also took an inventory of every thing which Mr. Martin had about him, even to his very buttons; and having asked him a great number of frivolous questions, he at length gave him these orders: "you must observe as great silence here as if you were dead: you must not speak, nor whistle, nor sing, nor make any noise that can be heard; and if you hear any body cry or make a noise, you must be still, and say nothing, upon pain of two hundred lashes." Mr. Martin asked if he might have liberty to walk about the room; the gaoler replied that he might, but it must be very softly. After giving him some wine, bread, and a few wall nuts, the gaoler left him till the morning.—It was frosty weather, the walls of the dungeon were between two

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\* Fox's Book of Martyrs.



and three feet thick, the floor was bricked, and a great deal of wind came through a hole of about a foot in length, and five inches in breadth, which served as a window. The next morning the gaoler came to light his lamp, and bade him light a fire in order to dress his dinner. He then took him to a turn, or such a wheel as is found at the doors of convents, where a person on the other side turns the provisions round. He had then given him half a pound of mutton, two pounds of bread, some kidney beans, a bunch of raisins, and a pint of wine, which was the allowance for three days. He had likewise two pounds of charcoal, an earthen stove, and a few other articles.

In about a week he was ordered to an audience; he followed the gaoler, and coming to a large room, saw a man sitting between two crucifixes; and another with a pen in his hand, who was, as he afterwards learned, the secretary. The chief lord inquisitor was the person between the two crucifixes; and appeared to be about sixty years of age. He ordered Mr. M. to sit down upon a little stool that fronted him. A frivolous examination then took place; the questions related to his family, their religion, &c. and his own tenets of faith. The prisoner admitted that he was a Protestant, told the inquisitor that the religion of Christ admitted of no persecution, and concluded with saying that he hoped to remain in that religion. He underwent five examinations, without any thing serious being alleged against him.

In a few days after, he was called to his sixth audience, when, after a few immaterial interrogatories, the inquisitor told him the charges against him should be read, and that he must give an immediate and prompt answer to each respective charge.

The accusations against him were then read; they amounted to twenty-six, but were principally of the most trivial nature, and the greater number wholly false, or if founded on facts, so distorted and perverted by the malice of his accusers, as to bear little resemblance to the real occurrences to which they related. Mr. Martin answered the whole of them firmly and discreetly, exposing their weakness, and detecting their falsehood.

He was then remanded to his dungeon; was shaved on Whitsun-eve, (shaving being allowed only three times in the year;) and the next day one of the gaolers gave him some frankincense to be put into the fire, as he was to receive a visit from the lords of the inquisition. Two of them accordingly came, asked many trivial questions, concluding them, as usual, with "We will do you all the service we can." Mr. Martin complained greatly of their having promised him a lawyer to plead his cause; "when instead of a proper person," said he, "there was a person whom you called a lawyer, but he never spoke to me, nor I to him: if all your lawyers are so quiet in this country, they are the quietest in the world, for he hardly said any thing but yes and no, to what your lordship said." To which one of the inquisitors gravely replied, "Lawyers are not allowed to speak here." At this the gaoler and secretary went out of the dungeon to laugh, and Mr. Martin could scarce refrain from smiling in their faces to think that his cause was to be defended by a man who scarce dared to open his lips. Sometime after he was ordered to dress himself very clean: as soon as he was ready, one of the gaolers came and told him, that he must go with him; but that first he must have a handkerchief tied about his eyes. He now expected the torture; but, after another examination, was remanded to his dungeon.

About a month afterwards, he had a rope put round his neck, and was led by it to the altar of the great church. Here his sentence was pronounced, which was, that for the crimes of which he stood convicted, the lords of the holy office had ordered him to be banished out of the dominions of Spain, upon the penalty of two hundred lashes, and being sent five years to the galleys; and that he should at present receive two hundred lashes through the streets of the city of Grenada.

Mr. Martin was sent again to his dungeon that night, and the next morning the executioner came, stripped him, tied his hands together, put a rope about his neck, and led him out of the prison. He was then mounted on an ass, and received his two hundred lashes, amidst the shouts and peltings of the people. He remained a fortnight after this in gaol, and at length was sent to Malaga. Here he was put in gaol for some days, till he could be sent on board an English ship: which had no sooner happened, than news was brought of a rupture between England and Spain, and that ship, with many others, was stopped. Mr. Martin, not being considered as a prisoner of war, was put on board of a Hamburg trader, and his wife and children soon came

to him; but he was obliged to put up with the loss of his effects which had been embroiled by the inquisition.

His case was published by the desire of secretary Craggs, the archbishops of Canterbury and York, the bishops of London, Winchester, Ely, Norwich, Sarum, Chichester, St. Asaph, Lincoln, Bristol, Peterborough, Bangor, &c.\*

25. At the time of the establishment of the inquisition, the county of Toulouse, in the south of France, abounded with a set of people called Albigenses, from Alby, a town, where many of them lived. They were a branch of the Waldenses. As these people were particularly obnoxious to the pope, measures were adopted to subdue them to the Catholic faith; or to ensure their ruin. Here, in 1206, the inquisition was established, and from that year to 1228, was constantly at work. Besides the inquisition, an immense army was raised, which invaded the country, spreading fire and sword among the distracted Albigenses; not less than a million of whom, including those of the invaders who were slain, most miserably perished in this period.

Count Raymond, at this time, governed the inhabitants of Toulouse. To him application was made, by the pope, to expel the Albigenses from his dominions; but they, being a peaceable people, and loyal subjects, the count refused to molest them.

Thwarted in his object, the pope was filled with indignation, and immediately sent inquisitors into Toulouse, who established their court in the castle of a nobleman, and commenced the operations of their engine of death.

Unfortunately, soon after the inquisition was established, one of the chief inquisitors was assassinated. Count Raymond was suspected of being privy to the murder, and was loaded with infamy and the highest censures of the Church. His dominions were also threatened with an invasion by one hundred thousand zealous bigots of the Church of Rome.

Justly alarmed, Raymond offered his submission, and in token of his sincerity, surrendered to his holiness seven fortified cities in Provence. But this was not a sufficient sacrifice to ecclesiastical pride and malignity. The count was seized, and scourged, and being stripped of his apparel, was turned out to seek a shelter as he was able.

In the mean time, the invading army, consisting of one hundred thousand men, entered Toulouse; and every where attacking the Albigenses, took possession of their cities, filled the streets with slaughter and blood, and committed to the flames numbers whom they had taken prisoners.

By the arrival of fresh levies, the army was soon after increased to three hundred thousand men, (some writers make them five hundred thousand.) The city of Beziers fell before them, and its inhabitants, to the number of twenty-three thousand, were indiscriminately massacred, and the city itself destroyed by fire.

Carcassone was next besieged, but here the invaders met with a resistance from the Albigenses, which was most unexpected. Thousands of the besiegers, who approached the walls, were slain; and even the ditches were filled with fallen corpses. At length, however, wearied out, and overpowered by numbers, the lower part of the city was surrendered, and its miserable inhabitants fell before the sword.

The upper part was yet secure. Finding the reduction of this more difficult than was anticipated, the king of Arragon was dispatched to seek an interview with the earl of Beziers, who was at the head of the Albigenses.

An interview accordingly took place, at which the king of Arragon expressed his surprise, that the earl should attempt to shut himself up in the city of Carcassone, against so vast an army.

To the king, the earl replied, that he relied on the favor of God, and the justice of his cause—that he would yield to no humiliation, nor basely stoop to receive his life or that of his friends, at the expense of their principles.

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\* Fox's Book of Martyrs.

A plot was now laid to get the earl into their possession, and unfortunately it succeeded. He was prevailed upon to a second interview, at which he was basely betrayed and held as a prisoner, till the city should be reduced.

No sooner had the inhabitants of Carcassone received the intelligence of the earl's confinement, than they burst into tears, and were seized with such terror, that they thought of nothing but how to escape the danger they were in. But blockaded as they were on all sides, and the trenches filled with men, all human probability of escape vanished from their eyes. A report, however, was circulated, that there was a vault, or subterraneous passage, somewhere in the city, which led to the castle of Caberet, a distance about three leagues from Carcassone, and that if the mouth or entry thereof could be found, Providence had provided for them a way of escape. All the inhabitants of the city, except those who kept watch of the vampires, immediately commenced the search, and success rewarded their labor. The entrance of the cavern was found; and at the beginning of night, they all began their journey through it, carrying with them only as much food as was deemed necessary to serve them for a few days. "It was a dismal and sorrowful sight," says their historian, "to witness their removal and departure, accompanied with sighs, and tears, and lamentations, at the thoughts of quitting their habitations, and all their worldly possessions, and betaking themselves to the uncertain event of saving themselves by flight; parents leading their children, and the more robust supporting decrepit old persons; and especially to hear the affecting lamentations of the women." They, however, arrived the following day at the castle, from whence they dispersed themselves through different parts of the country, some proceeding to Arragon, some to Catalonia, others to Toulouse, and the cities belonging to their party, wherever God in his providence opened a door for their admission.

The awful silence which reigned in the solitary city, excited no little surprise, on the following day, among the besiegers. At first, they suspected a stratagem to draw them into an ambuscade, but on mounting the walls and entering the town, they cried out, "the Albigenses are fled." The legate issued a proclamation, that no person should seize or carry off any of the plunder—that it should all be carried to the great church of Carcassone, whence it was disposed of for the benefit of the invaders, and the proceeds distributed among them in rewards according to their deserts.

Such is a brief account of one of the crusades against the Albigenses. Others followed, and scarcely can any one conceive the scenes of baseness, perfidy, barbarity, indecency, and hypocrisy, over which Innocent III., and his immediate successors, presided. Cities were plundered; castles were stormed; multitudes were butchered—were tortured; women were insulted and ravished; thousands were put to the sword, or were consumed by the flames. Such were the calamities which God, in his providence, permitted to be visited upon his true Church, and such were the triumphs of antichrist over the faithful disciples of Jesus.

26. While the persecution was raging with such resistless fury against the Albigenses, in the south of France, the inhabitants of the valleys of Piedmont appear to have enjoyed a large portion of external peace, which continued, with but one exception, (about the year 1400,) to the year 1487.

The providence of God was most conspicuous in relation to the inhabitants of these valleys, in blessing them with a succession of mild and tolerant princes, in the dukes of Savoy. These princes receiving the most favorable reports of them as a people, simple in their manners, free from deceit and malice, upright in their dealings, loyal to their governors, turned a deaf ear to the repeated solicitations of priests and monks; and from the beginning of the thirteenth century, until the year 1487, nearly three hundred years, peremptorily refused to molest them.

An effort was indeed made to introduce the inquisition into Piedmont; but the proceedings in France had sufficiently opened the eyes of the inhabitants to the spirit and principle of that court, and the people wisely and resolutely resisted its establishment among them.

27. During the above persecution of the Albigenses in France, many of this people, to escape its fury, crossed the Pyrenees, and took shelter



in the Spanish provinces of Arragon and Catalonia. Here they flourished for several years; they built churches, and their ministers publicly and boldly preached their doctrines.

28. The vigilance of the inquisitors, however, traced their steps, and in the year 1232, the inquisition was established in Arragon. From this time, for a century and a half, measures of the greatest rigor were incessantly carried on in that quarter, and also in Catalonia, against these refugees, before their extermination was effected.

29. In Germany also, in Flanders, and in Poland, the Waldenses were persecuted with peculiar severity. Indeed, wherever they existed, they were sought out and hunted down, by emissaries from papal Rome, as if they were the pest of the world, and the most obnoxious foes of the Church of God.

30. In the year 1300, was established by Boniface VIII. who at that time occupied the papal chair, the celebrated *Year of Jubilee*. Christians, throughout the known world, were invited to visit the churches of St. Peter and St. Paul, at Rome, with a promise from the pope, that he would pardon their sins.

An invitation so impious as this, a Christian, at the present day, would scarcely believe it possible to have been accepted by any; yet such was the ignorance of the people, and such the superstition of the times, that multitudes came from all quarters, to cast in their gifts into the treasury of the Roman see, in exchange for which, they received the benediction of his holiness, and the pretended pardon of all their sins.

This experiment proved so gainful, that the pontiffs, in after years, shortened the time of the jubilee to twenty-five years, in order that all good Christians living to the common age of man, might be benefited by this glorious festival:

31. The year 1300, during the pontificate of Boniface VIII. may be regarded as marking the highest eminence to which the papal power ever attained. From this period, firm and lasting as the dominion of the Roman pontiffs seemed to be, it appeared to be gradually undermined and weakened, partly by the pride and rashness of the popes themselves, and partly by several unexpected events.

"Boniface VIII. was born," says Mosheim, "to be a plague both to Church and state, a disturber of the repose of nations; and his attempts to extend the despotism of the Roman pontiffs were carried to a length, that approached to frenzy." From the moment that he entered upon his new dignity, he laid claim to a supreme and irresistible dominion, over all the powers of the earth, both spiritual and temporal; he terrified kingdoms and empires, by the threats of his bulls; called princes and sovereign states before his tribunal, to decide their quarrels. In a word, in arrogance, in boldness, in lofty pretensions, he appeared to exceed all who had gone before him.

32. Among the causes which set a limit to the usurpations of the Roman pontiffs, and the *first* which occurred, was the quarrel which arose, about this time, between Boniface VIII. and Philip of France, in respect to the supremacy of the pope over the temporal sovereigns of the earth.

This doctrine Boniface arrogantly maintaining, sent the haughtiest letters to Philip, in which he asserted that not only he, but all other kings and princes, were, by a divine command, obliged to submit to the authority of the popes, as well in political and civil matters, as in those of a religious nature.

33. Philip, indignant at the doctrine advanced by the pope, took measures to depose so execrable a pontiff, by a general council, and in anticipation of the meeting of such a council, caused Boniface to be seized.

The person intrusted with this business treated the pope most rudely. His friends succeeded, however, in rescuing him; but the mortification occasioned by his insults soon after caused his death.

34. Soon after the death of Boniface, Philip, by his artful intrigues, obtained the pontificate for a Frenchman, who, at the king's request, removed the papal residence to *Avignon*, in France, where it continued for seventy years. This event, and the continued residence of the popes in France, greatly impaired the authority of the Roman see.

35. About the year 1378, occurred what is commonly termed the *great Western Schism*, in the election of two popes, one at Rome, and another at Avignon; and from this date to the year 1414, the Church continued to have two, and sometimes three different heads, at the same time; each forming plots, and thundering out anathemas against the other. In consequence of these differences, the papal authority fell into contempt still more, and, in a measure, both people and princes were released from that slavish fear, by which, for years, they had been oppressed.

The pontiff at this time elected at Rome was Urban VI.; the pontiff elected at Avignon was Clement VII. Which of these two is to be considered as the true and lawful pope, is to this day disputed.

The distress and calamity occasioned by this difference, are beyond the power of description. Wars broke out between the factions of the several popes, by which multitudes lost their fortunes and their lives; religion was extinguished in most places, and profligacy rose to a most scandalous excess. The clergy became excessively corrupt, and no longer seemed studious to keep up even the appearance of religion or decency.

Upon the whole, however, these abuses were conducive both to the civil and religious interests of mankind. The papal power received an incurable wound. Kings and princes, who had formerly been the slaves of the lordly pontiffs, now became their judges and masters. And many of the least stupid among the people had the courage to despise the popes, on account of their disputes; and at length, came to believe that the interests of religion might be secured and promoted, without a visible head, crowned by a spiritual supremacy.

36. The year 1387 was distinguished by the *death of John Wickliffe*, an Englishman, who, by his preaching and writings against the abuses of popery, particularly against the supremacy of the Roman see—the worship of images—the invocation of saints—transubstantiation—indulgences, &c.—gave a still severer blow to the authority of the Roman pontiffs, and prepared the way for the reformation, which was commenced by Luther, in 1517.

Wickliffe was born in Yorkshire, in 1324. He is deservedly called “the Father of the Reformation;” not only because, by his numerous writings, he fearlessly and successfully exposed the wicked and unchristian pretensions of the popes and prelates, and the extreme corruption of the Romish Church; but especially as he first rendered the Scriptures into the English tongue. Wickliffe was a prodigy of learning in that dark age. He was professor of divinity at Oxford, whose university he defended against the insolent pretensions of the mendicant friars. He boldly remonstrated with the pope, on account of his exorbitant exactions, which, upon various pretences, it is said, amounted to a great deal more than was paid by the nation in taxes to the king. Wickliffe rendered to the Church the greatest service which was possible, in the order of instrumentality. Besides restoring the true doctrine of a sinner's justification by faith in the atonement and righteousness of Christ, he translated the whole Bible into English; by the circulation of which, especially the New Testament, the word of God was spread open to the people, and a permanent foundation was laid for the future destruction of the Romish idolatry, superstition, and tyranny, by the diffusion of the pure doctrine of the Gospel of Christ.

Every possible effort was made, both by the popes and the prelates, not only to silence Wickliffe, but to destroy him; but he was protected by the powerful duke of Lancaster, son of the aged king. He spent the latter years of his life in the discharge of his pastoral duties, as rector of Lutterworth, in Leicestershire, where he died in peace, A. D. 1387.

The principles of this reformer were too sacred to perish at the death of their advocate; though, by his zealous opposition to popery and prelacy, he created many enemies, who labored to extirpate his doctrine, and blast his memory. His doctrines were condemned in a popish council at Constance; and, by order of Pope Martin V., his books were burnt; his bones, also, were dug up and burnt to ashes by the same order, under the direction of Fleming, bishop of Lincoln, A. D. 1438. These proceedings were insufficient to extinguish the divine light which his ministry had kindled. His numerous writings rendered him famous; and they were sought, copied, and circulated all over Europe; recommended, not a little, by a public testimony borne by the doctors of the university of Oxford, to the character of that great man.\*

37. The followers of Wickliffe, during his lifetime, were considerably numerous; but after his death, they greatly increased, both in England and other countries. They were called *Lollards*, or *Wickliffites*.

The origin of the word *Lollard*, which was applied to the followers of Wickliffe, is quite uncertain. Some suppose they were so called from Walter Lollard, a Dutchman, who, during this century, was burned to death for his opinions. The learned translator of Mosheim derives the term from the German *Lullen*, which signifies *singing*; and hence, in English, Lollard, or singer. The Lullens, or Lollards, in Germany, where the term was first used, were singers, who made it their business to enter the bodies of such as had died of the plague. During their procession to the grave, they *sung* a dirge. In its application to the followers of Wickliffe, it seems to have been used as a term of reproach.

38. The increase of the Lollards filled the clergy, and the other friends of popery, with alarm; and a most spirited persecution of them was commenced. Many were imprisoned, and others were suspended by chains from a gallows, and burnt alive. Among the sufferers who perished in this manner, was *lord Cobham*, a man, who, by his valor and loyalty, had raised himself high in favor both of the king and people.

Cobham became known as a patron of Lollardism, by his circulating Wickliffe's writings, and by his supporting some university preachers to disseminate among the common people the pure Gospel of salvation. The superstitious mind of Henry V. was soon prejudiced against his faithful servant, and alienated from him, by the malicious insinuations of archbishop Arundel. The king sent for him, and commanded him to confess his errors, to abandon his heresy, and be obedient to the Romish Church. The noble champion for Christ replied, "You, most worthy prince, I *am* always prompt and willing to obey, forasmuch as I know you a Christian king, and the appointed minister of God, bearing the sword to the punishment of evil-doers, and for a safeguard of them that be virtuous. Unto you, next my eternal God, owe I my whole obedience, and submit thereunto, as I have ever done, all that I have, either of fortune or nature; ready, at all times, to fulfil whatever you shall in the Lord command me. But, as touching the pope and his spirituality, I owe them neither suit nor service; forasmuch as I know them, by the Scriptures, to be the great anti-christ, 'the son of perdition,' the open adversary of God, and 'the abomination standing in the holy place.'" The king dismissed him; but, though a peer of the realm, he was persecuted by the prelates, and condemned as a heretic. Archbishop Arundel offered him absolution in the court, if he would meekly desire it, returning to the church. "Nay, forsooth, will I not," said Cobham; "for I never yet trespassed against you, and therefore I will not do it." Then, kneeling down on the pavement, and lifting up his hands to heaven, he said, "I confess here unto thee, my eternal,



living God, that in my youth I offended thee, O Lord, most grievously, in pride, wrath, and gluttony, in covetousness, and in uncleanness. Many men have I hurt in mine anger, and done many horrible sins. Good Lord, I ask thee mercy!" Then, with tears, he addressed the people, saying, "Lo! good people, lo! for the breaking of God's laws and commandments, they never yet cursed me; but for their own laws and traditions, most cruelly do they handle me and other men. And, therefore, both they and their laws, by the promise of God, shall be utterly destroyed." As to his faith, in reply to the archbishop, he said, "I believe fully and faithfully in the universal laws of God. I believe that all is true which is contained in the holy, Sacred Scriptures of the Bible. Finally, I believe all that my Lord God would I should believe." In reply to Dr. Walden, the prior of the Carmelites, he said, "As for the virtuous man, Wickliffe, whose judgment ye so highly disdain, I shall say here, of my part, both before God and man, that before I knew that despised doctrine of his, I never abstained from sin: but since I learned therein to fear my Lord God, it has been otherwise, I trust, with me: so much grace could I never find in your glorious instructions."

The archbishop having read his condemnation, he said, with a cheerful countenance, "Though ye judge my body, which is but a wretched thing, yet am I sure that ye can do no harm to my soul, no more than Satan could to the soul of Job. He that created that, will of his infinite mercy save it." And, falling down on his knees, he prayed thus for his enemies: "Lord God eternal, I beseech thee of thy great mercy's sake to forgive my persecutors, if it be thy blessed will." Being a nobleman of great power, and famed in the nation for both learning and military talents, fear induced them to delay his execution, and he found means to escape from the tower. The following year, reports were industriously circulated by his persecutors, that he was at the head of an army raised in London; but, notwithstanding the unrelenting hatred of his enemies and their endeavors to prove him guilty of treason, there was not discovered the least credible evidence of his conspiracy, or of his presence or connection with an armed force. The king, however, was induced to offer a great reward for his head; and after four years' seclusion in Wales, through the restless malignity of the prelates, he was apprehended; and, with all the insult of a barbarous inquisition, he was suspended alive in chains, upon a gallows, and burnt, A. D. 1417, as a heretic and traitor, in St. Giles' Fields!\*

39. From England, the writings of Wickliffe were carried by an officer of Oxford into Bohemia, where they were read by *John Huss*, rector of the university of Prague. These writings opened the mind of Huss; who, having great boldness and decision of character, began vehemently to declaim against the vices and errors of the monks and clergy, and was successful in bringing many in Bohemia, and especially in the university, to the adoption of the sentiments of Wickliffe.

40. The introduction of Wickliffe's writings into the university, gave great offence to the archbishop of Prague, between whom and Huss a controversy arose; which was, at length, carried to the pope, who ordered Huss to be cited to appear before him at Rome. This, however, he declined, and was excommunicated. He continued, however, boldly to propagate his sentiments, both from the pulpit, and by means of his pen.

The measures taken by the archbishop of Prague to suppress the writings and sentiments of Wickliffe, were singularly bold. He issued his orders that every person, who was in possession of such writings, should bring them to him. We are accordingly told that two hundred volumes of them, finely written, and adorned with costly covers, and gold borders, probably belonging to the nobility, were committed to the flames. These measures, however, were far from having their desired effect; on the contrary, the writings of Wickliffe abounded still more, and the Hussites became more and more numerous.

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\*Timpson's Church History.

41. In the year 1414, was convened the council of Constance, the object of which was to put an end to the papal schism, (Sec. 35,) which was accordingly effected, after it had existed nearly forty years. Before this council, Huss was cited to appear, and at the same time, *Jerome of Prague*, the intimate friend and companion of Huss. By this council, the writings of Wickliffe were condemned, and also both these eminent men; the former of whom was accordingly burnt in 1415, and the latter in the following year.

This council consisted of several European princes or their deputies, with Sigismund, emperor of Germany. at their head; twenty archbishops, one hundred and fifty bishops, one hundred and fifty other dignitaries, and above two hundred doctors, with the pope at *their* head.

At this time, there were three individuals who claimed the papal chair, and between whom, and their respective friends, a severe contest was carried on. These the council respectively deposed, and one Martin was ordained as the only legal and true head of the Church. Thus the evil spirit of schism was laid, and one great end of the council was answered.

In obedience to the order of this council, Huss made his appearance at Constance. The emperor had given him a passport, with an assurance of safe conduct, permitting him to come freely to the council, and pledging himself for his safe return.

No sooner had Huss arrived within the pope's jurisdiction, than regardless of the emperor's passport, he was arrested and committed close prisoner to a chamber in the palace. This violation of common law and common justice was noticed by the friends of Huss; who had, out of the respect they bore his character, accompanied him to Constance. They urged the imperial promise of safe conduct; but the pope replied, that he never granted any safe conduct, nor was he bound by that of the emperor.

The inhuman imprisonment of these two holy men reflects eternal infamy upon the emperor Sigismund, who violated his imperial promise of safety to Huss, and upon the hundreds of prelates, doctors, and princes, who composed that assembly.

It will be edifying to give some further particulars of the character and martyrdom of these noble confessors of Christ. John Huss was a person of superior powers; and he became so eminently distinguished for his learning and eloquence, as to be appointed rector of the flourishing university of Prague. Here he resided, in the highest estimation for sanctity of life, and was appointed chaplain to the queen of Bohemia. He had profited by the writings of Wickliffe, which had found their way into that country. Abhorring the licentiousness of the monks and the clergy, he preached zealously against their false miracles, impostures, and vices; and recommended the works of our English reformer, whose sentiments he had embraced. The archbishop of Prague was incensed against him, and an accusation against him was brought before the tribunal of the pope. He appealed against it by proctors; but they were imprisoned, and he was excommunicated. Such was the esteem in which he was held by the Bohemian nobles, that he continued his ministry, under their protection, till he was summoned to appear before the council at Constance. Huss confidently anticipated martyrdom; and, in that belief, wrote to his congregation and friends, to abide in the doctrine of Christ. He did expect to be allowed the liberty of pleading his own cause; but, on his arrival at Constance, he was thrown into prison, notwithstanding the prompt interference of his noble and generous friend, John, count of Chlum. He was several times examined before commissioners appointed to try him, on various articles exhibited against him; to these he was required to plead guilty, and to ask pardon of his merciless enemies. With their requisition Huss would by no means comply, declaring at the same time, with tears, his readiness to retract any error, sincerely and upon oath, the moment he was convinced by the testimony of the Holy Scriptures that it was error. Being presented before the council, in the presence of the emperor, the princes of the empire, and an immense assemblage of dignitaries, he was condemned to the stake, and his writings to be burnt. Deputations in vain attempted to prevail on him to recant; and, after enduring all the indignities which a superstitious malice could inflict, he submitted himself to the fatal

flames, in the spirit of a genuine disciple of Christ. The multitudes were astonished at his pious behavior, and said, "What this man has done before, we know not; but we hear him now offer up most excellent prayers to God." The elector palatine prevented him from speaking to the people, ordering him to be burnt, as he could not prevail upon him to retract. Huss, with a loud voice, cried, "Lord Jesus, I humbly suffer this cruel death for thy sake; I pray thee forgive all my enemies." He sealed the truth with his blood, A. D. 1415.

Jerome was a gentleman of fortune, a man of eminent learning, which he had increased by studying at Oxford university. He was a sincere friend of Huss, whom he had encouraged in his journey to Constance; and promised, that if any danger should attend him there, he would endeavor by his presence to afford him assistance. Jerome repaired to Constance; but finding that he could render his friend no service, as his enemies had determined his destruction, and that they had also formed designs against himself, he returned to Bohemia. He was soon arrested, and led in chains to Constance, and treated in a most brutal manner for nearly a whole year. On the martyrdom of Huss, the Bohemian nobles sent a spirited remonstrance to the council against their treatment of the two worthy men, to whose learning and virtue they bore the most honorable testimony. These nobles, expressing their determination to sacrifice their lives in defence of the Gospel, and of their preachers, induced the assembly to labor, both by promises and threatenings, to prevail on Jerome to recant. The horrors of a long confinement in a dungeon shook the fortitude of Jerome, and he signed a recantation which his enemies had prepared; but some of his persecutors, being dissatisfied with this measure, insisted upon his sincerity being proved by another trial. By the grace of God, Jerome recovered his former peace and self-possession, and behaved before his judges with apostolical intrepidity. He abjured his recantation, and, with extraordinary eloquence, defended the principles for which Huss suffered. "How unjust is it," said Jerome to his judges, "that ye will not hear me! Ye have confined me three hundred and forty days in several prisons, where I have been cramped with irons, almost poisoned with filth and stench, and pinched with the want of all necessaries. During this time, ye always gave to my enemies a hearing, but refused to hear me so much as a single hour. I came to Constance to defend John Huss, because I had advised him to go thither, and had promised to come to his assistance, in case he should be oppressed. Nor am I ashamed here to make public confession of my own cowardice. I confess, and tremble while I think of it, that through fear of punishment by fire, I basely consented against my conscience to the condemnation of Wickliffe and Huss." In vain did they propose to him to retract. "Ye have determined," said he, "to condemn me unjustly; but after my death, I shall leave a sting in your consciences, and a worm that shall never die. I appeal to the Sovereign Judge of all the earth, in whose presence ye must shortly answer me." Jerome suffered in the spirit of devout hope and triumph, as Huss had done; and even the Romish writers testify the pious behavior of these holy men. An historian of that age, who was afterwards a pope, says, "They went to the stake as to a banquet; not a word fell from them, which discovered the least timidity; they sang hymns in the flames to the last gasp, without ceasing." Thus was God their Savior glorified in the sufferings and death of these holy martyrs for the Gospel. Jerome was murdered at the stake A. D. 1416.\*

42. The news of these barbarous executions quickly reaching Bohemia, threw the whole kingdom into confusion, and a civil war was kindled from the ashes of the martyrs.

43. The leader of the avengers of these martyrs, and the advocates of reform, was *John Ziska*, a man of noble family, brought up at court, and in high reputation for his love of country and fear of God. To him multitudes daily resorted from all parts, until their number was forty thousand. With these he encamped on a rocky mountain, about ten miles



from Prague, which he called mount Tabor, whence his followers were called *Taborites*. Until his death, in 1424, he continued boldly to defend his cause—declared war against Sigismund, and, in several battles, defeated the armies of that emperor.

At this time, the churches and religious houses in Bohemia, were more numerous, more spacious, more elegant and sumptuous, than in any other part of Europe; and the images in public places, and the garments of the priests, were covered with jewels and precious stones. Ziska commenced his work of reform by attacking these. He demolished the images, discharged the monks, who, he said, were only fattening like swine in sties, converted cloisters into barracks, conquered several towns, and garrisoned Cuthna, defeated the armies of the emperor in several battles, and gave law to the kingdom of Bohemia, till the time of his death.

When Ziska found himself dying, he gave orders that a drum should be made of his *skin*, which were faithfully obeyed. After undergoing the necessary preparations, it was converted into a drum, which was long the symbol of victory to his followers.

44. After the death of Ziska, his followers were divided into *Calixtines*, *Taborites*, and other sects, among whom considerable hostility appears to have existed. In times of distress, however, they all united against the common enemy. At length, in 1443, the papal party granted to these sects the use of the cup in the sacrament, which the council of Constance had denied them, and which was one cause of their assuming arms under Ziska.

45. A still further reform being desired by the more pious of the Hussites, a body of these people assembling at Lititz, in 1456 or 1457, and proceeded to form a system of Church government, in more strict conformity, in their view to that of the primitive Christians. They were afterwards distinguished by the name of the *United Brethren*, who for many years experienced a great variety of fortune.

The numbers of the United Brethren soon became considerable; pious persons flocked to them, not only from different parts of Bohemia, but from every distant quarter of the empire. Many of the ancient Waldenses, who had been scattered upon the mountains, came and joined the society, so that Churches were multiplied every where throughout Bohemia and Moravia.

Scarcely, however, were the brethren reduced to order, ere a terrible persecution arose against them, and they were called to prove "what manner of spirit they were of." The Catholic party, exasperated against them, compelled them to leave their towns and villages, even in the depth of winter. The sick were cast into the open fields, where numbers perished, through cold and hunger. The public prisons were filled. Many were inhumanly dragged at the tails of horses and carts, and quartered or burnt alive. Such as effected their escape, retired into the woods and caves of the country, where they held religious assemblies, elected their own teachers, and endeavored to strengthen and edify one another.

Under Uladislaus, prince of Poland, the exiled brethren returned to their homes, and resumed their occupations. In subsequent years they took such deep root, and extended their branches so far and wide, that it was impossible to extirpate them. In the year 1500, there were two hundred congregations of the United Brethren in Bohemia and Moravia.

From this time, they experienced many vicissitudes, until Luther began the reformation in Germany, at which time so exhausted and wasted were the Churches, that they meditated a compromise with the Catholic Church, and actually wrote to Luther, in the year 1522, for advice on the subject. To their communication Luther replied, exhorting them to firmness and constancy, and assuring them that God, in his own time, would appear for their relief.

46. In the year 1440, a few years previous to this last event, the art of printing was discovered ; by means of which, not only the Bible, but the writings of the primitive fathers, were soon spread abroad, which greatly conduced to expose the errors and superstitions of the Church of Rome, and to diffuse a knowledge of the true doctrines of the Scriptures, among the ignorant thousands of Europe.

47. It has been noticed (Sec. 26,) that the Waldenses, in the valleys of Piedmont appear to have remained in a great measure unmolested, in the profession of their religion, till the year 1487.

To this there was one exception. About the year 1400, a violent outrage was committed upon the Waldenses who inhabited the valley of Pragela, in Piedmont, by the Catholic party resident in that neighborhood. This attack was made towards the end of December, when the mountains were covered with snow. So sudden was it, that the inhabitants of the valleys were wholly unapprised of it, until the persecutors were in actual possession of their caves.

A speedy flight was the only alternative which remained for saving their lives. Accordingly, they hastily fled to one of the highest mountains of the Alps, with their wives and children ; the unhappy mothers carrying the cradle in one hand, and in the other leading such of their offspring as were able to walk. Their persecutors, however, pursued them until night came on. Great numbers were slain, before they could reach the mountain. The remnant, enveloped in darkness, wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which Providence has destined for that purpose ; benumbed with cold, they fell an easy prey to the severity of the climate ; and when the night had passed, there were found in their cradles, or lying on the snow, fourscore of their infants deprived of life ; many of the mothers, also, lying dead by their sides, and others just upon the point of expiring. This seems to have been the first general attack that was made by the Catholics on the Waldenses of Piedmont.



Massacre of the Waldenses.

48. About the year 1487, Innocent VIII. invested Albert, archdeacon of Cremona, with power to persecute the Waldenses, in the south of France, and in the valleys of Piedmont. This persecution was marked with the most savage barbarity, and continued till the reformation by Luther began.

Albert was no sooner invested with his commission, than he proceeded to the south of France, where he directed the king's lieutenant, in the province of Dauphiny, to march at the head of a body of troops against the valley of Loyse.

The inhabitants, apprised of their approach, fled into their caves at the tops of the mountains, carrying with them their children, and whatever valuables they had, which they thought necessary for their support and nourishment. The lieutenant, finding the inhabitants all fled, and that not an individual appeared with whom he could converse, at length discovered their retreats, and causing quantities of wood to be placed at their entrances, ordered it to be set on fire. The consequence was, that four hundred children were suffocated in their cradles, or in the arms of their dead mothers; while multitudes, to avoid dying by suffocation, or being burnt to death, precipitated themselves headlong from their caverns, upon the rocks below, where they were dashed in pieces; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery.

Having completed their work of extermination in the valley of Loyse, they next proceeded to that of Fraissiniere; but Albert's presence and that of the army being found necessary in another quarter, he appointed as his substitute in these valleys, a Franciscan monk, who, in the year 1489, commenced a work of persecution, which is said to have been extremely severe. Many were committed to prison, and others burnt without even the liberty of making an appeal.

While these proceedings were going on in France, Albert had advanced in the year 1488, at the head of eighteen thousand soldiers, against the valleys of Piedmont, which for many years were the theatre of savage barbarity, and of intense suffering.

49. We here close this period, and in the next shall speak of the Reformation. From a view of the past, and of the existing state of the ecclesiastical world, the *necessity* of a reformation is apparent. For centuries had the world been enveloped in darkness, and the iron handed despotism of papal Rome sported with the lives and religious liberties of mankind. But for the Waldenses, who like stars shone amidst this dismal night, the kingdom of the Redeemer could scarcely be said to have existed on earth. But the era of reformation was now approaching. The world could no longer sustain the load of guilt and enormity. The powers of darkness had reached their summit. Upon the regions of death, the morning of a day was dawning, which was to diffuse light and joy among many of the benighted nations of the world.

#### DISTINGUISHED CHARACTERS IN PERIOD VI.

1. *Peter the hermit*, a Frenchman, who, by his preaching, first excited a passion in Europe for the crusades.

2. *Peter Waldo*, a Frenchman of Lyons, who flourished about the year 1160, the second father of the Waldenses, Claude of Turin being the first.

3. *Thomas Becket*, archbishop of Canterbury, who flourished about the same time, distinguished for his pride and haughtiness, which led to an open quarrel with Henry II. king of England, to the great disturbance of the peace of that kingdom.

4. *Dominic*, a Spaniard, distinguished as the founder of the inquisition.

5. *Roger Bacon*, a learned monk of the Franciscan order, in England, who flourished about the year 1240, distinguished for the discoveries which he made in the various departments of science, and for the lead which he took in the revival of letters.



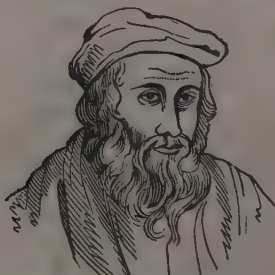
6. *Thomas Aquinas*, a native of Italy, who died in 1274, highly dis-



tinguished for his attachment to the philosophy of Aristotle, and for the authority which his opinions had in the Catholic Church.

7. *Boniface VIII.* a pope, whose pontificate, about the year 1300, marks the highest eminence to which the papal power attained.

8. *John Wickliffe*, an Englishman, called the reformer, on account of



his preaching and writing against the abuses of popery, about the year 1380, and which prepared the way for the reformation, under Luther.

9. *Lord Cobham*, otherwise called Sir John Oldcastle, a distinguished soldier, who, for his attachment to the doctrines of Wickliffe, suffered death in England, in the year 1417, during the reign of Henry V.

10. *John Huss*, rector of the university of Prague, in Bohemia, who, for his attachment to the sentiments of Wickliffe, suffered death by order of the council of Constance, in 1415.

11. *Jerome of Prague*, the intimate friend and companion of Huss, who suffered death the year following, by the same authority, and for a similar reason.

12. *John Ziska*, a native of Bohemia, distinguished as the successful leader of the Hussites, in their attempt to avenge the death of Huss.

1. *Peter the hermit*, Sec. 4, and onward.

2. *Peter Waldo*, Sec. 17, and onward.

3. *Thomas Becket* was born at London, in the year 1119. His progress in learning at the university, and afterwards in Italy, was so great, that in 1158, he was made lord chancellor, by Henry II. As a courtier, Becket assumed all the gaiety of the times; and on one occasion, in attending the king on a journey, maintained in his train twelve hundred horse, besides seven hundred knights and gentlemen.

At a later day, Henry conferred on him the archbishopric of Canterbury; in which office, such was his haughtiness, that he greatly offended his sovereign, and caused

lasting commotions in the kingdom. Becket refused to suppress the disorders of the clergy, to the great disgrace of himself and injury to the Church. In consequence of the disagreement between the king and himself, Becket resigned his office as archbishop, and went to Italy, where the pope espoused his cause against Henry.

Subsequently, a reconciliation took place; and the king, in proof of his sincerity, held the bridle of Becket's horse, while he mounted and dismounted twice. The conduct of Becket was not less odious, after his return to England, than before his departure. At length, Becket was murdered in 1171, by some courtiers of Henry, who dashed out the prelate's brains, before the altar of his cathedral.

Henry alarmed, not only exculpated himself before the pope, but did penance at the shrine of the murdered priest, passing the night on the cold pavement in penitence and prayer, and suffering himself to be scourged by the monks.

The violence of his death was the occasion of signal honor being paid to Becket. He not only became a saint, by the indulgence of the Church; but so numerous were the miracles said to be wrought at his tomb, that two large volumes could scarce contain the mention of them.

4. *Dominic*, Sec. 24.

5. *Roger Bacon* was born in the year 1214. He was educated at Oxford, and afterwards studied at Paris. The age in which he lived was a dark and gloomy one, and was poorly fitted to appreciate the discoveries which he made in science and philosophy. His experiments and calculations were so much above the comprehension of the times, that he was accused of magic. His works were rejected from the library of the order of Franciscans, to which he belonged, and he himself imprisoned.

After ten years of painful solitude, he was set at liberty, and passed the remainder of his life in academical repose, at Oxford, where he died 1294. In modern times, this great and good man has had justice done to him, by the reverence and respect which are paid to him as the father of the inductive philosophy.

6. *Thomas Aquinas*, called the angelical doctor, was a native of Italy, and descended from a noble family. He studied in various places, but at length settled at Naples, where he led a life of exemplary chastity and devotion. He died in the year 1274. His writings, which are numerous, prove him to have been a man of great learning and extensive knowledge. They consist of seventeen folio volumes. His authority in religion became decisive in the Catholic schools.

7. *Boniface VIII*, Sec. 31.

8. *John Wickliffe*, Sec. 33, and onward.

9. *Lord Cobham*, Sec. 38.

10. *John Huss*, Sec. 39, and onward.

11. *Jerome of Prague*, Sec. 41.

12. *John Ziska*, Sec. 43.



Luther before the diet of Worms.

## PERIOD VII.

THE PERIOD OF THE REFORMATION WILL EXTEND FROM THE COMMENCEMENT OF THAT EVENT, A. D. 1517, TO THE PEACE OF RELIGION, CONCLUDED AT AUGSBURG, IN 1555.

1. The year 1517 is generally assigned, as marking the era when the *Reformation* was begun by the Great Head of the Church, through the instrumentality of Martin Luther.

This grand revolution, of which we are now to treat, arose in Saxony from small beginnings. It spread itself, however, with great rapidity, through all the European provinces, and extended its influence, more or less, to distant parts of the globe. From that memorable period, down to our own times, it may justly be considered as the main spring, which has moved the nations, and occasioned many, if not most, of the civil and religious revolutions that fill the annals of history. The face of Europe, in particular, was changed by this great event. The present age feels yet, and ages to come will continue to perceive, the inestimable advantages it produced. The history of such an important revolution demands, therefore, particular attention.

2. The *religious* state of the world, at the opening of the sixteenth century, fifteen years before the Reformation began, is acknowledged by all historians to have been exceedingly deplorable. The nations of Christendom were still in thralldom to the papal power. Corruption, both in doctrine and practice, prevailed to an extent before unknown. Scarcely any thing presented itself to the eye in any quarter, which could properly be denominated evangelical.

The Roman pontiffs were living, at this time, in all the luxury and security of undisputed power; nor had they the least reason, as things appeared to be situated, to apprehend any interruption of their peace and prosperity. They possessed a multi-



tude of dignities, titles, honors and privileges, which they disposed of to such as would bow to their authority, and join in their praises. They not only gave law to the ecclesiastical world, but even kings and kingdoms were subject to their will. When monarchs gratified their desires, they suffered them to kiss their feet; but when they disobeyed their commands, they suspended all religious worship in their dominions, discharged their subjects from obedience, and gave their crowns to any who would usurp them. They were addressed by titles of blasphemy, and affected to extend their authority over heaven, earth, and hell.

If we look at the *clergy*, we shall find them partaking much of the character of their head. Like the pontiff, they looked with disdain upon the multitude. Possessing immense wealth, they awfully neglected their spiritual duties, and employed their treasures in administering to their lusts and passions. If they preached, little was to be heard of the vital doctrines of the Gospel—little of the guilty character of man—little of repentance, and faith, and holiness—little of the merits of the Son of God; but the service were filled up with senseless harangues about the blessed Virgin, the efficacy of relics, the burnings of purgatory, and the utility of indulgences. Public worship was performed in an unknown tongue. The churches were filled with statues, and paintings, and various ornaments, designed to strike the senses and beguile the mind. Real religion was by every means kept from view. Knowledge was effectually proscribed. In short, the multitude were taught to adore the pontiffs as the spiritual vicegerents of God, and to look only to them, as holding the power of life and death.

3. Deplorable, however, as was the state of Christendom in the respects mentioned, there were some circumstances, which about this time were favorable to a reformation. The *first* of these was a *perceptible diminution of the influence of the court of Rome, in respect to a considerably numerous class of individuals, scattered over Europe.*

Lordly as the papal power carried itself, that power was evidently on the decline. Its zenith appears to have been, when, as already noticed, (Per. VI. Sec. 31,) the guilty Boniface VIII. occupied the papal chair. The quarrel which that pontiff had with Philip of France—the subsequent removal of the papal court from Rome to Avignon, (Sec. 34,)—the still later schism which had led to the election of two popes, each of whom claimed infallibility at the same time, (Sec. 35,)—and, more than all, the decision of the council of Constance, that a general council was superior to even the pope, and could depose him, (Sec. 41,)—*all* had powerfully tended to open the eyes of reflecting individuals, and to lessen, in their estimation, the authority of the court of Rome. There were some, who no longer regarded the pope as infallible. They began to discover the cheat practised upon the deluded minds of the multitude. Princes, too, no longer trembled, as they had done, at the thunders which sounded out against them from the throne of the pretended vicegerent of God. And even numerous were the individuals, who began to think that heavenly felicity might be obtained, without a passport to it from an emissary from papal Rome.

4. A *second* circumstance, at this time favorable to a reformation, was *the general odium which rested upon the clergy and the monkish orders.*

The *clergy* generally passed their lives in dissolute mirth and luxury; and squandered away, in the gratification of their lusts, the wealth which had been set apart for charitable and religious purposes. Nor were they less tyrannical, than voluptuous. They treated their people more like vassals, than rational and immortal beings, whose souls they had in charge. The necessary consequence of lives so dissolute, and of an assumption of power so unwarrantable, was the loss of public respect and esteem. Men cannot regard with complacency the licentious ambassador of the cross, nor respect his authority, when he manifests the spirit of the tyrant.

The *monkish orders*, also, were, at this time, lying under a similar odium. They were considered by many, as cumberers of the ground; and occasional complaints against them were heard on every side. They had broken through every restraint; had employed their opulence to the worst possible uses; and, forgetful of the gravity of their character, and of the laws of their order, rushed headlong into the shameless practice of vice, in all its various forms and degrees. If some of the orders were less

vicious, as the mendicants, yet their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and brutish manners, alienated the minds of the people, and diminished their reputation from day to day.

5. A *third* circumstance favorable to a reformation, was the *revival of learning, and a taste for the liberal arts and sciences.*

The *art of printing*, discovered in 1440, soon attained to considerable perfection. Books were multiplied and read. Knowledge increased. Men of the first rank distinguished themselves by their love of letters, and their patronage of eminent scholars. Even the haughty Leo X. who was elected to the pontificate in the year 1513, and who poured forth his anathemas against Luther, was conspicuous for his ardor and munificence in the cause of literature.

About the time the art of printing was discovered, the west received a vast accession of literature from the east. In 1453, the Turks, under Mahomet II., made themselves masters of Constantinople. (Per. V. Sec. 8.) On this event, many of the most eminent Greek literati removed into Italy, and other countries of Europe, where they were employed, in instructing youth, in various branches of science, and in publishing either their own compositions, or accurate editions of the Latin and Greek classics. By reason of their labors many academies were founded in Italy, France, and Germany; libraries were multiplied, at great expense, and a generous provision was made for the encouragement of men of learning, and for studious youth, ambitious of literary fame.

This revival of learning was auspicious to the cause of religion. It was during the ignorance of the dark ages, that the papal system—its monstrous doctrines—its corruption—its superstition—gained such an ascendancy over mankind. Had science flourished, had knowledge been generally disseminated, papal Rome would never have attained to its unparalleled power. On the revival of learning, that power began to decline. Men were now able to investigate for themselves; they could estimate the force of argument, and judge between the doctrines of the reformers, and those of the advocates of papacy.

6. A *fourth* circumstance favorable to a reformation, was the *solid conviction on the part of many, that a reformation was greatly needed, and the desire which hence prevailed that such a work might be effected.*

The number of those among whom this conviction prevailed, says Mosheim, was very considerable, in all parts of the eastern world. They did not, indeed, extend their views so far, as a change in the form of ecclesiastical government—nor of the doctrines generally—nor even of the rites and ceremonies of the Romish Church. All they thought of was, to set limits to the overgrown power of the pontiffs, and to reform the corrupt manners of the clergy, to dispel the ignorance, and to correct the errors of the blinded multitude; and to deliver them from the insupportable burdens imposed upon them under religious pretences. They probably dreamed not of such a reformation, as was now approaching. But the evils which existed they saw, and deplored. Through ignorance, they were unable to extend their views to a reformation which should carry them back to Gospel simplicity; but the desire for better things existed; especially that some restraint might be put upon the sovereign power of the pontiffs; and that purer maxims and more correct principles might prevail among the clergy.

7. The *immediate occasion* of the Reformation was the *sale of indulgences*, to which resort was had by Leo X., at that time in the papal chair, in order to replenish his treasury, which had been drained by his various extravagances.

The *doctrine* of indulgences proceeded upon the monstrous idea, that there was an infinite merit in Christ, and the saints, beyond what they needed themselves; and that this surplus merit was committed in trust to the popes and their clergy for the benefit of such as were willing to pay for it. Whoever pleased, might purchase, therefore, the pardon of their own sins, present, past, and future, and also ransom the souls of such friends as were suffering the fires of purgatory.

The *form* of these indulgences was various. The following will serve as a specimen of the spirit in which they were generally written: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his apostles Peter and Paul, and of the most holy pope, granted and committed to me, in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred, and then from all the sins, transgressions and excesses, how enormous soever they may be, even such as are reserved for the cognizance of the holy see, and as far as the keys of the holy Church extend: I remit to thee all the punishment, which thou deservest in purgatory, on their account; and I restore to thee the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism; so that when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force, when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

The *prices* of these indulgences varied according to the character, ability, and crimes of the purchasers. For remitting the sin of having taken a false oath, in a criminal case, the sum of nine shillings was charged; for robbing, twelve shillings; for burning a house, twelve shillings; for murdering a layman, seven shillings and six pence; for laying violent hands on a clergyman, ten shillings and six pence. In other cases, a much greater sum was demanded, even several pounds.

The *extent of the sale* of indulgences was incredible, both before and after the reformation. As late as the year 1709, Milner remarks, that the privateers of Bristol took a galleon, in which they found five hundred bales of bulls for indulgences, and sixteen reams were in a bale; the whole were estimated at no less than three million eight hundred and forty thousand, worth from twenty pence to eleven pounds each.

8. The sale of these indulgences, in Saxony, was intrusted to one *John Tetzel*, who, in the year 1517, appeared in the neighborhood of *Wittenberg*, executing his commission in the most insolent and fraudulent manner; boasting of the superior efficacy of the indulgences which he had to sell, and with gross impiety derogating from the merits of even *Jesus Christ*.

Tetzel was employed by *Albert*, archbishop of *Mentz*, to whom indulgences had been sent by *Leo X.* Tetzel had long been in the service; and, at length, arrived to a degree of boldness and impiety surpassing belief. It was his boast, that "he had saved more souls from hell by his indulgences, than *St. Peter* had converted to Christianity by his preaching." He could assure a child, who might fear a deceased father was unhappy in the world of spirits "that the moment the money tinkled in the chest, his father's soul mounted from purgatory."

A story is related of Tetzel, which will serve to show that his character was not unsuspected; and still further, how indulgences were by some, at this time, regarded. On a certain occasion, Tetzel was at *Leipsic*, where he made sale of many indulgences, and had stowed the money arising from them, in a chest. A certain nobleman, who suspected the imposture, put the question to him—"Can you grant absolution for a sin which a man *shall intend to commit in future*?" "Yes," replied the frontless commissioner, "upon condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and, in return, received a certificate, signed and sealed by Tetzel, absolving him from the crime which he intended to commit, but which he did not choose to divulge. Not long after Tetzel left *Leipsic*, taking with him the chest of money, which he had collected. The nobleman had discovered the time of his departure, and the route which he was to take. He hastened forward, and finding a fit place, concealed himself, until Tetzel made his appearance. He now rushed forth, attacked him, robbed him, and beat him soundly with a stick; at the same time shewing his indulgence, he informed the impostor, that, by virtue of *that*, he presumed himself to be quite innocent of any crime.

9. The conduct of Tetzel attracted the notice of *Luther*, who was at



that time a professor of philosophy and theology in the university of Wittenberg—it roused his indignation, that such a shameful traffic should be carried on, to the infinite disgrace of religion, and the delusion of his fellow Christians.

10. Hence, he was led to a particular examination, not only of the nature and tendency of indulgences, but also of the authority by which they were granted. The discovery of one error prompted him to pursue his inquiries, and conducted him to the detection of others. These errors, after mature deliberation, he at length, on the 30th of Sept. 1517, published to the world, in ninety-five distinct propositions. *This was the commencement and foundation of that memorable rupture and revolution in the Church, which humbled the grandeur of the lordly pontiffs, and eclipsed a great part of their glory.*

Luther, who thus arrayed himself against the Church of Rome, and who was destined by Providence to lead the way in the great work of reformation, was born in the year 1483, at Isleben, a town belonging to the county of Mansfield, in upper Saxony. His father was employed in the mines of Mansfield, which were at that time quite celebrated. Sometime after the birth of his son, he removed into that town, became a proprietor in the mines, and was highly esteemed for his honorable character.

The early indications of genius which his son betrayed, induced the father to give him a liberal education. So great was his proficiency in his studies, that he commenced master of arts, in the university of Erfurth, at the age of twenty. At this time, he designed to pursue the profession of law; but a providential circumstance diverted him from his purpose, and changed the whole course of his life.

Walking out one day into some adjacent fields with a companion, the latter was struck with lightning, and suddenly expired. Shocked by an event so unexpected and appalling, he formed the hasty resolution of withdrawing from the world, and of burying himself in the monastery at Erfurth. To such a course his father was strongly opposed. But to the mind of the son, the solemn providence which he had witnessed, seemed a call from heaven to take upon himself the monastic vow. Accordingly, much to the grief of a fond father, he entered the monastery, in the year 1505.

A monastic life, however, was far different from what young Luther had anticipated. He became gloomy and dejected. With too much light to sit down in contentment, and too little to discern the rich treasures of the Gospel, or to apply its consolatory promises to a mind convicted of sin, he became exceedingly wretched and disquieted. In this state of disquietude, he remained more than a year.

On opening his mind to the vicar-general of the Augustine monks, Staupitius endeavored to comfort him, saying, "You do not know how useful and necessary this trial may be to you: God does not thus exercise you for nothing; you will one day see that he will employ you for great purposes." In the second year of his retirement, Luther discovered in his library a neglected Latin Bible. This was a divine treasure to him in seeking spiritual consolation; and studying it with wonder and devout admiration, his prayers were answered, and evangelical comfort filled his enlightened spirit. In 1507, he was ordained to the priesthood, and called by Staupitius to the professorship of philosophy and theology in the university of Wittenberg. His preaching was serious, evangelical, and awakening; so that a certain doctor observed of him, "This monk will confound all the doctors, will exhibit new doctrines, and reform the whole Roman Church; for he is intent on reading the writings of the prophets and apostles, and he depends on the word of Jesus Christ; this neither the philosophers nor sophists can subvert."

Luther was sent in 1510, on the business of his monastery, to Rome, where he gave great offence to the priests by his serious piety. In 1512, he was created doctor of divinity, and with zeal and faithfulness he expounded the epistle to the Romans and the book of Psalms, to large congregations. This procedure, restoring the doctrines of the Scriptures, rendered him suspected of heresy: but, "growing in grace and in the knowledge of our Lord and Savior Jesus Christ," he persevered. His experimental acquaintance with the essentials of Gospel truth, may be perceived

from a passage of a letter to a friend, in 1516. He says, "I desire to know what your soul is doing; whether, wearied at length of its own righteousness, it learns to refresh itself, and to rest in the righteousness of Christ. The temptation of presumption in our age is strong in many, and especially in those who labor to be just and good with all their might, and at the same time are ignorant of the righteousness of God, which in Christ is conferred upon us with a rich exuberance of gratuitous liberality." From this and many other passages of his writings at this period, we discover his advancing maturity in evangelical knowledge.

The following year, the work of reformation was publicly commenced by Luther. His qualifications for the work of a reformer were distinguished and pre-eminent. By nature he possessed a strong constitution, which had been preserved by temperance and labor. His genius was extraordinary; his memory vast and retentive; his magnanimity was undaunted by the greatest danger; his patience in supporting trials was invincible, and his labors were incredible. To these, as we have seen, were added the sincerest piety, and an intimate familiarity with the Word of God, whose doctrines of salvation he had learnt by experience, under the teaching of the Holy Spirit. Luther was not without imperfections; but his purity of manners was such as became the character of a religious reformer, and his life was a suitable illustration of his doctrine.

It is the custom of the Romish Church for men to confess their sins to the priest, for which he grants absolution. In discharging his duties as a priest, several members of the pastoral charge of Luther made confession of some atrocious offences. The usual discipline of the Church in such cases was appointed, to which they refused submission, because they had purchased indulgences from Tetzel. Luther, grieved at the iniquitous imposture, wrote to some neighboring prelates to put a stop to it: but they refused to interfere. Luther, therefore, in September 1517, published ninety-five propositions, reprobating the impudence of Tetzel, and censuring the practice of selling indulgences, as unscriptural and scandalous.

11. The propositions of Luther, relating to the errors of the Church of Rome, were soon spread over all Germany, and were received with great applause. On the other hand, Tetzel becoming alarmed, not long after, published one hundred and six contra propositions; in which he attempted to refute the statements of Luther; and not content with doing this by virtue of his inquisitorial power, he directed the reformer's compositions to be publicly burned.

12. The controversy between Luther and Tetzel, the latter being aided by several others, continued for some time; but appears to have been regarded by Leo X. with much indifference. At length, however, perceiving the divisions it was causing, he summoned Luther to appear before him at Rome, within sixty days, to answer for his conduct. Luther, however, aware of the hazard of appearing at Rome, unprotected, appealed to Frederick the Wise, the elector of Saxony, who had openly espoused his cause. The elector readily interposed, and, at length, obtained the consent of the pontiff, that the cause of Luther should be heard at Augsburg, in Germany, before cardinal Cajetan.

13. In Oct. 1518, Luther, having obtained a passport from the emperor Maximilian I., appeared before Cajetan, at Augsburg, where interviews took place between the parties, in all of which the haughty cardinal endeavored by frowns and menaces to compel the reformer to renounce his errors, and immediately to return to the bosom of the Church. At length, finding his judge inaccessible to reason and argument, Luther privately left Augsburg, and returning to Wittenberg, appealed from the pope, to a general council.

A more improper agent could not have been chosen to preside in this affair, than

Cajetan; who was an interested man, a Dominican, the avowed friend of Tetzel, and the implacable enemy of Luther.

At three several times, Luther appeared before Cajetan, and as often was exhorted to recant; which refusing to do, he was forbidden to come any more into the presence of the cardinal, unless he was disposed to humble himself to the dictates of "the holy Church."

At this juncture, it was rumored that the reformer was in danger, the cardinal having received commands to seize him. Luther, however, still waited several days, during which he repeatedly wrote to the cardinal, requesting a dismissal, and urging the propriety of his being heard before a tribunal, better qualified to decide.

No reply being made to his communications, and the dangers evidently thickening about him, he resolved upon flight. A friendly senator ordering the gates to be privately opened for him, he mounted a horse which had been procured for him, and left the city.

Although but poorly prepared for such a journey, having neither "boots, spurs, nor sword," he pushed forward the whole day, with great rapidity. At night, when he dismounted, he was unable to stand, and fell upon the straw in the stable. Such was the conclusion of the conference at Augsburg.

14. The Roman pontiff, soon sensible of his imprudence, in intrusting a man of the fiery temper of Cajetan, with so delicate a commission, now endeavored to remedy his error, by employing Charles Miltitz, a Saxon knight, a man of more candor and impartiality, to converse with Luther, and, if possible, to induce him to submission and obedience.

Miltitz was distinguished for his prudence, penetration, and dexterity. In every respect, he appeared well qualified for the execution of such a nice and critical commission. Leo X. sent him, therefore, into Saxony, to see the reformer. Sensible, however, of the influence which Frederick, the elector, might exercise in the affair, Leo directed Miltitz first to see the elector, and by way of propitiating his favor, he sent him the golden consecrated *rose*, which the pontiffs used to bestow on princes, as an uncommon mark of friendship and esteem. Frederick, however, received the boon with great indifference, and still maintained his strong attachment to the reformer.

15. The conference between Miltitz and Luther was conducted in such a manner, as, for a time, bid fair for an accommodation. But not exactly harmonizing, as to the manner in which the controversy should be settled, it was agreed that the matter should be referred to a German diet, and that, in the mean time, Luther should write a conciliatory and submissive letter to the pope.

The views of Luther on the subject of reformation were, doubtless, at this time, partial and circumscribed. He had, as yet, no intention of withdrawing from the Church of Rome. Had the pope been a man of real prudence—had he enjoined silence on the adversaries of Luther, as the reformer requested—had he corrected that gross abuse of Church authority, the *sale of indulgences*—Luther might have been restored to the bosom of the Church, as a dutiful son, and the reformation have been crushed in the bud. The letter which Luther wrote to the pope, says a Catholic writer, "was rather *civil* than *humble*," for it gave not up one iota of the grand point, for which he was called in question.

It may be added in this place, respecting Tetzel, that he was abandoned by his friends, and fell a victim to disappointment and despair, ending his days as a fool.

16. The prospect of a reconciliation, so flattering at this time to the Romish party, was soon overcast, by a famous controversy, carried on at Leipzig, in the year 1519. The champion of the papal cause, in this dispute, was a doctor named Eckius, who challenged Carolstadt, the colleague and adherent of Luther, to try his strength with him, in a contest on the points in question.



Eckius, had himself formerly been the friend of Luther ; but a thirst for fame, and a prospect of worldly advantage, had seduced him from the cause of truth. Relying on the force of his genius, he sought an opportunity to exhibit his theological skill. Accordingly, a challenge was presented to Carolstadt, a doctor of divinity, and arch-deacon of Wittenberg, who was one of the first open defenders of Luther.

This challenge was readily accepted. The assembly convened to hear these champions, was exceedingly numerous and splendid. For six days, the contest was carried on, with much ability on both sides ; but the superior eloquence and acumen of Eckius, seem to have afforded a temporary triumph to the enemies of the reformation.

17. The success of Eckius, in this discussion, emboldened him, next, to tender a challenge to Luther himself. The reformer was not backward in accepting it. In this second theological contest, which was continued ten days with uncommon ardor, Eckius appeared to much less advantage ; and though both parties claimed the victory, it was apparent that the antagonist of Luther retired from the field, shorn of that glory, of which he boasted in the contest with Carolstadt.

Among the subjects of controversy, at this time, were the doctrines of purgatory, and indulgences ; the nature of repentance and the remission of sins ; and particularly the foundation of the supremacy of the Roman pontiffs. So forcibly was Eckius impressed with the reasoning of Luther, and especially with the neat and well digested order in which his materials were arranged, that he was compelled to acknowledge, before a splendid audience, the qualifications and attainments of his opponent.

18. The controversy at Leipsic was the means of bringing forward a powerful auxiliary to the cause of the reformation, in the person of *Philip Melancthon*, at this time professor of Greek in the university of Wittenberg. This great man being present at the public dispute, between Eckius and Luther, appears, at this time, to have become settled as to the justness of the principles of the reformation, and to have enlisted himself, as the powerful coadjutor of the Saxon reformer.

Melancthon was, at this time, only twenty-three years old, yet, even at this early age, his talents, attainments, and piety, appear to have commanded universal respect. Hence, he was eminently prepared to embrace with cordiality the great doctrines of the reformation. This he did with the most pious sincerity, and proved himself to be among the most powerful instruments of the work of reform. In his character, he was widely different from Luther, possessing not his intrepidity and decision ; yet, in the day of real danger, he was not destitute of courage, resolution, and fortitude. As an assistant to Luther, he was of great service ; but was doubtless more suited to the peaceable state of the Church, than to times of difficulty and turbulence.

A short time before his death, Melancthon wrote the reasons why he wished to leave this world, and enter heaven. Among others, he expressed the following :—"I shall cease from sin—I shall be freed from the vexatious disputes of divines—I shall come to the light—I shall see God—I shall look upon the Son of God—I shall learn those mysteries which I could not understand in this life." To his anxious attendants, inquiring if he wished any thing, he replied, "Nothing but heaven," and begged they would not disturb his delightful repose. He died 1560.

19. About this time, (A. D. 1519,) the reformation received still further support, in a good work which was begun by *Zuinglius*, a canon of Zurich in Switzerland ; who boldly resisted the sale of indulgences in that country, in a way similar to what Luther had done in Germany ; thus laying the foundation of that noble superstructure of Gospel liberty, which afterwards adorned the cantons of the Helvetic republic.

Zuinglius was a man of extensive learning and uncommon sagacity, accompanied with the most heroic intrepidity and resolution. From his early years, he had been shocked at several of the superstitious practices of the Church of Rome ; and even before the

name of Luther was known in Switzerland, had called in question the supremacy of the pope. In the year 1519, it appears this great man took an open and resolute stand against the sale of indulgences; and this was the first remarkable event that prepared the way for the reformation among the Helvetic cantons. His noble efforts were seconded by some other learned men, educated in Germany, who became his colleagues and the companions of his labors; and who, jointly with him, succeeded so far in removing the credulity of a deluded people, that the pope's supremacy was rejected in the greatest part of Switzerland.

The cantons of Zurich, Basil, Berne, Schaffhausen, and also parts of Appenzel and Glaris, having embraced the reformation, were obnoxious to the nine popish cantons, who took up arms to compel them to return to the Catholic Church. They were resisted by the troops of the reformed party. Zuinglius accompanied them as chaplain, in 1531, and fell in one of their engagements. The papists found him lying among the wounded, with eyes uplifted to heaven; and, as he would not comply with their wishes, to confess to the virgin Mary, they murdered him. The same year, many having perished on both sides by the sword, a peace was concluded on the condition that each canton should retain its own form of religion. The celebrated Helvetic confession of faith was prepared and adopted by their synod in 1566.

Zuinglius was succeeded in the Church of Zurich by Bullinger, a man worthy of that age. After laboring for the faith of Christ, he died in the assured hope of glory, in 1575. Death approaching, among other delightful things, he said, "I rejoice exceedingly to be taken from this corrupt age, to get to my Savior Christ. I am sure that I shall see my Savior Christ, the saints, patriarchs, prophets, apostles, and all the holy men who have lived from the beginning of the world. Since I am sure to partake of their felicity, why should not I be willing to die, to enjoy their perpetual society in glory?"

20. Upon the defeat of Eckius, mentioned in Sec. 18, he immediately repaired to Rome, where uniting with Cajetan, and some others, Leo X. was prevailed upon to issue his bulls (15th of June, 1520) against Luther; in which his heresies were pointedly condemned, his writings ordered to be burnt, and he, on pain of final excommunication, summoned to retract his errors, and, within sixty days, to cast himself on the sovereign mercy of the Roman court.

21. On receiving this rash sentence, Luther was at no loss what to do. The die was cast; and reconciliation was hopeless. He could no longer hesitate to withdraw from the Church of Rome. Accordingly, in testimony of his purpose, on the 10th of December, 1520, having directed a pile of wood to be erected without the walls of Wittemberg, in the presence of a numerous assemblage of spectators, *he laid the bull of excommunication on the pile, and placing fire beneath it, reduced the whole to ashes.*

By this, he declared to the world, in a manner the most emphatic, that he was no longer a subject of the Roman pontiff; and would no longer submit to his authority.

This decided step so excited the displeasure of the exasperated pontiff, that in less than a month, the sentence of excommunication sounded forth from the vatican; but the day of trembling was past. Before this, Luther had ceased to belong to the Church of Rome; he therefore heard the distant thunder without dismay.

22. The emperor Maximilian I. dying in 1519, was succeeded by his grandson, the celebrated Charles V. On his accession, Leo reminded him of his obligation to support the interests of the Catholic Church, and attempted to persuade him to proceed with the greatest rigor against Luther.

23. The situation of Charles, at this time, was, in several respects, perplexing. He wished to secure the friendship of the Roman pontiff, but at the same time was under great obligations to Frederick the Wise,

the patron of Luther, by whose influence he had attained to the imperial crown of Germany. He seems, therefore, to have adopted a middle course. To please the pope, he consented to the burning of Luther's writings; to quiet the elector, he refused to inflict any punishment upon the reformer; but agreed that the whole subject should be reserved for the consideration of a general diet, which he ordered to be held at Worms, in the year 1521, and before which he summoned Luther to appear.

This diet was the general assembly of the German empire, and was composed of all its princes, archbishops and bishops, besides numerous abbots. It took cognizance of all momentous concerns, as well those of an ecclesiastical, as those of a secular nature.

The friends of Luther, upon his receiving the summons of the emperor, were greatly concerned for his personal safety. Through the influence of his friend Frederick, he received a passport signed by the emperor, to Worms, and again in return to Wittemberg. His friends, notwithstanding this, were filled with melancholy forebodings; but the mind of the reformer, trusting, as he did, in the righteousness of his cause, in the protection of God, was not to be intimidated. With his characteristic intrepidity, he said, that "if he met as many devils at Worms, as there were tiles upon the houses, he would not be deterred."

On the 16th of April, he entered Worms. When his arrival was announced, a great multitude flocked about his carriage, on descending from which, he exclaimed aloud, "God will be on my side."

The reception which Luther met with at Worms, from the people, must have imparted the highest pleasure. Immense crowds daily flocked to see him; and his apartments were constantly filled with visitors of the highest rank. In short, he was looked upon as a prodigy of wisdom, and respected as one who was born to enlighten the understandings of mankind and direct their sentiments. Luther lodged near the elector of Saxony, and the day after his arrival was conducted to the diet by the marshals of the empire.

24. On his appearance before the diet, Luther was permitted to plead his cause, which he did with singular ability in a speech of two hours, first in German and then in Latin. Great efforts were made by the members of the diet to induce him to renounce his opinions, and return to the Church; but finding him incorrigible, Charles ordered him to depart from Worms. Soon after which, the diet declared him a heretic and an outlaw.

With his stores of learning and apostolic courage, in the presence of the emperor and the imperial princes, Luther defended his principles and writings, confirming them by the testimonies of the Word of God. He delivered his defence before the assembly, first in the German language, and again, by their command, in Latin. In vain were both arguments and arts employed to induce him to submit to the pope, as he firmly declined to give up a single point, unless he were convinced of its error by the plain declarations of the Holy Scriptures. The emperor could not be prevailed upon to sacrifice his honor in violating his passport granted to Luther, though greatly urged to it by the prelates. Charles referred them to the perfidious conduct of the emperor Sigismund, in the case of Huss; and, by his authority, Luther was permitted to depart from the city: yet, either from a superstitious or political regard to the pope, the diet condemned him as an obstinate heretic.

25. Luther was now in danger, which being perceived by his friend the elector of Saxony, the latter took measures to conceal him, for ten months, in the castle of Wartberg, commissioning some persons, whom he could trust, to seize the reformer, on his return to Wittemberg, and to convey him to the above castle, as a place of safety.



Luther was made acquainted with the plan ; but he did not relish it. The intrepid reformer would rather have confronted his enemies, trusting in God for deliverance ; but he yielded to the wishes of his friend and patron, and thus probably escaped an end as tragical as was that of John Huss and Jerome of Prague.

The plan was well contrived and well executed. Three or four horsemen, disguised in masks, contrived to conceal themselves in a forest near Eisenach, from which rushing forth, as Luther passed by, they seized him, and conducted him to the castle, apparently as a prisoner.

26. During his concealment in the castle of Wartberg, Luther was far from being idle. Here he translated a great part of the New Testament into German, which, with other works, composed at this time, were afterwards of great use, in forwarding the work of reformation.

The sudden disappearance of Luther awakened the deepest anxiety in the bosoms of his friends. Various reports were circulated concerning him, and many knew not what to believe. By some, strong suspicions were indulged that he had come to a violent end, by the hands of the papal advocates.

The situation of the reformer was made as comfortable as circumstances would permit. Yet it required no little patience to submit to such a confinement. He ardently desired to be abroad, and forwarding that noble work, which he had espoused, with all his heart. It was, however, not in him to be idle.

During the nine months of his confinement he completed the translation of the New Testament into the German language ; and, after his return, with the assistance of others, he translated the Old Testament, and published the whole Bible for the general edification of his countrymen. This was the most eminent service to the Church of Christ which could have been rendered by Luther ; and the direct means of establishing the cause of God and truth, to which his former labors had been devoted. Such was the rapid progress of scriptural knowledge among the people, by means of the Bible laid open in the vulgar tongue, the frequent preaching, the judicious commentaries, and the various writings, of Luther and his coadjutors, that the greatest part of Germany appeared to be dissenters, and prepared to separate from the papal communion. Many of the free cities embraced the doctrines of the reformers, and the same principles were extensively spreading in the neighboring nations.

27. While Luther was thus concealed, his friend Carolstadt took the lead ; but through a misguided zeal, he rather injured, than benefited the cause. By throwing down and breaking the images of the saints, which were placed in the churches, he seriously disturbed the tranquillity of the state. Luther receiving information of the commotions occasioned by conduct so inconsiderate, left his retreat, without the consent or even the knowledge of his patron, and again made his appearance at Wittenberg.

28. By his prudent counsels, added to the influence of his example, order and tranquillity were again restored ; and the reformer entered once more heartily into the work of reformation. Besides preaching, he now published his New Testament, which circulating rapidly throughout Germany, signally contributed to open the eyes of the people to the true doctrines of the Gospel, and the erroneous principles and superstitious practices of the Church of Rome.

The publication of the New Testament in German, was not long after followed by that of the whole Bible, in the same language. This, it was easy to foresee, must produce important results. Immense numbers, who had groped in darkness, now read, in their own language, the precious word of God. The happy effect of thus diffusing the Scriptures, was seen, not only among the laity, but many of the clergy were awakened to a sense of the important duties of their sacred office. They ventured forth from their convents, and became the advocates and asserters of the great truths of Christianity.

29. Leo X. dying in the year 1521, was succeeded by Adrian VI., a man of far greater sobriety and purity of manners, than had for a long time occupied the papal chair. He was, nevertheless, much opposed to the reformation, and dispatched a messenger to the diet, to be held the same year at Nuremberg, to demand the speedy execution of the sentence which had been pronounced against Luther at the diet of Worms.

Notwithstanding the severity of Adrian against Luther, he was a man of some candor. He ingenuously acknowledged that the Church labored under the most fatal disorders, and declared his willingness to apply the remedies which should be judged best adapted to heal them.

30. Adrian lived only to the following year, and was succeeded by Clement VII., a man of reserved character, and prone to artifice. On his accession he recalled the messenger sent by Adrian to Nuremberg, and dispatched the cardinal Campeggio, with strict orders to insist on the execution of the sentence against Luther. The diet were, however, too deeply sensible of the existing disorders and corruptions in the Church, to proceed with violence against the reformer. They deemed it expedient to suspend the execution of the sentence, and refer the whole subject to a general council.

The transactions of the diet at Nuremberg were, upon the whole, favorable to the reformation; and, at the same time, produced no little discontent at Rome. The German princes saw too plainly in what estimation Luther was held, and with what propriety he had raised his voice against the court of Rome, to admit of any measures of severity against him. On the contrary, they frankly avowed their sense of the deplorable state of the Church, and advised the pope to apply the proper remedies.

31. About this time the reformed religion was received in Sweden—in Denmark—in Hungary—in Prussia—and to some extent even in France.

The person who took the lead in propagating the principles of the reformers in *Sweden*, was Olaus Petri, assisted by his brother, and missionaries from Germany, who brought with them not only the faith of Luther, but also his Bible, which became a powerful auxiliary in the work of reformation. Gustavus Vasa, at this time raised to the throne of Sweden, powerfully seconded these efforts, by causing the Bible to be translated and extensively circulated. In a short period, the papal empire in Sweden was overturned, and the reformed religion was publicly, and, by authority, adopted.

In the work of reformation in *Denmark*, the great champion was Martin Reinard, a disciple of Carolstadt, who was invited by the king of Denmark, Christiern II., to preach the reformed religion within his dominions, notwithstanding that he was a most wicked and cruel monarch. It was not, however, from principle that he wished the reformed religion to be introduced into his kingdom; but from a desire to throw off the papal dominion, that he might subject the bishops to his power. God, however, employed him as an instrument to accomplish good. The work begun in his reign, was completely effected under that of his successor.

By the year 1522, the news of the glorious reformation had reached *Hungary*. Several young students resorted to Wittenberg, and having received instructions from the voice and pen of Luther, returned to their country, and there erected the standard of Christian liberty.

The reformation was extended into *Prussia* in the year 1523, at which time Luther sent John Brisman, a Franciscan doctor of divinity into that country. In the following year, he was followed by several other divines, through whose instrumentality the cause of true religion was greatly strengthened.

From Germany, also, the reformation extended into *France*. As early as 1523, there were not a few persons in this latter country, who with Margaret, queen of Navarre, sister of Francis I., at their head, were favorably inclined towards the reformed religion, and erected several churches, for a purer worship. The French had a trans-

lation of the Bible, which had been made by Guiado des Moulins, as early as 1224. This was corrected and printed in 1487, and the study of it now began to prevail. The work of reformation, however, was slow, in consequence of the illiberality and persecuting spirit of the reigning monarch, Francis I.

32. Unfortunately, while the principles of the reformation were thus spreading abroad, an unhappy dispute arose between Luther, Carolstadt, and Zuinglius, in relation to the sacrament, which terminated, at length, in a fatal division between those who had embarked together in the sacred cause of religion and liberty.

Luther rejected the popish doctrine of *transubstantiation*, but adopted the no less unscriptural doctrine of *consubstantiation*; i. e. that along with the bread and wine, the partakers received the real body and blood of Christ. On the other hand, Zuinglius and Carolstadt, with the Church of Switzerland, adopted the opinion that the elements in the sacrament are only *symbolical* of the body and blood of Christ.

In this controversy, which was prolonged for several years, Luther appears to have manifested a most censurable obstinacy; which led to a complete and permanent separation, not only of these reformers, but of their Churches. The Lutherans to this day, hold the opinions of Luther, while the disciples of Zuinglius, who afterwards assumed the title of *reformed*, held to his opinion till his death; when they seem to have adopted the doctrines and discipline of Calvin, which will be noticed in a future page.

33. About the year 1524, the political state of Germany became unsettled, by reason of different estimates made of the papal system, in different states, and the intestine division which existed among the reformers themselves. But the circumstance which threatened the greatest mischief to the cause of the reformation, and which involved all Germany in commotion, was a civil war, usually called the *war of the peasants*. The persons concerned in this war, who were called *anabaptists*, from their re-baptizing such as had already been baptized, consisted of the lower orders of society, who demanded a release from the oppression of their superiors, and from all religious control. They were headed by one Muntzer, who, decrying Luther, pretended that he was destined by Providence to correct existing abuses, and to give to the people the true liberty of the Gospel. This war cost Germany the lives of fifty thousand of her citizens, besides seriously injuring the cause of the reformation, as its enemies pretended that the war grew out of the too liberal principles of the reformers, relative to Christian liberty.

Concerning these commotions, Robertson, the historian, observes "that they happened in provinces of Germany where Luther's opinions had made little progress; and, being excited wholly by political causes, had no connection with the disputed points in religion. But the frenzy reaching at last those countries in which the reformation was established, derived new strength from circumstances peculiar to them, and rose to a still greater pitch of extravagance." The most absurd notions were put forth by Muntzer, Stubner, Stork, and Callaup; and they were eagerly embraced by the ignorant, infuriated multitudes, who had risen against their feudal oppressors. The German princes united their forces to suppress these insurgents. An immense body of them was defeated by the Saxon princes and their confederates, in a battle near Mulhausen. Muntzer, their leader, was taken and put to death. No less than fifty thousand lives are computed to have been sacrificed in this war. The principles and practices of Muntzer and his associates, though charged upon Luther by the papists, were uniformly condemned by him and by Melancthon; and Frederick, the elector, who died May 5, 1525, wrote to his brother and successor, the day before his death, in these remarkable terms: "The princes have applied to us for our assistance against the peasants; and I could wish to open my mind to them, but I am too ill. Perhaps



the principal cause of these commotions is, that those poor creatures have not been allowed to have the Word of God preached fully among them."

34. During these commotions in Germany, (A. D. 1525,) Frederick the Wise, the friend and patron of Luther, deceased; and was succeeded in his dominion by his brother John, who espoused the cause of the reformation with even more zeal than the former had done. He placed himself at the head of the Lutheran Church, and was instrumental in establishing that form of Church government, over a considerable part of Germany.

The conduct of Frederick was always that of a wise and prudent prince. He uniformly favored Luther and his cause, though he carefully avoided breaking wholly with Rome. John, on the contrary, on his accession, proceeded on much stronger principles. He openly espoused the cause, not only by receiving the abettors of it under his protection; but, also, by taking upon himself to regulate all ecclesiastical matters, in his own department of government.

He employed Luther and Melancthon to draw up a code of ecclesiastical laws, for the establishment of the Saxon Church. He removed from office all those of the clergy who, either by immorality, or want of talent, had been a burden and a disgrace to the holy function, and, in their stead, placed men of an opposite character. Several of the neighboring states followed the example of John; and thus the *Lutheran Church* first obtained a complete establishment through a considerable part of the German empire, and the authority of Rome was trampled in the dust.

35. While the elector of Saxony, and others enlightened princes of Germany, were thus laying the foundations of the reformation broader and deeper, Charles V. issued his letters, convening a diet, to be held at Augsburg, in 1525; but unforeseen circumstances occurring, it did not meet till the following year, and then at *Spires*.

36. Previously to the meeting of the diet, the fears of the reformers were greatly excited, as the letters of the emperor appeared to breathe nothing but the execution of the edict of the diet of Worms, and the destruction of the Lutherans.

37. On the meeting of the diet, however, at which Ferdinand, the brother of Charles, presided, the former found it necessary to recommend moderation and harmony to the contending parties, as the Turks were now threatening to invade the empire; and even France and England and the pope were in treaty against the emperor. Thus kindly did Divine Providence interpose for the reformers; and the diet, at length, broke up with this unanimous resolution, "That every state should be left to adopt those measures, in respect to religion, which it judged best, till a general council could be convened, to decide on the subjects in dispute."

Nothing could be more humiliating to the Church of Rome, or more favorable to the cause of the reformation, than this resolution of the diet. It encouraged numbers to think and act with greater freedom than before. It afforded a noble opportunity to the reformers, which they improved with singular industry, to propagate their opinions, and digest their plans.

38. This prospect, so bright for the reformers, did not, however, last long. Charles and the pope, who had for some time been at variance, again became friends. This reconciliation was followed by a second diet, held at *Spires*, in 1529, at which, through the influence of the emperor, the decree of the former diet, so favorable to the cause of the reformers, was repealed, and every departure from the Catholic faith and discipline was forbidden, till a general council should be assembled.

39. This decision, as might have been expected, was ill received by the reformers, who saw in it a design if not to crush the infant Churches, to prevent their growth. Considering it as a violation of their sacred rights, the elector of Saxony, the marquis of Brandenburg, the landgrave of Hesse, the dukes of Lunenburg, with several other princes, entered their solemn *protest* to it. From the circumstance of this protest, the reformers and their civil supporters, were afterwards called, and are to this day called, *Protestants*.

This protest gave great umbrage to the emperor, who ordered the messenger delivering it to be arrested, and held in custody several days. To the Protestant princes, the proceedings of the emperor were truly afflictive. They perceived it to be high time to consult for their protection against a powerful potentate, intoxicated with success, and irritated by opposition. A solemn confederacy was therefore resolved upon, and several assemblies were held to concert measures about their own safety, and the success of the cause. But before any thing further was decisively determined upon, it was announced that the emperor would soon summon another diet of all the German princes and orders. In view of such a meeting, it was agreed that each state should deliberate for itself, and forward to the elector of Saxony a statement of what it deemed expedient to be done.

40. The following year, (A. D. 1530,) Charles V. assembled the famous diet of *Augsburg*, which was opened in the month of June. At this diet, the emperor determined, if possible, to bring all subjects in dispute between the Papists and Protestants to a final termination.

41. In view of such a determination, the emperor required Luther to draw up a summary of the Protestant doctrines, in order to be presented to the diet. This was accordingly done, and is known to the present day, as the *Confession of Augsburg*.

In the execution of a work of so much moment, Luther was assisted by several divines. To render the work still more complete, the accomplished Melancthon was employed to revise and correct it. The result of their labors was a treatise containing twenty-eight chapters; admired by many even of its enemies, for its piety, learning, and perspicuity; and which from that day has been appealed to as the standard of Protestantism.

42. On the opening of the diet, this confession was presented, and on being read, was listened to by the emperor and assembled princes with profound attention. Such was the impression made upon the minds of the members, that strong hopes were indulged, that the diet would consent that Protestantism should be tolerated. But these hopes were not destined, at this time, to be realized. Strongly pressed by the papacy, the emperor, at length, agreed to the passing of a decree, commanding all his subjects to acknowledge the supremacy of Rome, in all matters ecclesiastical, upon pain of the imperial wrath.

There was, also, presented to this august assembly a *remonstrance* of the same nature, from several cities, which had adopted the opinion of Zuinglius, in relation to the eucharist, which was drawn up in a masterly manner by Martin Bucer.

The Roman pontiff employed some Catholic divines, at the head of whom was Eckius, to refute the Protestant doctrines; but their arguments were weak and unsatisfactory. Learned replies by Melancthon, and others, were published to this production of the Catholics.

43. On the breaking up of the diet, the Protestant princes saw that nothing remained for them, but to unite in measures of mutual defence of their cause. Accordingly, in the latter part of the same year, they

assembled at Smalcald, and entered into a solemn league, commonly known by the name of the *league of Smalcald*, for the support of their religious liberties, and resolved to apply to the kings of France, England, and Denmark, for protection.

44. These preparations for defence made no small impression upon the emperor; besides, he was at this time considerably perplexed in consequence of an attack upon his dominions by the Turks, which rendered a rupture with the Protestant princes extremely unpleasant. Hence, he was induced to conclude a treaty of peace with them at Nuremberg, in 1532, by which the decrees of Worms and Augsburg were revoked, and the Lutherans were left to enjoy their rights till the long promised council should assemble, and decide the mighty controversy.

This religious truce, concluded at Nuremberg, inspired all the friends of the reformation with vigor and resolution. It gave strength to the feeble, and perseverance to the bold. The secret friends of the Lutheran cause were induced to come forward; and several states openly declared on the side of Protestantism, to the great mortification of the Roman pontiff and the papal advocates.

45. The peace of Nuremberg was followed by an event, which was injurious to the cause of religion in general, and to the reformation in particular. This was a second (for an account of the first, called the war of the peasants, see Sec. 33,) commotion, caused in the year 1533, by a fanatical set of anabaptists, who came to the city of Munster, in Westphalia, pretending to have received a commission from heaven to destroy all civil institutions, and to establish a new republic. Having taken Munster, they began a government conformable to their notions of religion. Their reign, however, was short; for in the year 1535, the city was retaken by the bishop of Munster, assisted by several German princes. Many thousands of this deluded people were destroyed in all parts of Germany; and an end here put to the sect; but their principles relating to baptism took deep root in the low countries, and were carried into England.

The peculiar doctrine of this people, from which they derived their name, related, as already noticed, (Sec. 33,) to baptism. This rite they administered only to adults, and not by sprinkling, but by immersion.

Their principal leaders, at this time, were John Matthias, a baker, and John Boccold, a tailor; both of whom appear to have been under the strongest delusions. The tumults and seditions which they caused, required the strong and decisive interposition of government. Accordingly, the royal forces were called forth from various quarters, and a combat ensued. In this, Matthias, who headed the fanatics, was successful; and so elated was he, that taking only thirty men with him, he sallied forth, declaring that like Gideon he would smite the host of the ungodly. A speedy death awaited him and his associates.

Upon his fall, Boccold assumed the command; and, in his excesses, far surpassed his predecessor. He pretended to receive divine revelations, and went naked through the streets, crying with a loud voice, "that the kingdom of heaven was at hand." In the year 1535, the city of Munster was taken from them, and most of this people then were slain. Boccold was made a prisoner, and exhibited as a show in several of the cities of Germany; after which he was put to death, in a manner the most barbarous.

The conduct of this people must not, for a moment, be justified. They were exceedingly wild, and some of the opinions which they adopted, led to the greatest extravagances. But, on the other hand, they were persecuted in a manner the most cruel. The conduct of these anabaptists at Munster drew upon the *whole body*, in all parts of the empire, heavy marks of displeasure, from the greatest part of the European



princes. Thus the innocent and the guilty were involved in the same terrible fate, and prodigious numbers were devoted to death in the most dreadful forms.

To the reformers, these scenes were deeply painful. They could not justify these anabaptists. They condemned their turbulence, and pitied their delusion; yet they could not believe the papists authorized in the sanguinary measures they adopted. On the other hand, the papists looked, or pretended to look, upon the anabaptists, as the followers of Luther; and believed their excesses to be the result of the principles which he had inculcated, in relation to religious liberty.

46. During the above transactions an event occurred, which, although it did not at first promise much, laid the foundation for the most happy consequences. This was the overthrow of the papal power in *England*, about the year 1534, through the influence of the reigning monarch, Henry VIII., in consequence of the refusal of the pope to grant to that prince a divorce from his wife, in order that he might be espoused to another person.

Henry was a man of distinguished abilities, but notorious for his violent passions, and beastly vices. At the beginning of the reformation, he had enlisted against it, and even himself wrote a book in opposition to Luther, which so much pleased the pope, that he bestowed on him the title of *Defender of the Faith*. But in a few years, he shewed full well how little entitled he was to this honorable appellation.

The wife of Henry, at this time, was Catharine of Arragon, his brother's widow, and aunt to Charles V. She was a lady somewhat older than himself; but with whom he had lived, upon good terms, for several years, and by whom he had several children.

For reasons which do not distinctly appear, but probably from affection to another lady, he began to entertain doubts of the lawfulness of his marriage, as Catharine was the widow of his brother. At the same time, he was captivated by the charms of Anne Boleyn, a young lady of great personal attractions; who had lately been introduced to the court, as maid of honor to the queen.

Determined, at length, to raise her to the dignity of queen, Henry applied to the pope for a divorce from Catharine. But the pope, with much reason, dreaded the resentment of Charles V., the uncle of the queen, should he sanction a measure so much to her disgrace. Under various pretexts, he contrived, therefore, to delay an answer to the request; but at length, urged by Charles, he pronounced the marriage with Catharine *lawful*, and thereby forbid the intended contract with Anne, the object of the king's affections.

While the pope was deliberating on the course he should take, and before his final answer was given, Cranmer, a secret friend of Luther and the reformation, advised the king to consult the universities of Europe. This accordingly was done, and the result was, that in the judgment of a majority of the universities, Henry's marriage with Catharine was unlawful, and that he was at liberty to espouse another.

Exasperated at the decision of the pope, Henry determined to take advantage of the judgment of the universities, and was united to the object of his affections. At the same time, he resolved to make the court of Rome feel the weight of his resentment. Accordingly, he caused himself to be declared supreme head of the Church of England; and from this time, the papal authority in England, in a great measure, ceased.

47. The progress of the reformation in England, during the life of Henry, was slow. The principal alteration consisted in the removal of the supremacy from the pope to the king; the dissemination of the Scriptures, and the suppression of the monasteries. In most other respects the Romish superstition remained untouched; and great severity was exercised against such, as attempted to advance the reformation beyond what the king prescribed.

Happily for the cause of truth, Henry elevated to the see of Canterbury, Thomas Cranmer, a man of distinguished learning, whose mind being opened to a just view

of the great doctrines of the Scriptures, laboriously forwarded the cause of the reformation. And in this he was assisted by the new queen, Anne Boleyn.

Convinced of the importance of a general dissemination of the Scriptures, Cranmer persuaded the king, in the year 1534, to order a translation to be begun. This was accordingly effected, and the Bible was read in many of the Churches, to which multitudes flocked to hear it.

Having accomplished an object of this importance, Cranmer next directed his attention to the suppression of the monasteries. These were, at this time, exceedingly numerous, and possessed immense wealth. They, moreover, exerted no small influence in respect to learning and religion: and while they existed, it was apparent that ignorance and superstition would exercise a lordly power over the land.

To this proposal, Henry acceded. The monks were his enemies, and, under the pretext of their immorality, he was willing to lay hold of their wealth. In the year 1535, Cranmer commenced the visitation. The result of this investigation was highly unfavorable to these institutions; they were represented as nurseries of idolatry, cruelty, intemperance, and incontinence, and worthy only to be broken up.

Upon this, an order was issued for the suppression of the lesser convents; three hundred and seventy-six of which were destroyed, by which Henry acquired £10,000 in plate and movables, and an annual income of £30,000. About ten thousand ejected friars were thrown upon government to support; many of whom were introduced, from economy, into vacant benefices; and these hosts of disquieted papists, and enemies of innovation, became connected with the Church.

Another inquiry was not long after instituted into the character of the larger monasteries, and their suppression followed. From 1537 to 1539, six hundred and forty-five monasteries were destroyed, besides ninety colleges, more than two thousand chantries, and five chapels, and ten hospitals; and all their wealth, their lands, silks, jewels, &c., flowed into the royal coffers.

The conduct of Henry was no sooner reported at Rome, than he was denounced as an opponent of Christ's vicar on earth; his title of "Defender of the Faith," was withdrawn. He was, moreover, excommunicated, his kingdom laid under an interdict, and he himself cited to appear at Rome. To the lofty spirit of Henry, however, these ravings of the pope were only as an idle wind.

Henry died in the year 1547. In order to see how far reform had advanced at this time, it is only necessary to look at the principal grounds of dispute, and the light in which they then stood. These were, 1, papal supremacy; 2, infallibility; 3, reading the Scriptures in an unknown tongue; 4, indulgences; 5, image worship; 6, transubstantiation; and 7, the denial of the cup to laymen. Of these, the four first were corrected; the fifth was modified; but the last two were still corrupting the national creed. Although all was not done which was desirable, ground was secured which was afterwards converted into a means of acquiring advantages.

48. It belongs to this place to introduce to the notice of our readers another celebrated reformer. This was *John Calvin*, a Frenchman, who,



in the year 1534, forsook the fellowship of Rome, and relinquished the charge of the chapel of la Gesine, and the rectory of Pont l'Eveque; sometime after which (1541) he settled at Geneva, where, by his preaching, his

writings, and his correspondence, he greatly advanced the Protestant cause, and was the author of that form of Church government, which is termed *Presbyterian*. He became the head of a numerous sect of Christians, who, adopting many of his religious sentiments, were denominated *Calvinists*.

Calvin was born at Noyon, in Picardy, July 10th, 1509. He received his early education at Paris; and being designed by his father for the Church, at the age of twelve was presented to the chapel of la Gesine, in the Church at Noyon.

Some time after, his father changed his resolution respecting his son, and put him to the study of law. In 1534, Calvin finally forsook the communion of the Roman Church, and, becoming interested in the doctrines of the reformation, espoused that cause, and began to forward it in the city of Paris.

Francis I. was, at this time, the reigning monarch. Highly incensed with the conduct of the advocates of the reformation, he ordered several of them to be seized. Calvin, at this time, narrowly escaped; being protected, as were many of the Protestants, through the influence of the queen of Navarre, the sister of Francis, and a decided friend of the reformation.

At this time, Calvin deemed it expedient for his safety to retire to Basil, where, in 1535, he published his "*Institutions of the Christian Religion*," which he dedicated to Francis, and in which he aimed to shew, that the doctrines of the reformers were founded in Scripture, and that they ought not to be confounded with the anabaptists of Germany.

Subsequently to the publication of his Institutes, happening to pass through Geneva, he was so pressed by the two distinguished reformers, Farel and Viret, that he consented to settle at Geneva, and assist them in their labors. Accordingly, in 1536, he became both minister and professor of divinity there.

The severity of Calvin's doctrines and discipline, not long after, became highly offensive to the people of Geneva, who raised a storm of persecution against him and his companions; in consequence of which they were obliged to leave the city. Calvin retired to Strasburg, where he established a French Church, and became professor of theology.

During his residence at Strasburg, Calvin continued to give many proofs of affection for the Church at Geneva. After two years, many of his enemies there being either dead, or having removed, he was invited to return to his former charge. Accordingly, in 1541, he again took up his abode at Geneva, where he continued till his death, which happened in 1564.

Calvin founded a seminary at Geneva, which obtained a legal charter, and continued to flourish under his presidency and direction, until his death. In the literary pursuits of this college, he was assisted by the celebrated Theodore Beza, and other eminent men.

The character of Calvin stands high among the reformers. Next to Luther, he accomplished more for the reformation, than any other individual. He early exhibited specimens of mental greatness, and, as his intellectual powers developed themselves, it was apparent that he was destined to take a high rank among his contemporaries.

The ardor with which he pursued his studies was unremitted; and at the age of twenty-two, Scaliger pronounced him to be "the most learned man in Europe." The writings of Calvin had a salutary effect upon the Romish Church. By the exposure of her pollutions, her shame was excited, and she abandoned some abuses in doctrine and discipline.

The reformed Churches in France adopted his confession of faith, and were modeled after the ecclesiastical order of Geneva. The liturgy of the English Church was revised and reformed by his means. In Scotland and Holland, his system was adopted, and by many Churches in Germany and Poland; indeed, every country, in which the light of the reformation had made its way, felt the influence of his powerful mind. But at Geneva, as a central point, "he was the light of the Church, the oracle of the laws, the supporter of liberty, the restorer of morals, and the fountain of literature and the sciences."

One stain attaches itself to the character of Calvin, and, indeed, was the grand defect of most of the active reformers, as it was, also, of the opposers of the reforma-



tion; this was a *spirit of intolerance*. Calvin has been accused of being the means of the death of Servetus, a learned Spaniard, who was condemned to be burnt alive in the year 1553, on account of his doctrines, in relation to the Trinity. That Calvin persecuted Servetus, and so far acted contrary to the spirit of the Gospel, must be admitted; but that he exercised so arbitrary a control over the destiny of this unfortunate individual, as some have attempted to prove, we have much reason to doubt.

In the last, and trying scene of life, the Christian virtues of Calvin shone with uncommon splendor. He took leave of the ministers of the Church and magistrates of the republic, like a father departing from his family; he acknowledged his own weakness, and admonished them of theirs. In the full possession of his reason, he continued speaking, till, without a struggle, he ceased to breathe.

49. The peace of Nuremberg, (Sec. 44,) though favorable to the cause of the reformation, was far from putting the religious world at rest. This better state of things, it was supposed, could be effected only by a general council; and Charles V. was unremitting in his efforts to induce Clement VII. to convene one. Wearied by the importunity of the emperor, Clement, at length, reluctantly named Mantua, in Italy, as the place of meeting; but before it was assembled, he was summoned to his great account, A. D. 1534.

50. Paul III. succeeded Clement in the pontificate. His accession inspired the emperor with fresh hopes, in respect to the assembling of a council, and his wishes were accordingly repeated. Paul early proceeded to take measures for calling the long expected council at Mantua; but the Protestants of Germany refused to have their disputes settled in Italy.

51. The prospect of a general council becoming thus doubtful, Charles resolved, if possible, to remedy the evil, by ordering a conference at Worms, between the most distinguished persons engaged in the great controversy. Accordingly, in the year 1541, Eckius and Melancthon disputed for several days, but without coming to any point.

52. Under these circumstances, Paul was prevailed upon to announce his intention to call a council, and the place nominated was Trent. This place, though within the German territory, was not satisfactory to the Protestants. The resistance of the Protestants awakened the wrath of Charles, who now declared war against all those powers which should refuse to assemble at Trent, or to abide by the decision of that council.

53. While the affairs of the Protestants were in this perplexed state, and a gloomy prospect lay before them, Luther died in peace, at Isleben, his native place, on the 18th of February, 1546.

The death of Luther occurred at a time, when his presence and counsel appeared essential to the cause of the reformation. The state of things was extremely unsettled; and the opposers to the reformation were looking forward, with strong anticipations, to a signal triumph. But God was now about to teach his friends that the cause was his own, and that he could employ more instruments than one to accomplish his purposes.

It was an occasion of joy to the friends of the reformation, that Luther, after a life of so much trouble and opposition, should be permitted to end his days in peace, in his native place, and in the midst of his friends. He died as a Christian would wish to die—with a full apprehension of his situation, and filled with the consolations of that religion which he had espoused, and for which he had suffered so much.

Luther was not without his defects. In his natural temper he was ardent, and sometimes overbearing. But the turbulence of the times, the masculine character of

the opposition which he had to encounter, required an independence, a promptness, a decision which characterize but few. Without an undaunted spirit, he could not have succeeded. When his decisions were once formed, regardless of the menaces of his foes, he went forward with firmness, patience, and confidence. In his closing moments, he expressed his conviction that, however long the night of error might still reign, the morning without clouds would, at length, arrive, to bless and comfort the true children of God.

54. In the same year that terminated the life of Luther, the famous council of Trent was convened, and began to publish its decrees in favor of the doctrines and discipline of the Church of Rome.

This council consisted of six cardinals, thirty-two archbishops, two hundred and twenty-eight bishops, and a multitude of clergy. The object of assembling it was, as was pretended, to correct, illustrate, and fix with perspicuity, the doctrines of the Church; to restore the vigor of its discipline, and to reform the lives of its ministers. But its proceedings show, that it was more attentive to what might maintain the despotic authority of the pontiff, than solicitous to adopt such measures as were necessary to promote the good of the Church. By this council, a decree was passed, that the Latin translation of the Bible, commonly called the *Vulgate*, is an authentic, i. e. a faithful, accurate, and perfect translation—that the Roman pontiff alone had the right of determining the true meaning and signification—that the Holy Scriptures were not composed for the use of the multitude, but only for the teachers. Hence, the divine records were ordered to be taken from the people.

55. To the authority of the council at Trent, the Protestant princes, in a diet held at Ratisbon, solemnly protested. In consequence of which, they were proscribed by the emperor, who with an army marched forth to subdue them. The Protestants defended themselves with great spirit, but were defeated with signal slaughter near Muhlberg, April 24, 1547. The elector of Saxony was taken prisoner, and the landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself upon the mercy of Charles.

56. The defeat of the Protestants gave great joy to the friends of Rome, who now confidently looked forward to the ruin of their cause. In the diet of Augsburg, which was assembled soon after, with an imperial army at hand to forward his wishes, Charles required of the Protestants that they should leave the decision of these religious contests to the wisdom of the council of Trent. To this a greater part of them were obliged to submit. But a plague breaking out in the city of Trent, the council was broken up before any decision was agreed upon.

57. The prospect of a speedy settlement of the contest being thus blasted, the emperor resolved to settle the affair himself. Accordingly, he directed a formulary to be drawn up, which should serve as a rule of faith and worship to both of the contending parties, until a council could be summoned. As this was only a *temporary* appointment, the rule in question was called the *Interim*. But it pleased neither party, and much tumult and bloodshed resulted therefrom, by which the empire was greatly disturbed.

This formulary, as might be expected, was extensively favorable to the interests and pretensions of the court of Rome. It contained all the essential doctrines of the Church of Rome, though considerably softened by the moderate, prudent, and artful terms in which they were expressed. The cup was allowed to the Protestants in the administration of the Lord's supper, and priests and clerks were permitted to enter into the married state. These grants, however, it was decided by a royal decree,

should remain in force no longer than the happy period, when a general council should terminate all religious differences.

58. In the year 1548, the principal reformers assembled at Leipsic, to consult in reference to the critical posture of their affairs, and to form rules for the regulation of their conduct. On the subject of the interim, Melancthon, whose opinions were received as law by the reformed doctors, gave it as his opinion, that it might be adopted, in things that did not relate to the essential points of religion. This decision, however, to the more firm, was highly offensive, and caused a schism among the Lutherans, which had well nigh proved fatal to their cause.

"This schism," says Dr. Mosheim, "placed the cause of the reformation in the most perilous and critical circumstances; and might have contributed, either to ruin it entirely, or to retard considerably its progress, had the pope and the emperor been dexterous enough to make the proper use of divisions, and to seize the favorable occasion that was presented to them, of turning the force of the Protestants against themselves."

59. Amidst these contests, Paul III. departed this life, in the year 1549, and was succeeded by Julius III., who, yielding to the importunate solicitations of the emperor, again assembled the council of Trent, in 1552. Before its final close in 1563, it had held no less than twenty-five sessions.

60. From the time that Charles had taken the elector of Saxony and the landgrave of Hesse prisoners, (Sec. 55,) he had detained them in his power, notwithstanding the most considerable princes, not only of Germany, but of all Europe, had repeatedly and earnestly solicited their release. At length, Maurice, son-in-law of the elector, suspecting the emperor was forming designs upon the liberties of Germany, in an unexpected moment fell upon him at Inspruck, where he lay with a handful of troops, and compelled him to agree upon a peace.

61. Shortly after this, in accordance with his agreement, the emperor not only concluded at Passau the former treaty of pacification with the Protestants, but also promised to assemble, in six months, a diet, in which all the tumults and differences that had been occasioned, by a variety of sentiments in religious matters, should be removed.

By this treaty, among other things, it was agreed, that the rule of faith called the Interim, should be null and void—that the contending parties should enjoy the free and undisturbed exercise of their religion, until a diet should be assembled to determine amicably the present disputes—and that this religious liberty should always continue, in case that it should be found impossible to come to a uniformity in doctrine and worship. It was also resolved, that the banished should be recalled, and reinstated in their privileges, possessions, and employments.

62. The diet, promised at the pacification of Passau, owing to the troubles of Germany and other causes, did not assemble till 1555, and then at *Augsburg*. It was opened by Ferdinand, in the name of the emperor, and here were terminated those deplorable scenes of bloodshed, desolation, and discord which had so long afflicted both Church and state. A treaty was formed, called the *Peace of Religion*, which established the reformation, inasmuch as it secured to the Protestants the free exercise of their religion, and placed this inestimable liberty, on the firmest foundation.

The memorable act, which confirmed to the Protestants the foregoing inestimable



privileges, was passed on the 25th of September. It provided that the Protestants, who followed the confession of Augsburg, should be, for the future, considered as entirely exempt from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that Church, whose doctrine and worship they thought the purest, and the most consonant to the spirit of true Christianity; and that all those who should injure or persecute any person under religious pretends, and on account of their opinions, should be declared, and proceeded against, as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

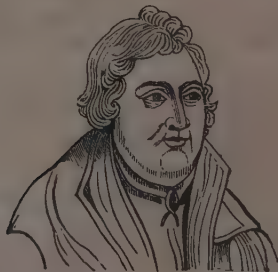
#### DISTINGUISHED CHARACTERS IN PERIOD VII.

*Observation.* The eminent men during this period were numerous. It is remarkable, says Dr. Mosheim, that among the ecclesiastical writers of the sixteenth century, there were above fifty-five, who employed their labors in the exposition and illustration of the Holy Scriptures; and thus contributed to render the progress of the reformation more rapid. We can notice but a few of the more prominent characters.

1. *Leo X.*, an Italian, elected pope in 1513, distinguished as a great lover and patronizer of men of learning; but more distinguished for undesignedly giving birth to the reformation, by the sale of indulgences.

2. *John Tetzel*, a German, and a Dominican friar, who being employed to sell indulgences, in Saxony, in the year 1517, drew upon himself the attack of Martin Luther, which was the immediate occasion of the reformation.

3. *Martin Luther*, a German professor in the university of Wittem-



berg, in Saxony, distinguished for taking the lead in the reformation, begun in 1517.

4. *John Eckius*, a learned professor, who warmly opposed the leaders of the reformation, particularly in a public dispute at Leipsic, with Carolstadt and Luther, and at Worms with Melancthon.

5. *Andrew Carolstadt*, a native of Carolstadt, in Franconia, afterwards dean of Wittemberg, a warm friend of the reformation, and the particular friend and coadjutor of Luther.

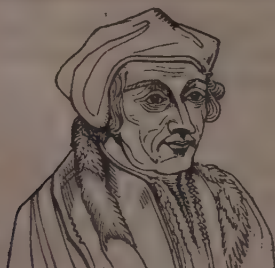
6. *Cardinal Cajetan*, a professor of philosophy at Rome, employed by Leo X. in an unsuccessful attempt to bring Luther to submission and obedience to the court of Rome.

7. *Charles Miltitz*, a Saxon knight, a man of distinguished accomplishments, employed by Leo X. in a service similar to that of cardinal Cajetan.

8. *Philip Melancthon*, a professor in the university of Wittemberg, distinguished for the extent and accuracy of his learning, the mildness of his character, and his warm co-operation in the cause of the reformation.

9. *Ulric Zwinglius*, a canon of Zurich, in Switzerland, distinguished for taking the lead in the reformation in that country, whence he is styled the "Swiss Reformer."

10. *Desiderius Erasmus*, a native of Rotterdam, in Holland, one of the



most learned men of the age in which he lived, and who contributed more, perhaps, than any other to the revival of learning.

11. *Frederick the Wise*, elector of Saxony, the illustrious patron of Luther, and one of the first and most powerful friends of the reformation.

12. *John*, elector of Saxony, brother of the preceding, likewise a firm protector of the reformers, and head of the Lutheran Church, in the days in which he lived.

13. *Charles V.*, a noted emperor of Germany, and a powerful enemy to the cause of the reformation; but who, at length, was compelled to grant liberty of conscience to the Protestants.

14. *Martin Bucer*, a Frenchman, who early adopted the principles of the reformation, and was distinguished for his efforts to reconcile the difference between Luther and Zwinglius.

15. *John Œcolampadius*, a German reformer, chiefly distinguished by his support of Zwinglius, in his dispute with Luther, about the Sacrament of the Lord's Supper.

16. *Peter Martyr*, an Italian, afterwards divinity professor at Oxford



and distinguished for his learning and for the zeal which he manifested in the cause of the reformation.

17. *John Calvin*, a Frenchman, who stood next to Luther as a reformer, and became the head of the Churches styled "Reformed."

18. *Theodore Beza*, a learned professor in the school of Lausanne,



and afterwards minister at Geneva; the particular friend and faithful assistant of Calvin.

1. *Leo X.*, who was descended from an illustrious family, was born in the year 1475. At eleven years of age, he was made an archbishop by Lewis XI. of France, and at fourteen a cardinal, by pope Innocent VIII. In 1513 he was raised to the pontificate, when he was no more than thirty-seven years of age.

Leo is entitled to great credit, for his munificent patronage of learning and learned men. He spared neither care nor expense in recovering the manuscripts of the ancients, and in procuring good editions of them.

But he greatly sullied the lustre of his character, by his indulgence in unlawful pleasures. He was himself corrupt, and corrupted all about him. His ideas of religion appear to have been low, and he has been even charged with atheism.

Possessing a high and magnificent spirit, and ambitious of distinguishing himself, he entered upon the plan of building the sumptuous church of St. Peter, which was begun by Julius II., and which required large sums to finish. The treasury of Leo, however, was now nearly empty, having been exhausted by the payment of debts, contracted before his elevation to the pontificate, and by his subsequent extravagant manner of living. To accomplish his plan, he therefore had recourse to extraordinary methods to raise the necessary funds.

One of these methods was the sale of indulgences throughout Europe, by means of which vast sums flowed into the apostolic treasury. But while by this means he accomplished his purpose, he laid the foundation for a reformation in the Christian world, and for the abridgment and final overthrow of the papal power. Leo died in the year 1521, in the forty-fifth year of his age. Sec. 7.

2. *John Tetzel*, Sec. 8, and onward.

3. *Martin Luther*, Sec. 1—10, and onward

4. *John Eckius*, Sec. 16, 17.

5. *Andrew Carolstadt*, Sec. 16—27.

6. *Cardinal Cajetan*, Sec. 13.

7. *Charles Miltutz*, Sec. 14.

8. *Philip Melancthon*, Sec. 18.

9. *Ulric Zuinglius* was a native of Switzerland, where he was born in the year, 1487. He received his education at Basil and Berne, and afterwards pursued his studies at Vienna. In 1516 he became minister at Zurich. The tenets of Luther, which were now spreading abroad in Germany, encouraged the Swiss preacher to oppose the sale of indulgences at Zurich, where he was cordially seconded by the people, and public authorities.

In the other cantons, a spirited opposition arose to him, which was powerfully urged on by the court of Rome. The consequence of this was, that the respective parties had recourse to arms; and in one of the first encounters, Zuinglius was slain, 1531.

As a leader, Zuinglius displayed great firmness, deep learning, and astonishing



presence of mind. Though he opposed the doctrines of the Romish Church, he greatly differed from the German reformer, and each unhappily paid little respect to the opinions of the other.

The followers of Zuinglius continued to increase, and, in bearing his name, they maintained some doctrines which were rejected by the other seceders from the jurisdiction of Rome. His followers afterwards generally adopted the sentiments of Calvin; but such as adhered to the tenets of Zuinglius were called *Sacramentarians*.

10. *Erasmus* was born in the year 1467. He was called Gerard, after his father; but afterwards took the name of Desiderius, that is "amiable."

Erasmus resided at different periods in Holland, Italy, Switzerland France, and England. In 1515, he went to Basil, with the intention of printing his New Testament, his epistle of St. Jerome, and other works. The New Testament appeared in 1516, and as it was the first time it was printed in Greek, it drew upon the editor the envy and the censure of the ignorant and malevolent.

About this time, Europe began to be agitated by the opposition of Luther to the papal authority, and the principles of the Church of Rome. It was to be expected that Erasmus would zealously co-operate with the German reformer; but he declined taking a share in the dispute. He was of a timid disposition, and though he ridiculed the indulgences of the pope, and the vicious follies of the monks, he greatly displeased the friends of the reformation by his neutrality.

Erasmus died at Basil, in the year 1536, at the age of sixty-nine. The inhabitants of Basil to this day speak of him with great respect. The house in which he died is still shown to strangers with enthusiastic ceremony. His cabinet, containing his ring, his seal, his sword, knife and pencil, with his will, written by himself, and his picture, is visited with veneration by the curious.

Rotterdam, also, has not forgotten the celebrity she derives, from giving birth to this favorite citizen. The house in which he was born is marked out to travellers by a becoming inscription; the college bears his name, and a beautiful copper statue of Erasmus, erected in 1622, adorns the city.

Great and respectable as the character of Erasmus is, he had his failings. He was a most learned man; and contributed, by the compositions of a long and laborious life, in opposing ignorance and superstition, and in promoting literature and true piety. But had he taken a more decided part with the reformers, he would have escaped the charge of lukewarmness and timidity, which has justly been brought against him, and would have aided that cause, to have aided which, is an honor sufficient for any man.

11. *Frederick the Wise*, Sec. 12, 23.

12. *John*, elector of Saxony, Sec. 34, 45, 60.

13. *Charles V.*, Sec. 22, 23, 36, 37, and onward.

14. *Martin Bucer* was born in 1491, in Alsace, formerly a province of France. He settled in Strasburg, where, for twenty years, his eloquence was exerted to establish the Protestant cause. But, at length, becoming unpopular, he accepted an invitation from Cranmer to settle in England, where he was kindly received, and appointed theological professor in 1549. His death occurred in 1551.

In learning, judgment, and moderation, Bucer was not inferior to any of the great reformers; and with Melancthon, he may be considered as having been the best calculated to restore and maintain unanimity among the contending churches and opposite sects. His writings in Latin and German were numerous, and all on theological subjects.

15. *John Ecolampadius* was born in Franconia, in 1482. He became divinity professor at Basil, where he preached with success the doctrines of the reformation. He warmly entered into the dispute with Luther about the eucharist, favoring the cause of Zuinglius. His work on that subject is mentioned by Erasmus, with credit.

16. *Peter Martyr* was born at Florence, in 1500. Having embraced the doctrines of the reformation, he found it dangerous to continue in Italy, whence he removed into Switzerland; some time after which, he was invited to England by Cranmer.

Martyr, as a writer, was learned and well informed; as a disputant, he was acute and sensible, and as much admired by the Protestants, as he was dreaded by the Papists. He was zealous as a reformer, but sincere; and in his greatest triumphs over superstition and error, he was wisely moderate and humble. He wrote several

books against the papists, or in explanation of the Scriptures; but his "Defence of the orthodox doctrine of the Lord's Supper," is particularly celebrated.

17. *John Calvin*, Sec. 48.

18. *Theodore Beza* was a native of Burgundy, where he was born in the year 1519. He was originally intended for the bar, but visiting Lausanne, he was elected to the Greek professorship in the school of that place, where for ten years he sustained the character of a respectable lecturer, and an accomplished scholar. In 1559, he settled at Geneva as a Protestant minister, where he became the friend and associate of Calvin.

His abilities were of the most comprehensive kind, and he exerted himself warmly in support of the Protestant cause. His death occurred in the year 1605.

*Observation.* Several other characters, who strictly belong to the period of the reformation, we shall find it more convenient to notice in the remaining period, as they acted a conspicuous part also in the earlier transactions of that, which we shall next proceed to notice.



Private meeting of the Puritans.

## PERIOD VIII.

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THE PERIOD OF THE PURITANS WILL EXTEND FROM THE PEACE OF RELIGION,  
A. D. 1555, TO THE PRESENT TIME.

1. From the "Peace of Religion," concluded at Augsburg in the year 1555, with an account of which our last period ended, may be dated the establishment of the reformation; since from that time, the power the Roman pontiffs has, on the one hand, been on the decline, and the principles of the reformers have, on the other hand, been advancing.

2. The state of Europe, at this time, or a few years later, in respect to religion, stood thus: Italy, Spain, Portugal, the Belgic provinces under the Spanish yoke, continued their adherence to the Roman pontiff. Denmark, Norway, Sweden, Prussia, England, Scotland, Ireland, and Holland, became Protestant. Germany was about equally divided. In Switzerland, the Protestants claimed a small majority.—For a season, France, it was to be hoped, would forsake the fellowship of Rome; but, at length, she became decidedly papal, although she retained several millions of Protestants within her limits.

3. Since the establishment of the reformation, the body of professing Christians has been divided into several distinct communities, and called by different names. In treating the remaining history of the Church, we must, therefore, give a separate account of these communities, with their minor divisions, which we shall do under the following heads.

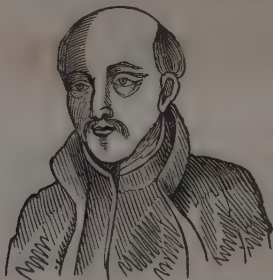
- I. ROMAN CHURCH.
- II. GREEK CHURCH.
- III. PROTESTANT.



## I. ROMAN CHURCH.

4. The loss which the Roman Church sustained by the reformation, was severely felt by her. Her gigantic power had been successfully attacked, and her wide spread influence was narrowing down.— A still deeper depression obviously awaited her, unless means could be devised, by which her authority could be sustained. Under this conviction, the Roman pontiffs were continually on the alert, and ready to take advantage of every facility, by which their power might continue as it was; or, if possible, be restored to its former lordly state.

5. The *first* means adopted for this purpose, was *the employment of the order of Jesuits*, formed in the year 1540, by Ignatius Loyola, a Spanish knight, whose business it was to go forth, as the advocates of



the papal power, to teach the world the propriety of submission to its authority, and its superior claims upon their respect and patronage.

Having formed the plan of the order of which he was ambitious to become the founder, Loyola submitted it to pope Paul III. for his sanction; declaring it to have been revealed from heaven. Paul, fearful of its effects, at first refused to grant it his approbation. But at length, Loyola removed his scruples by an offer, which was addressed to his pride and ambition. He proposed that, besides the three vows of poverty, chastity, and monastic obedience, common to other orders, the members of this should take a fourth, viz. obedience to the pope; binding themselves to go whithersoever he should command, for the service of religion, without requiring any thing for their support.

The acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was, at this time, an object of the highest moment. The order of Jesuits was, therefore, confirmed; and the most ample privileges were granted to its members.

The *beneficial consequences* of this institution were soon apparent. In less than half a century, the society obtained establishments in every country that adhered to the Roman Catholic Church; its power and wealth increased with even greater rapidity than its patrons had anticipated; the number of its members multiplied to many thousands; who were distinguished for their learning, character, and accomplishments, and, by their art and address, were powerful auxiliaries in forwarding the plans of the court of Rome.

The *government* of this order was despotic. A general, chosen by the pope for life, possessed supreme and independent power; extending to every person and to every case. By his sole authority, and at his pleasure, he elected officers and removed them; controlled the funds and enacted laws. Every member was at his disposal, and subject to his commands.

Thus subservient to their leader, and he the indefatigable servant of the pope, the Jesuits went forth, and soon filled every land. Contrary to other orders, they sought

no seclusion ; practised no austerities, adopted no peculiar habit. On the contrary, they mingled in all the active scenes of life ; they became lawyers and physicians, mathematicians, painters and artists, that they might find a readier access to men, and exert more successfully their influence, in favor of the pope and his cause.

Before the expiration of the sixteenth century, the Jesuits had obtained the chief instruction of youth, in every Catholic country in Europe. They had become confessors to monarchs and nobles ; and were engaged in nearly every intrigue and revolution. As they wore no peculiar habit, and observed no uncommon strictness, they lived in society, disguised as to their real character. Jesuits were known by Jesuits ; but to the eye of the world, they passed unsuspected.

Such is a brief account of an order of men, who, at this time, enlisted in the service of papal Rome ; and being actuated by an incredible attachment to that power, were ready to sacrifice, even life, for the purposes of its aggrandizement. Their exertions powerfully tended to keep alive the attachment of many others to the Romish faith, and to prevent so rapid an advance, as might otherwise have been, of the Protestant cause.

6. A *second* means employed by the Roman Church, to secure and enlarge its declining authority, was an attempt to *Christianize the heathen, in several parts of Asia and South America.*

In the accomplishment of a plan, which promised an accession of no small influence and authority to the Roman church, the Jesuits were the chief actors. In the business intrusted to them, they exhibited a zeal and fidelity scarcely paralleled, in the annals of history. And their labors would have doubtless crowned them with immortal glory, had it not appeared evident, that they had more in view the promotion of the ambitious views of Rome, than the propagation of the Christian religion, or the honor of its Divine Author.

Of those who distinguished themselves in extending the limits of the Church, none acquired a higher reputation than Francis Xavier, a Spaniard, who is commonly called "the Apostle of the Indians." In the year 1541, he sailed for the Portuguese settlements in India, where he was successful in converting several thousands to the Romish faith. In 1549, he sailed to Japan, and laid the foundation of a church, which through the fostering care of other missionaries, in after years, is said to have consisted of six hundred thousand Christians. From Japan, Xavier proceeded to China, to attempt the conversion of that vast empire ; but, when in sight of his object, he was suddenly cut off, in the year 1552, at the age of forty-six.

Subsequently to his death, other missionaries, of whom Matthew Ricci, an Italian, was the most distinguished, penetrated into China, and founded a church, which continued for one hundred and seventy years. Ricci so highly recommended himself to the nobility of China, and even to the emperor, by his skill in mathematics, that he obtained leave to explain to the people the doctrines of the Gospel. Other missionaries passed into the kingdoms of Siam, Tonkin, and Cochin China, and were instrumental of spreading the Catholic religion to a considerable extent. They also penetrated into India, and on the coasts of Malabar boasted of a thousand converts, baptized in one year, by a single missionary. Abyssinia, also, was the scene of extended efforts, and of great success. But in South America, their converts appear to have been more numerous, than in any other quarter of the globe. The whole of the continent they brought under the dominion of the pope.

In furtherance of the same design, the popes, and others, were induced to found immense and splendid *missionary establishments* in Europe. The first of these was founded at Rome, in 1622, by pope Gregory XV. under the name of "*De Propaganda Fide*," or, "The Congregation for the Propagation of the Faith." Subsequent popes greatly enriched it by magnificent donations ; and by means of it, missionaries were sent to the remotest quarters of the globe ; books of various kinds were published and circulated ; the sacred writings were translated and spread abroad ; seminaries were founded for the education of missionaries and pagans ; and establishments created for the support of feeble and superannuated missionaries.

Other missionary establishments followed, in different countries, in succeeding years. Of these, none, perhaps, was on a broader foundation, or operated to greater

effect, than "The Congregation of the Priests of Foreign Missions," and "The Parisian Seminary for the Missions abroad," both of which were established in France, in the year 1663, and from which hundreds of Jesuits and friars were sent forth to convert the world.

7. A *third* means employed by the Roman Church to sustain and increase its authority, consisted in the *better regulation of its internal concerns*.

The revolutions which had happened in Europe, and the increase of knowledge and refinement, rendered a degree of reformation essential. Of this the popes were themselves conscious. Accordingly, the laws and procedures in the courts of inquisition were revised and corrected; colleges and schools of learning were established; youth were trained up in the art of disputing, and in defending the doctrines of the Catholic Church; books of a pernicious tendency were revised or suppressed; and high and honorable distinctions were conferred on the most zealous defenders of the faith. In short, every plan which ingenuity could suggest, or which wealth and influence could carry forward, was adopted to maintain the authority of the Roman pontiffs, and to increase the number of their votaries.

8. A *fourth* plan adopted by the Roman Church, in aid of the same purpose, was their *persecution of the Protestants*. A full development of the calamities caused by the Papists, even in a single country, would greatly exceed our limits. We must content ourselves with observing, that scarcely a country, in which Protestants were to be found, was exempted from cruelties, which equalled, and often exceeded in severity, those which had been experienced, at an earlier day, under Nero and Domitian. During these persecutions, it has been computed that not less than fifty millions of Protestants were put to death. The countries which suffered most severely, were Italy, the Netherlands, Spain, France, parts of Germany, and England.

The principal engine employed by the Catholics against the Protestants, was the *Inquisition*, though war, in several instances, was directly waged against them.

ITALY. The inquisition was early introduced into Italy; and though its proceedings in that country were more secret than in some other countries, its victims were not much less numerous. From the year 1550 to the end of the century, it was the great object of the popes to extend and confirm its power. And with such effect did it pursue the objects of its institution, that popish historians, as Dr. McCrie remarks, "do more homage to truth, than credit to their cause, when they say, that the erection of the inquisition was the salvation of the Catholic Church in Italy."

No sooner was this engine of tyranny and torture erected, than those, who had rendered themselves obnoxious to it by the previous avowal of their sentiments, fled in great numbers from a country, in which they could no longer look for protection from injustice and cruelty. The prisons of the inquisition were every where filled with those who remained behind, and who were subjected to grievous tortures, as the means of subduing them to the faith of Rome, and of preventing the apostasy of others.

Of the calamities which resulted from these persecutions, the Waldenses, in various parts of Italy, many of whom had adopted the Protestant faith, experienced their full share. During the first years of the reformation, they had in a great measure escaped the fury of Rome; the pontiffs being too much occupied in watching the progress of events, to notice them. But, when the reformation was in a degree established, the Waldenses, in common with other Protestants, experienced the wrath of the now more highly exasperated friends of the papacy.

One of the most affecting accounts of the sufferings of the Waldenses, which has been transmitted to us, is that of the inhabitants of *Calabria*, a province in Italy, lying on the Mediterranean, in the year 1560. At this time, they had formed a junction with Calvin's church, at Geneva; and several pastors were sent from the latter place, to



settle among them. "It seems probable that this circumstance had contributed to revive the profession in Calabria, or at least had brought the Waldenses more into public notice than they had hitherto been; and it spread an alarm among the Catholics, which reached the ears of Pope Pius IV. Measures were, therefore, immediately taken for wholly exterminating the Waldenses in that quarter, and a scene of carnage ensued, which in enormity has seldom been exceeded. Two monks were first sent to the inhabitants of St. Xist, who assembled the people, and by a smooth harangue, endeavored to persuade them to desist from hearing these new teachers, whom they knew they had lately received from Geneva; promising them, in case of compliance, every advantage they could wish; but, on the other hand, plainly intimating that they would subject themselves to be condemned as heretics and to forfeit their lives and fortunes, if they refused to return to the church of Rome. And at once to bring matters to the test, they caused a bell to be immediately tolled for mass, commanding the people to attend. Instead of complying, however, the Waldenses forsook their houses, and as many as were able fled to the woods, with their wives and children. Two companies of soldiers were instantly ordered out to pursue them, who hunted them like wild beasts, crying, *Amassa, Amassa*; that is, kill, kill! and numbers were put to death. Such as reached the tops of the mountains, procured the privilege of being heard in their own defence. They stated, that they and their forefathers had now for several ages been residents of that country—that during all that period their lives and conversation had been irreproachable—that they ardently wished to remain there, if they should be allowed to continue unmolested in the profession of their faith; but if this were denied them, they implored their pursuers to have pity on their wives and children, and to permit them to retire, under the providence of God, either by sea or land, wherever it should please the Lord to conduct them—that they would very cheerfully sacrifice all their worldly possessions rather than fall into idolatry. They, therefore, entreated, in the name of all that was sacred, that they might not be reduced to the necessity of defending themselves, which, if they were compelled to do, must be at the peril of those who forced them to such extremities. This expostulation only exasperated the soldiers, who immediately rushing upon them in the most impetuous manner, a terrible affray ensued, in which several lives were lost, and the military at last put to flight.

The inquisitors, on this, wrote to the viceroy of Naples, urging him to send them some companies of soldiers, to apprehend certain heretics of St. Xist and de la Garde, who had fled into the woods; at the same time apprising him, that by ridding the church of such a plague, he would perform what was acceptable to the pope and meritorious to himself. The viceroy cheerfully obeyed the summons, and marched at the head of his troops to the city of St. Xist, where, on his arrival, he caused it to be proclaimed by sound of trumpet, that the place was condemned to fire and sword. Proclamation was at the same time made throughout all the kingdom of Naples, inviting persons to come to the war against the heretics of St. Xist, and promising, as a recompense, the customary advantages. Numbers consequently flocked to his standard, and were conducted to the woods and mountains whither the Waldenses had sought an asylum. Here they chased them so furiously, that the greater part were slain by the sword, and the rest, wounded and destitute, retired into caverns upon the tops of the rocks, where they perished by famine.

Having accomplished their wishes on the fugitives from St. Xist, they next proceeded to la Garde, and apprehended seventy persons who were brought before the inquisitor Penza, at Montauld. This merciless bigot caused them to be stretched upon the rack, with the view of extorting from them a confession of adultery and other abominable practices, too filthy to be mentioned; in no one instance of which did he succeed, though their tortures in many instances were so violent as to extinguish life.—A person of the name of Marson was stripped naked and beat with rods, and then drawn through the streets and burnt with firebrands. One of his sons was assassinated, and another led to the top of a tower, where a crucifix was presented to him, with a promise, that if he would salute it his life should be spared. The youth replied, that he would rather die than to commit idolatry, and as to their threats of casting him headlong from the tower, he preferred that his body should be dashed in pieces on the earth, to having his soul cast into hell for denying Christ and his truth. The in-

quisitor, enraged at his answer, commanded him instantly to be precipitated, "that we may see," said he, "whether his God will preserve him."

Bernardine Conde was condemned to be burnt alive. As they led him to the stake, a crucifix was put into his hands, which he threw to the ground. The enraged inquisitor sent him back to prison, and, to aggravate his torture, he was first smeared over with pitch and then committed to the flames. The same inquisitor Penza caused the throats of eighty of them to be cut, just as butchers slaughter their sheep; their bodies were afterwards divided into four quarters, and the public way between Montauld and Castle Viller, for the space of thirty miles, was planted with stakes, and a quarter of the human frame stuck upon each of them. Four of the principal inhabitants of la Garde, viz. James Fermar, Anthony Palcomb, Peter Jacio, and John Morglia were, by his order, hanged, in a place called Moran; but they met their deaths with surprising fortitude. A young man, of the name of Samson, defended himself dexterously, for a length of time, against those who came to apprehend him; but being wounded, he was seized and led to the top of a tower, where he was commanded to confess himself to a priest then present, before he was cast down. This, however, he refused, adding that he had already confessed himself to God, on which he was cast headlong from the tower. The following day the viceroy, walking at the foot of the tower, saw the unhappy youth still alive, but languishing in tortures, having nearly all his bones broken. The monster kicked him on the head and said, "Is the dog yet alive? Give him to the hogs."

This is only a specimen of the brutal outrages that were carried on at this time against the Waldenses in Calabria; but the reader will, probably, think it quite sufficient. Pope Pius IV. was so resolutely bent upon ridding the country of them, that he afterwards sent the marquis of Butiane to perfect what was left undone, with a promise, that if he succeeded in clearing Calabria of the Waldenses, he would give his son a cardinal's hat. He, indeed, found but little difficulty in effecting it; for the inquisitorial monks and viceroy of Naples had already put to death so many, transporting others to the Spanish galleys, and banishing all fugitives, selling or slaying their wives and children, that not much remained for the marquis to accomplish.

Of their pastors, Stephen Megrin was imprisoned at Cossence,\* and literally starved to death. Lewis Pascal was conveyed to Rome, and there condemned to be burnt alive. As this man had been remarkable for his zeal, and the confidence with which he had maintained the pope to be antichrist, he was reserved as a gratifying spectacle for his holiness and the conclave of cardinals, who were present at his death. But such was the address which Pascal delivered to the people, from the word of God, that the pope would have gladly wished himself elsewhere, or that Pascal had been dumb and the people deaf! The account that is given us of his dying behavior, can scarcely fail to remind one of the case of the martyr Stephen; and his ardent zeal in the cause of Christ, added to his fervent supplications to the throne of grace, deeply affected the spectators, while the pope and cardinals gnashed their teeth through rage.

Such was the end of the Waldenses of Calabria, who were wholly exterminated: for if any of the fugitives returned, it was upon the express condition, that they would in all things conform themselves to the laws of the Church of Rome.\*

In other parts of Italy, also, the Waldenses, and other friends of the reformation, experienced the most bitter persecution. From this time, the valleys of Piedmont were repeatedly the theatre of a bloody carnage, particularly in the years 1655 and 1686.

The persecution during the former period, was conducted by Andrew Gastaldo, who, acting under authority of the duke of Savoy, issued an edict, requiring the departure from the country, within three days, of all who would not renounce the Protestant religion for that of the Catholic Church. This edict bore date January 25, 1655.

It is not easy to conjecture the distress and misery consequent upon a compliance with such an order as the above, and more especially in such a country as Piedmont, and at such a season of the year. "Thousands of families, comprehending the aged and infirm, the sick and afflicted, the mother advanced in pregnancy, and the one

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\*Perrin's Hist. of the Waldenses, b. ii., ch. 7.

scarcely raised up from her confinement—the delicate female and the helpless infant—all compelled to abandon their homes in the very depth of winter, in the country where the snow is visible upon the tops of the mountains, throughout every month in the year. All this surely presents a picture of distress sufficient to rend the heart.

On the first issuing of the edict, the Waldenses sent deputies to the governor of the province, humbly representing to him the unreasonableness and cruelty of this command. They stated the absolute impossibility of so many souls finding subsistence in the places, to which they were ordered to transport themselves; the countries scarcely affording adequate supply for their present inhabitants. To which they added, that this command was expressly contrary to all their rights as the peaceable subjects of his highness, and the concessions which had been uniformly granted them, of maintaining, without molestation, their religious profession: but the inhuman governor refused to pay the least attention to their application. Disappointed in this, they next begged time to present their humble supplication to his royal highness. But even this boon was refused them, unless they would allow him to draw up their petition and prescribe the form of it. Finding that what he proposed was equally inimical to their rights and consciences, they declined his proposal. They now found that the only alternative which remained for them, was to abandon their houses and property, and to retire, with their families, their wives and children, aged parents, and helpless infants, the halt, the lame, and the blind, to traverse the country, through the rain, snow, and ice, encompassed with a thousand difficulties.

But these things were only the beginnings of sorrow to this afflicted people. For no sooner had they quitted their houses, than a banditti broke into them, pillaging and plundering whatever they had left behind. They next proceeded to raze their habitations to the ground, to cut down the trees and turn the neighborhood into a desolate wilderness; and all this without the least remonstrance or prohibition from Gastaldo.

About the 20th of May, an account of the duke of Savoy's proceedings against the Waldenses reached England: and, to use the words of Sir Samuel Morland, it no sooner came to the ears of the protector, than "he arose like a lion out of his place," and by the most pathetic appeals to the Protestant princes upon the continent, awoke the whole Christian world, exciting their hearts to pity and commiseration. The providence of God had so disposed events, that our great poet MILTON filled the office of Latin secretary to Oliver Cromwell at this critical juncture.\* Never was there a more decided enemy to persecution, on account of religion, than Milton. He appears to have been the first of our countrymen, who understood the principles of toleration, and his prose writings abound with the most enlightened and liberal sentiments. The sufferings of the Waldenses touched his heart, and drew from his pen the following exquisite sonnet.

#### ON THE LATE MASSACRE IN PIEDMONT.

Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept thy truth so pure of old,  
When all our fathers worshipt stocks and stones  
Forget not: in thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese that rolled  
Mother with infant down the rocks. Their moans  
The vales redoubled to the hills, and they  
To heaven. Their martyred blood and ashes sow  
O'er all th' Italian fields, where still doth sway  
The tripled tyrant; that from these may grow  
A hundred fold, who, having learned thy way,  
Early may fly the Babylonian woe.

But this was a small portion of the interest which he took upon this affecting occasion. It devolved upon him by office to address the heads of the different Pro-

\* The office which Milton filled under the Protectorate, was much the same as that which, at the present time, is called "*Secretary of State for Foreign Affairs.*" See Dr. Seymour's *Life of Milton*, p. 319.



testant states in Europe, with the view of interesting them in the affairs of the Waldenses; and his letters deserve to be handed down to the remotest ages of the world, as a noble instance of a benevolent and feeling mind, worthy of the author of *PARADISE LOST*.

One of the first of Cromwell's measures was, to appoint a day of fasting and prayer, to seek the Lord in behalf of the melancholy condition of this afflicted people; a public declaration of their state was also issued, calling upon the inhabitants throughout the land to join in free and liberal contributions towards their succor and support, in which the protector himself set them a noble example, by commencing the subscription with a donation of TWO THOUSAND POUNDS, from his own private purse. And that no time might be lost, in testifying his good-will towards the Waldenses, on the 23d of May, Sir S. Morland received orders to prepare for setting off with a message from the English government to the duke of Savoy, beseeching the latter to recall the merciless edict of Gastaldo, and to restore the remnant of his poor distressed subjects to their homes and the enjoyment of their ancient liberties.

On the 26th of May, Mr. Morland took his departure for the continent, being charged, on his way to Piedmont, with a letter from the protector to the French king, relating to the Waldenses, in whose recent murder, as the reader will have already noticed, some French troops had been employed.

The king of France lost no time in returning a very complaisant and satisfactory answer to this letter, in which he assures the protector, that the manner in which his troops had been employed, by the duke of Savoy or his ministers, was very far from meeting with his approbation—that they had been sent by him into Italy, to assist the duke of Modena, against the invasion, which the Spaniards had made upon his country—that he had already expostulated with the court of Savoy, for having employed them in an affair of that nature, without his authority or command—and that he had sent to the governor of his province of Dauphiny, requesting him to collect as many of the poor exiled Waldenses as he could, to treat them with gentleness, and afford them every protection they might stand in need of.

Having delivered the protector's letter to the king of France, Sir Samuel Morland proceeded to Turin, at that time the court of the duke of Savoy, to whom he delivered the lord protector's letter. In reply, the marquis of Pionessa, who represented the duke, attempted to cast the whole blame upon the innocent Waldenses, whom he represented to be a rebellious and disobedient people.

The efforts of Cromwell in behalf of the persecuted people were, however, not altogether lost. And to these efforts he and his English subjects added the large amount of more than thirty-eight thousand pounds, which was collected in the various English churches and chapels, and which was applied to their relief, by Sir Samuel Morland, who, for the purpose of carrying into effect the liberality of the English people, was ordered to take up his residence at Geneva, a city contiguous to the valleys of Piedmont, where he continued about three years.

In the summer of 1658, he returned to England, where he published an account of the Piedmontese churches. He thus affectingly closes his narrative: "It is my misfortune, that I am compelled to leave these people where I found them, among the potsherds, with sackcloth and ashes spread under them, and lifting up their voice with weeping in the words of Job—'Have pity on us, have pity on us, O ye our friends, for the hand of God has touched us.'—To this very day they labor under most heavy burdens, which are laid upon them by their rigid taskmasters of the church of Rome—forbidding them all kind of traffic for their subsistence—robbing them of their goods and estates—banishing the pastors of their flocks, that the wolves may the more readily devour the sheep—violating the young women and maidens—murdering the most innocent as they peaceably pass along the highways—by cruel mockings and revilings—by continual threats of another massacre, sevenfold more bloody, if possible, than the former. To all which, I must add that, notwithstanding the liberal supplies that have been sent them from England and other places, yet so great is the number of these hungry creatures, and so grievous are the oppressions of their popish enemies, who lie in wait to bereave them of whatever is given them, snatching at almost every morsel that goes into their mouths, that even to this day some of them are almost ready to eat their own flesh for want of bread.

Their miseries are more grievous than words can express—they have no ‘grapes in their vineyards—no cattle in their fields—no herds in their stalls—no corn in their granaries—no meal in their barrel—no oil in their cruise.’ The stock that was gathered for them by the people of this and other countries, is fast consuming, and when that is spent, they must inevitably perish, unless God, ‘who turns the hearts of princes as the rivers of water,’ incline the heart of their prince to take pity on his poor, harmless, and faithful subjects.”\*

In 1686, the Waldenses were again permitted, by the great Head of the Church, to become the victims of the persecuting spirit of the friends of Rome. In October 22, of the preceding year, Louis XIV. revoked, as is well known, the edict of Nantes, and banished his Protestant subjects from his kingdom. About the end of 1685, a proclamation was issued by the governor of the valleys, ordering that no stranger should continue in the valleys above three days, without permission, on pain of being severely punished. This seemed mysterious, but it was soon unravelled by the intelligence, which presently arrived, of the dreadful proceedings against the French Protestants; for they immediately saw that it was intended to prevent them from giving an asylum to any of the unhappy exiles; yet they little apprehended the dreadful tempest that was gathering around themselves.

On the 31st of January, 1686, they were amazed at the publication of an order from the duke of Savoy, forbidding his subjects the exercise of the Protestant religion upon pain of death; the confiscation of their goods; the demolition of their churches; and the banishment of their pastors. All infants born from that time, were to be baptized and brought up in the Roman Catholic religion, under the penalty of their fathers being condemned to the galleys! Their consternation was now extreme. Hitherto the treaty which secured to them the free exercise of their religion, had been guaranteed by the kings of France; but they were now given to understand, that the duke of Savoy, in all these intolerant measures, was only fulfilling the wishes of that monarch; and, to crown the whole, the latter had marched an army to the confines of Piedmont, to see the order of the duke properly executed. In this truly affecting condition, their first step was, by submission and entreaty, to soften the heart of their sovereign. Four different applications were addressed to him, beseeching him to revoke this cruel order: the only advantage they reaped, was a suspension of the impending calamity, until their enemies were better prepared to execute it with effect.

Their old and tried friends, the Swiss cantons, being informed of this state of things, convened a diet at Baden, in the month of February, 1686, at which it was resolved to send ambassadors to the Duke of Savoy to intercede for the Waldenses; and early in the following month they arrived at Turin, where they delivered in their propositions relating to the revocation of the order of the 31st of January. They shewed his highness, that they were interested in the affair, not only as the brethren of the Waldenses, but also in virtue of the treaties of 1655 and 1664, which were the fruits of their mediation, and which this new order annulled. The court of Turin admitted the plea; but contented themselves with telling the ambassadors, that the engagements which the duke had recently entered into with the king of France opposed the success of their negotiation. The Swiss ambassadors gave in a memorial, and urged a variety of pleas; in all which they were supported by letters from many Protestant princes in behalf of the Waldenses.

The strong remonstrances of the Swiss ambassadors appear to have been unavailing, since, a short time subsequently, a French army invaded the valleys, and committed the most shocking outrages upon the inhabitants. More than twelve thousand were committed to prison. The sufferings of these exceed description. For months they were fed upon bread and water—the former, in which were often found lime, glass, and filth of various kinds, was so bad as scarcely to deserve the name; while the latter, in many instances, brought from stagnant pools, was scarcely fit for the use of cattle. Their lodging was upon bricks or filthy straw. The prisons were so thronged, that, during the heat of the summer months, they became intolerable, and deaths were daily taking place. Want of cleanliness necessarily

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\* Morland's Churches of Piedmont, p. 682—708.

engendered diseases among them—they became annoyed with vermin, which prevented their sleep either by night or day. Many women in child-bearing were lost for want of the care and comforts necessary to such a situation, and their infants shared the same fate.

Such was the state of these afflicted and persecuted creatures, when the duke of Savoy's proclamation was issued for releasing them. It was now the month of October; the ground was covered with snow and ice; the victims of cruelty were almost universally emaciated through poverty and disease, and very unfit for the projected journey. The proclamation was made at the castle of Modovi, for example; and at five o'clock *the same evening* they were to begin a march of four or five leagues! Before the morning more than a hundred and fifty of them sunk under the burden of their maladies and fatigues, and died. The same thing happened to the prisoners at Fossan. A company of them halted one night at the foot of Mount Cenis; when they were about to march the next morning, they pointed the officer who conducted them to a terrible tempest upon the top of the mountain, beseeching him to allow them to stay till it had passed away. The inhuman officer, deaf to the voice of pity, insisted on their marching; the consequence of which was, that eighty-six of their number died, and were buried in that horrible tempest of snow. Some merchants that afterwards crossed the mountains, saw the bodies of these miserable people extended on the snow, the mothers clasping their children in their arms!

It is but an act of justice, however, to add that, in some few instances, the officers who conducted the different troops of Waldenses out of the country, treated them with more humanity.—Their own historians admit the fact, and it ought to be recorded, that some took a particular care of them: and certainly the picture that is drawn of their deplorable condition is such, as was well calculated to melt the most unfeeling heart to tenderness. The greatest part of them were almost naked, and without shoes; and they all bore such striking marks of suffering and wretchedness, that the very sight of them was enough to pierce the heart. Those who survived the journey arrived at Geneva about the middle of December, but in such an exhausted state, that several expired between the two gates of the city, "finding the end of their lives in the beginning of their liberty." Others were so benumbed with cold, that they had not power to speak; many staggered from faintness and disease, while others, having lost the use of their limbs, were unable to lift up their hands to receive the assistance that was tendered them.

At Geneva they experienced that kind and hospitable reception, which was due to them as their fellow creatures, and more especially as their persecuted Christian brethren. They clothed the naked, fed the hungry, succored the afflicted, and healed the sick. But what pen can describe the affecting scene which now took place, while they halted at Geneva for rest and refreshment, before they proceeded forward into Switzerland! Those who arrived first, naturally went to meet those who came after, anxiously inquiring for their relations and friends, of whom they had heard nothing since the fatal catastrophe in the valleys of Piedmont. The father inquired after his child, and the child after its parent—the husband sought his wife, and the latter her partner in life. Every one endeavored to gain some intelligence of his friend or neighbor; but as three fourths of them had died in prison or on the road, it exhibited a melancholy spectacle to see so many dissolved in tears, at the distressing accounts they received. Their principal earthly comfort now arose from the hospitable kindness of the people of Geneva, who flocked around them, and evinced such solicitude to conduct them to their own homes, that the magistrates of the city were obliged, in order to prevent confusion and disorder, to issue an injunction, prohibiting any from going out of the city. There was a noble emulation, who should entertain the most sick, or those that were most afflicted. They received them, not merely as strangers in distress, but as Christian brethren, who brought peace and spiritual blessings into their families. All that needed clothing, were either supplied by those that lodged them, or by the Italian bank, the directors of which, from first to last, evinced all the marks of tender compassion, and of disinterested kindness.

The sufferings of the Protestants in the *Netherlands*, or the Low Countries, as they were then called, were of a similarly tragical character. About the time the reformation began, these provinces were exceedingly flourishing, in trade, commerce and



manufactures. In consequence of the commercial intercourse, which subsisted between Germany and the Netherlands, the doctrines of the reformers were early propagated, from the former to the latter place. As early as in 1522, Charles V. published his edict against the heretics, in that country; and during his reign, contemporary historians affirm, that not less than fifty thousand inhabitants were put to death, on account of their religious principles.

On the accession of Philip to the throne, he republished the edicts of his father, and ordered the governors and magistrates to carry them into rigorous execution.—In 1559, Philip left the Netherlands, to take up his residence in Spain; sometime after which, as the doctrines of the reformers continued to spread, he sent the duke of Alva, a nobleman of the most vindictive spirit, to subdue the heretics by the arm of power.

On his arrival, the duke commenced his work of bloodshed; and in the space of a few months, caused eighteen hundred persons to suffer by the hand of the executioner; yet his thirst was by no means satiated. Following up this work of carnage, he filled the whole country with consternation, and multiplied the victims of his cruelty, till even the magistrates, who assisted him in his sanguinary course, recoiled with horror at the cruelty, to which their sanction was required.

At length, some of the nobility, who were in general hostile to the Protestants, but who were shocked at the sanguinary proceedings of Alva, had the courage to remonstrate to the king against the governor's barbarity. Even the pope advised to greater moderation; but Philip was utterly deaf to all remonstrances, from whatever quarter they emanated, and the persecutions were continued, with the same unrelenting fury as before.

What else could be expected from a monster like Philip! Justly did the people of the Netherlands despair of obtaining mercy from a father, who could drive to distraction, and pursue even to death, a son. Don Carlos, from his earliest youth, had indeed been noted for the violence of his temper, and had early discovered a desire to participate in the government with his father. The latter, however, either from jealousy, or from a conviction of his son's unfitness for so important a trust, refused to gratify his ambition, and behaved towards him with distance and reserve. At the same time, he gave all his confidence to such men as the blood-thirsty duke of Alva. Don Carlos, aware of the conduct of his father in relation to the people of the Netherlands, and of the rigorous manner in which the duke of Alva carried his edicts into execution, did not scruple, on different occasions, to express his own abhorrence of such proceedings. He had sometimes expressed his compassion for the people there; had threatened the duke of Alva, and even made an attempt upon his life, for accepting the government; had been suspected of holding secret interviews with the marquis of Mons and the baron de Montigny; and had afterwards formed the design of retiring into the Netherlands, with an intention to put himself at the head of the malcontents.

Of this design, intelligence was carried, by some of the courtiers, to the king; who having consulted with the inquisitors, at Madrid, as he usually did in matters of great importance and difficulty, resolved to prevent the prince from putting his scheme into execution, by depriving him of his liberty. For this purpose, he went into his chamber in the middle of the night, attended by some of his privy counsellors and guards; and after reproaching him with his undutiful behavior, told him that he had come to exercise his paternal correction and chastisement. Then having dismissed all of his attendants, he commanded him to be clothed in a dark colored mourning dress, and appointed guards to watch over him, and confine him to his chamber. The high spirited young prince was extremely shocked at such unworthy treatment, and prayed his father and his attendants to put an immediate end to his life. He threw himself headlong into the fire, and would have put an end to his life, had he not been prevented by the guards. During his confinement, his despair and anguish rose to a degree of frenzy. He would fast sometimes for whole days together, then eat voraciously, and endeavor to choke himself by swallowing his victuals without chewing. Several princes interceded for his release, as did many of the principal Spanish nobles. But his father was relentless and inexorable. After six months, imprisonment, he caused the inquisition of Madrid to pass sentence against his son, and

under the cover of that sentence, ordered poison to be given him, which, in a few hours, put a period to his miserable life, at the age of twenty-three.

Philip had, before this time, given a proof of the cruelty of his disposition ; when, as above related, he chose to be present at the execution of his Protestant subjects in Spain. His singular conduct on that occasion, and the composure with which he beheld the torments of the unhappy sufferers, were ascribed by some to the power of superstition ; while they were regarded by others, as the most convincing evidence of the sincerity of his zeal for the true religion. But his severity towards his son did not admit of any such interpretation. It was considered by all the world as a proof that his heart was dead to the sentiments of natural affection and humanity ; and his subjects were every where filled with astonishment. It struck terror in a particular manner into the inhabitants of the Low Countries ; who saw how vain it was to expect mercy from a prince, who had so obstinately refused to exercise it towards his own son ; whose only crime, they believed, was his attachment to them, and his compassion for their calamities.\*

Similar calamities were permitted to be visited upon those who had embraced the Protestant faith in *Spain*. The inquisition had been introduced into that country, about a century before Philip took up his residence there. This institution met his entire approbation ; he determined, therefore, to support it with all his power, and directed its officers to exert themselves with the utmost vigilance.

Before his arrival in the city of Valladolid, an *auto da fe*, i. e. a public burning of victims of the inquisition, had already been celebrated. There were still, however, in the prisons of the inquisition, more than thirty persons, against whom the same dreadful punishment had been denounced. Philip, eager to give a public proof of his abhorrence of heretics, desired the inquisitors to fix a day for the repetition of the *auto da fe*.

On the arrival of the day, Philip, attended by his court and guards, presented himself to witness the execution of the miserable victims. After hearing a sermon from the bishop of Zamora, he rose from his seat, and having drawn his sword, as a signal that with it he would defend the holy faith, he took an oath, administered to him by the inquisitor general, to support the inquisition and its ministers against all heretics and apostates, and to compel his subjects every where to yield obedience to its decrees.

This dreadful severity, joined with certain rigid laws, soon produced the desired effect. The Protestants were driven from Spain, or were obliged to conceal their sentiments.

In *Germany*, also, efforts were made by the Roman Church to crush the Protestants, and to regain her former dominion there. Through the bigoted house of Austria, war was commenced upon the friends of the reformation in 1618, and they were overcome and awfully oppressed. The oppressions they suffered called forth the interposition of the noble Gustavus Adolphus, of Sweden, who appeared in Germany with a small army in 1629, and fell in the battle of Lutzen, in 1632. After his death his generals continued the contest, till all parties, worn out by a thirty years' war, agreed in the treaty of Westphalia, A. D. 1648 ; in which the Church of Rome consented to confirm anew to the Lutherans all their rights and privileges.

Exertions similar to those in Germany, and even greater, were made to re-establish the entire dominion of the Roman faith in *France*. The Protestants in that country were denominated *Hugonots*, a term of uncertain origin, though it seems probable that it was derived from the word *Hugon*, a night-walker, the Protestants assembling privately in the evening for religious worship.

The introduction of Protestantism into France, and the opposition it met with from Francis I., have already been noticed (Period VII., 31.) Notwithstanding this opposition, the friends of the reformation gradually increased ; and, at length, became numerous in all parts of the kingdom.

The successor of Francis, Henry II., was even more bitter against them than the former monarch. On the day of his inauguration, he caused several Protestants to

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\* Watson's Hist. of Philip II. vol. i., b. viii.

be tied to a stake ; and, as he passed by, the flames were kindled, as a spectacle for his amusement.

But it was left to the son and successor of Henry II., Charles IX., to exceed all his predecessors in hostility to Protestantism, and by a bold and wanton act of barbarity, to attempt its utter overthrow and annihilation. We allude to the celebrated and cold-blooded massacre of St. Bartholomew, so called, from its happening on the day consecrated to that saint, viz. 24th of August, 1572.

At the period of which we are now about to speak, the actual ruler of France was the celebrated Catharine de Medicis, the widow of Henry II., and the mother of the reigning King Charles IX. In the bosom of this woman the spirit of ambition was predominant. It has been well said of her, "that unrestrained either by religion or humanity—despising alike the law of God and the opinion of man—she was fitted to move forward in the pursuit of her purposes, with the reckless and unshrinking audacity which their nature demanded, and to brook neither obstacle nor competitor in her path."

The people of France were divided, at this time, into two great religious parties. At the head of the adherents to the Romish faith, were the duke of Guise and his brother, the cardinal of Lorraine, who were nearly connected with the royal family by the marriage of their niece, Mary of Scotland, with the late king, Francis II. The chiefs of highest rank among the the Hugonots, or Protestants, were the two young princes of the blood, Henry, king of Navarre, and the princes of Conde. The main stay of the party, however, and the individual who principally directed it, both by his councils and his popular influence, was the able, brave, and virtuous Coligny ; or, as he was generally called in his own day, the admiral of Chatillon. Of the general population, the immense majority were Catholics ; but still the Protestants formed a very numerous and powerful body.

For a time, Catharine had managed to keep the ascendancy over both these parties—making use of the one, as necessity required, to balance the other—sometimes courting the alliance of the Catholics, and again that of the Protestants ; just as it best suited, at the moment, the interests of her own authority.

But, at length, wearied with this sort of management, she appears to have resolved upon the adoption of a new policy. She determined to avail herself of the assistance of the stronger party to effect, once for all, the extermination and destruction of the weaker.

The occasion which Catharine determined to seize upon for the perpetration of her diabolical design, was one singularly calculated to deepen the revolting character of the tragedy, about to be enacted. To crown and consummate, as it was pretended, the reconciliation of the two religions, the court had proposed that a marriage should take place between Charles' sister Margaret, and Henry of Navarre. There is too much reason to conclude, that Catharine and her son, had, from the first, suggested this union, with no other object than drowning the day of its celebration in the blood of their unsuspecting subjects.

Every expedient was now resorted to, in order to make the Protestants forget their ancient jealousy of the court, and to lull them into a sleep of reliance and security. Old Coligny was invited to court ; all his honors were restored, and he was consulted on affairs of state, with apparently more sincerity than in the days of his greatest intimacy. Coligny thus deceived, it was not wonderful that the great majority, who looked upon him as their head, should be caught in the same snare.

As the day, on which the marriage was to take place, approached, the Hugonot gentlemen, and even numbers of the humbler orders, who belonged to that persuasion, flocked to Paris, from all quarters. And by the middle of August, the capital had collected within its walls nearly all the persons of consequence, in France, attached to the new faith. On the evening of Sunday the 17th, the espousals of the royal pair were celebrated in the Louvre, with becoming festivity ; and, on the following morning, the marriage ceremony was performed on an elevated platform, erected before the great door of the cathedral of Notre Dame, in the presence of a splendid company, composed both of Catholics and Protestants. In the evening, a supper and masked ball again collected the revellers in the grand hall of the Louvre, although most of the Protestants were restrained, by their religious scruples, from attending this conclusion of the day's festivities. Coligny himself was absent, under



the pretext of a slight indisposition. The next day, the 19th, was devoted to repose by the king and his exhausted guests; but on the evening of Wednesday the 20th, the hilarities of the court were renewed by a very extraordinary entertainment, given in the Hotel de Bourbon. On this occasion, a theatrical show or mask was exhibited to the company, which actually pictured forth, with daring distinctness, the horrible tragedy, which was soon to follow.

The design of the above representation scarcely admits of any satisfactory explanation. Connected however as it was with various rumors of evil intentions, meditated against the Protestants, it gave to the latter no small anxiety. Even old Coligny's apprehensions were excited; and the day following the strange allegorical pastime, with which the guests of the palace had been amused, he repaired to the queen-mother to inform her of the dissatisfaction, which these extraordinary revelries had occasioned. Catharine affected to laugh at his alarm, and assured him, in terms ambiguous enough to have excited the suspicions of a less wary man than Coligny, and yet expressed with a frankness which seems to have allayed all his fears—"Leave us," said she, "to make merry in our own way; and in the course of four days, on the faith of a queen, I promise you, that you and those of your religion, shall have such *proofs of my regard*, as shall satisfy your utmost desires."

On the 22d, (Friday,) about eleven o'clock, an attempt was made upon the life of Coligny. On his return to his lodgings from the Louvre, he was shot at by an assassin from a neighboring house; one ball carried away the fore-finger of his right hand, while another wounded him still more severely in the left arm. The window, at which the assassin had taken his station, was darkened by an iron trellis; and, according to some authorities, the man, the better to conceal himself, had spread a covering of linen over the grating. Several of Coligny's followers immediately proceeded to the house, and forced their way into it; but, when they ascended to the apartment from which the assassin had taken his aim, they found only the arquebuse remaining, where he had rested it on the window.

In the mean while, Coligny had been carried home by his friends, and put to bed. The news of the attack had been made upon his life spread rapidly over the city, and the Protestants flocked in crowds to his house. The panic was of course great, and questions were in the mouths of many, "who could have prompted to such a deed? and what did it mean?"

To our readers, it will no doubt be apparent, who was the mistress of the plot; but there is no reason to suppose that Charles had been intrusted by his mother, with her plan of assassinating the admiral. His conduct on learning what had taken place, forbids the supposition; for he immediately gave orders to apprehend the perpetrator of the outrage, and assured the friends of the admiral, that nothing should be left undone to detect and bring to justice the perpetrators of so heinous an atrocity.

Soon after, a messenger arrived from the admiral, to request the king to visit him. He promised to do so. But before he went, the queen-mother took him aside, when it is supposed that, for the first time, he was made acquainted with the truth of the case, and the reasons which Catharine had for attempting the admiral's assassination, viz.—to produce such a state of circumstances, as to render it impossible for her son to draw back from the meditated blow against the Protestants.

About two o'clock, Charles set out to make his promised visit, accompanied by his mother, (the real author of the outrage,) his brothers, and numerous other distinguished persons—all the confidants of the queen, and confederated with her in her scheme for the massacre of the Protestants. On their arrival, Charles and his mother, having taken their seats by the bedside, the wounded man entered into conversation with them, and in a long discourse professed his regard to his king, and his attachment to his country. Charles, in reply, expressed his conviction of the admiral's loyalty and patriotism, and added that it had ever been his wish to observe religiously his compact with his Protestant subjects, and that such was still his determination.

The royal party remained to see the wounds dressed, and even expressed a wish to have the admiral removed to the Louvre, where he could be "more comfortably accommodated"—so hypocritical a part could they play, even when meditating the death of Coligny and his friends.

On the following day, the 23d, the municipal functionaries of the different quarters

of the city were employed in going over the streets of their several districts, and taking down the names of the Protestants, *professedly* with the object of having as many of them as possible removed to the neighborhood of the Louvre, for their greater safety. Accordingly, a great number of the principal lords and gentlemen of the party were accommodated immediately around the hotel of the admiral; the Catholics, who resided in the different houses, giving up their apartments to these new tenants.

On the early part of the night of the 23d, the intended preparations had all been made, and the plan of blood and massacre settled. Most of the persons of note among the Hugonots, to the number of several hundred individuals, were lodged in the rue des Fosses-St-Germain, the rue de Betizy, and the other streets near the palace. The admiral of Chatillon lay ill of his wound in his hotel in the rue de Betizy, where his son-in-law Teligny, and several others of his more intimate friends, also resided.\* The king of Navarre and the prince of Conde were asleep in their apartments in the Louvre, with the principal gentlemen attached to their persons assembled around them, under the cover of the same roof. Many Protestants who had not found accommodation in this quarter were dispersed over the other parts of the city; and in the faubourg St. Germain especially, on the other side of the river, the persons of rank of *that* persuasion were collected together in considerable numbers. With few exceptions, all these individuals, though well aware that they dwelt in the midst of a hostile population, believed that they were in the mean time secure under the protection of their king; and, trusting to the arrangements which he had made *professedly* for their safety, had retired to take their repose unarmed, and fearing no evil. On the other hand, among their enemies, all was active preparation for the great blow that was about to be struck. Already had the armed bands, who were to commence the massacre, received their instructions, and been drawn up around the dwellings of their unsuspecting victims. Parties of the king's troops and of the city guard were planted at the Louvre, in front of the residence of Coligny, and at different stations in the streets, and along the bank of the river, as far east as the arsenal, all under the command of minions of Guise or of the court. Throughout the town the houses tenanted by Protestants were all marked by white crosses on the doors. Meanwhile, the different chiefs of the conspiracy were busily employed, some in riding from post to post to see that the arrangements for the attack were complete, or to convey new orders from the Louvre;—others, assisting at the consultations which continued to be held by Catharine, Charles, and their associates, within that central seat of the bloody design, in which the preparations for it had been contrived, and thus far brought to maturity, and where the match was now about to be applied to that well laid train, in the explosion of which, so many thousands of helpless and innocent human beings were miserably to perish.

As the night advanced, however, the tranquillity to which the Protestants had resigned themselves gave place among some of them to considerable perplexity and alarm. The different movements which were going on in the neighborhood of the palace—the frequent opening and shutting of the gates, as couriers departed to, or arrived from, the several parts of the city with which it was necessary to be in communication—the introduction of quantities of arms into that strong hold—the constant passing of horsemen and persons bearing torches along the streets—and all the growing bustle unavoidably attendant upon the eve of so terrible an enterprise, had awakened from their sleep many of those who were lodged in the quarter principally disturbed by these noises. Rising from their beds they left their houses, and proceeded to the Louvre, in order, if possible, to ascertain the meaning of such unusual commotion. On addressing their inquiries to the soldiers whom they found stationed around the palace, they were informed that the whole was occasioned merely by the preparations for a nocturnal fete which the court was about to give. This answer was rather ambiguous than literally false.

Meanwhile, it would appear that Catharine had not yet succeeded in working up the froward and irresolute temper of her son to the pitch of daring at which he would venture actually to give orders for commencing the massacre. It seems to have been originally intended, that the signal for the murderers to fall upon their prey should be sounded from the great clock of the Palace of Justice (in the *Cite*,) immediately before

\* Coligny's house was the same afterwards known by the name of the Hotel St. Pierre.

daybreak, or about half past two in the morning. But the undecided state of the king's mind determined Catharine to take advantage of a moment of excitement,



Church of St. Germain l'Auxerrois.

in which he had been prevailed upon to express his consent that they should proceed with the business, and to order the tocsin to be rung immediately, from the steeple of the adjacent church of St. Germain l'Auxerrois. This was about twelve o'clock.

As the bell flung its sounds of omen over the city and its suburbs, the people everywhere started from their slumbers. The windows of the Louvre, of the Tuilleries, and of many other public buildings and private residences, were lighted up with all haste; and the tenants of other houses following these examples, the town was speedily illuminated in every part. Some time further, however, seems to have been spent in preparation on one side, and perplexity, terror, and confusion on the other, before the slaughter was begun. The agents commissioned to execute the plot were now all in motion; the order for striking the blow had gone forth, and could not be recalled; Catharine's purpose was sufficiently attained. But the risk of vacillation on the part of the king having been thus put an end to, it was not intended that the success of the enterprise should be subjected to any chance of being rendered less complete, by the actual attack being commenced earlier than had been originally contemplated, or while the necessary arrangements were in any respect immature. In particular, it had been determined, by the advice of the wary and experienced Tavannes, on no account to begin the massacre before daybreak, lest any of the intended victims should escape in the dark. At last, however, about half past two o'clock, when the dawn began to appear, Cosseins, who commanded the guard stationed in front of the admiral's house, perceived the duke of Guise approaching at the head of a body of armed men, and immediately proceeded to make the dispositions already concerted between them. He first placed five or six soldiers opposite to each window of the house, that they might be ready to fire upon any one, who should attempt to make his escape. He then knocked with violence at the gate of the court. This brought down the person who kept the keys, and who, on being informed that admission was desired to the admiral by a messenger from the king, immediately opened the gate. Cosseins instantly fell upon the man, and dispatched him by repeated strokes of his dagger. He then, followed by his men, forced his way into the court, the attendants in their alarm and consternation, after a brief and ineffectual resistance, taking refuge within the house, the door of which they shut. By this time all the inmates were aroused; and means were forthwith taken to barricade the door by bringing down the heaviest articles of furniture and placing them behind it. But these impediments did not long withstand the fury of the assailants. Having forced their way into the house, they



proceeded to rush up the stairs to the rooms where the admiral and his friends were. Coligny himself had already risen from his bed, and, seeing that all chance of defence was gone, had desired his friends to leave him, and to hasten, if it were yet possible, to secure their own safety by flight. On this all who were in the apartment withdrew, except a servant named Nicolas Muss; and, ascending to the upper part of the house, got out by a window in the roof. Very few of them, however, effected their escape; the greater number having been slain in the adjacent house, through which they endeavored to gain the street. Meanwhile Cosseins, accompanied by a German of the name of Beme, one of the domestics of the duke of Guise, and several other persons, suddenly rushed, with their drawn swords in their hands, into the room where Coligny was. The old man looked on them with an unmoved countenance. "Are not you the admiral?" cried Beme, extending his sword towards him. "I am," he replied calmly; and then, fixing his eye upon the naked blade with which he was menaced, "Young man," he added, "you ought to have respected my age and my infirmity; but you will only shorten my life by a few days or hours." "Yet I could have wished," he is said, after a momentary pause, to have continued with the feelings natural to a soldier, "that I were to perish by the hand of a man, and not of this menial." Beme then, uttered an oath, first thrust his sword into his breast, and afterwards struck him with it repeatedly on the head; at the same time the rest assailed him with like ferocity, till he fell down dead upon the floor. The voice of the duke of Guise was now heard from below, inquiring if the deed was done? On being answered in the affirmative, he ordered them to throw the dead body from the window, that he might see with his own eyes whether or not it was really the admiral they had slain. At first, when he looked on the hacked and blood-besmeared carcass, he could scarcely recognize it; but, having bent down over it, and with his own hand wiped the face with a cloth, "Yes!" he exclaimed, "I know it now; it is he himself." He then gave it a kick with his foot; and, calling to his men, led them out of the court.\*

As soon as the events we have related, which did not occupy much time, had taken place at the residence of the admiral and at the Louvre, the alarm bell sounded from the Palace of Justice. This was the signal for all the subordinate agents of the conspiracy in the different parts of the town to commence their operations. Tavannes and several of his associates immediately appeared on horseback in the streets; and riding about in all directions, called out to the people to kill the Hugonots, telling them that such was the command of the king, who desired that not a single heretic should be suffered to escape.† From this moment the slaughter was universal and indiscriminate. Inflamed with the wildest fury of religious hatred, to which, in many cases, fear, revenge, and other malignant passions added double force (for many doubtless believed that in thus imbruing their hands in the blood of their fellow citizens, they were only destroying those who would otherwise have massacred them,) the multitude set no bounds to their ferocity and cruelty. Persons of both sexes and of all ages equally fell victims to their unpitied rage. Every house, supposed to be tenanted by persons of the obnoxious religion, was broken into. The inmates sometimes attempted to fly or to hide themselves, but rarely offered any resistance. It was all headlong fury on the one side, and astonishment and consternation on the other. Nor were all those who perished, Protestants. Many took advantage of the confusion of this popular tempest to satiate their private and personal enmities, and to wreak on a brother of the same faith the hoarded hatred of years. All the worst passions of the human heart were let loose; but their one wild cry was, Blood! Blood! On that terrible sabbath, blood reeked from the principal streets of Paris, as from a field of battle. The bodies of the slaughtered, we are told by a contemporary chronicler,‡ of men, women, and children, and of infants, were heaped together into carts, and so carried down and shot into the river, in which they might be seen every where floating and tumbling, while its waters were turned to red by the blood that flowed

\* Lib. of Entertaining Knowledge.

† "Bleed! bleed!" Tavannes is said to have cried, according to some authorities, "bleeding is as good in the month of August as in the month of May."—See Voltaire, *Henriade*; Paris, 1770, tom. i., p. 46.

‡ *Memoires de l'Estat*, i., 295.

from them. The general description which De Thou gives us of the horrors of the scene is, especially in his own eloquent Latin, exceedingly striking. "The people," he says, "incited against their fellow countrymen by the captains and lieutenants of the city guard, who were flying about in all directions, rioted in the frenzy of a boundless license; and all things were an aspect of woe and affright. The streets resounded with the uproar of the crowds rushing on to slaughter and plunder, while ever and anon the lamenting cries of persons dying or in peril met the ear, or the carcasses of those who had been murdered were seen tossed forth from the windows of their dwellings. The courts, and even the inner apartments of many houses, were filled with the slain; dead bodies were rolled or dragged along the mire of the highways; the bloody puddle overflowed the kennels, and ran down at different places in streams to the river; an innumerable multitude perished, not only of men, but likewise of pregnant women and children."

By the fortunate mismanagement of the person charged with the conduct of the massacre in the faubourg St. Germain, the greater number of the Protestants lodged in that quarter of the city, among whom were the *Sieur de Fontenay*, the *Vidame of Chartres*, the *Count of Montgomery*, and many other noblemen and gentlemen of distinction, who were enabled to effect their escape. They first received intelligence of what was going forward on the other side of the river, about five o'clock in the morning, when a man who had come across in a boat, brought them the accounts of the extraordinary state in which the town was. Disbelieving the assertion of their informer, that the atrocities which he reported were perpetrated by the order of the king, and convinced that his majesty himself must be in as much danger from the authors of the massacre of their Protestant brethren, many of them were on the point of proceeding across the river, with the intention of lending their aid to protect the royal person and authority. But they soon had reason to repent their rashness. While about to step into the boats, they perceived approaching them from the opposite side about two hundred soldiers, of the king's guard, who immediately discharged upon them a volley of musketry. Looking up, they beheld Charles himself, at the window of the *hotel de Bourbon*, not only encouraging the soldiers, but joining them in the attack. He was firing as fast as the guns could be handed to him, and calling out to the men below, with passionate imprecations, to make all haste, as the Hugonots were already taking flight. On observing this, they lost not a moment in attempting their escape; and, some on foot, some on horseback, although many of those who were mounted were without boots or spurs, they fled in all directions, no one thinking of saving anything but his life. The soldiers rushed into their houses, pillaged them of whatever they contained, and massacred, at the same time, many of the inmates who had not had time to make their escape. Voltaire informs us, in one of the notes to the *Henriade*, that he had heard the *Marshal de Tesse* mention that, having met in his youth an old gentleman above a hundred years of age, who had served in the guards of Charles IX., he questioned him on the subject of the *St. Bartholomew*, and asked him if it was true that the king had fired on his Protestant subjects. "I myself, sir," answered the old man, "loaded the carbine for him."\*

The slaughter continued without intermission, till five o'clock in the afternoon, at which hour proclamation was made by sound of trumpet in the king's name, commanding all the citizens to retire to their houses. But at an early hour on the following morning, the populace, refreshed by their few hours of rest, recommenced their bloody work; and during the whole of that day and the next the butchery of the unhappy Hugonots was carried on with undiminished ferocity, the infuriated rabble only stopping at last, when they could find no more victims to destroy. Meanwhile, the couriers which had been dispatched to the provinces with letters from the king to the several governors, had advertised them of what was passing in the capital, and directed them to follow the same course with regard to the persons belonging to the obnoxious faith in the principal towns of their respective districts. The consequence was, that the same melancholy scenes which had been acted in Paris, were repeated in many parts of France. At Meux, at Troyes, at Orleans, at Bourges, at Lyons, at Toulouse, at Rouen, at Bordeaux, and in various other places, the mob, encouraged and assisted by the authorities, committed the wild excesses of bloodshed and spoliation.

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\* *Henriade*, tom. i., p. 258, edit. Paris, 1770.

Although the general carnage at Paris terminated after the first three days, individuals continued to be occasionally fallen upon and put to death nearly throughout the week. After the cessation of the massacre, the city presented a hideous aspect. In many of the principal streets, the stripped bodies and separated limbs of the slaughtered still lay putrefying on the ground. These disgusting relics crowded especially the banks of the river, along which a sort of market was established, where the relations of the dead might be seen bargaining for the corpses with those who had dragged them up from the river. Many, however, were carried down by the current beyond the bounds of the city; and by an extract which has been printed from the records preserved in the Hotel de Ville, it appears that, between the 5th and 13th of September, no fewer than one thousand and one hundred bodies were cast ashore and interred in the neighborhood of St. Cloud, Auteuil, and Chaillot. Above a month elapsed before all the dead were removed from the streets; and even at the distance of more than a year, bodies were occasionally found on the roofs of houses, in cellars, or other less frequented places. The blood of Coligny is said to have remained distinguishable on the wall of his hotel for more than a century. "There are old men still alive," says a French author writing in 1826, "who affirm that they have known persons who had seen and touched that blood."\*

The numbers of those who perished in this terrible convulsion have, as was to be expected in a case so much open to conjecture, been very variously estimated. A Catholic historian (Perefixe) has carried the amount so high as one hundred thousand; but the opinion of De Thou, who fixes it at about thirty thousand, is probably nearer the truth. In Paris, De Thou says there were two thousand killed on the first day only; and other authorities make the whole number who fell in this city, before the termination of the massacre, not less than ten thousand.

Notwithstanding that it was designed to make the extermination complete, some even of the most distinguished Protestants were fortunate enough to effect their escape. Our limits, however, will allow us to notice the personal adventures of only two or three.

The first of whom we give an account, was afterwards distinguished as a soldier, a politician, and an author, Philip de Mornay. Although at this time only in his twenty-third year, De Mornay had already not only travelled over a great part of Europe, but had so much distinguished himself by his exertions, both with sword and pen, in the Protestant cause, as to have in some sort taken his rank among the leaders of his party. Having returned to France from England, about the end of July, he immediately proceeded to Paris to join Coligny and the other Hugonot gentlemen who had assembled to witness the royal marriage. Yet we are told he was far from being without apprehension as to the designs of the court; and felt so little sympathy with the prevailing feelings of his party, that on the day when the nuptial ceremony was performed, he scarcely left his lodgings. On the following Friday, (the 22d,) he was preparing to return to his country-seat, and had taken leave of Coligny with that intention, when (as he was afterwards making a call upon another friend, M. de Foix, to bid him also adieu) his German servant came, and informed him of the attempt that had just been made on the admiral's life. On receiving this intelligence, he immediately ran out to the street, and was one of those who accompanied the wounded old man to his hotel. From this moment his fears of some impending mischief became stronger than ever; but having made his mother, who had been with him, take her departure for the country without further delay, he resolved, notwithstanding her entreaties, to remain himself for sometime longer in Paris, and to share the fate of his friends, whatever that might be. Following the example of many of the other Hugonot gentlemen, he now took apartments in the Rue de Betizy, that he might be as near the admiral as possible; but fortunately they could not be got ready for him before Monday, and he was therefore obliged to remain till then at his old lodgings, which were in the Rue St. Jacques, at the sign of the golden compass. On returning thither, at a late hour on Saturday night, from a visit to Coligny, he was informed that certain movements of arms had been observed among some of the citizens. Next morning, having dispatched his German servant before five o'clock to the house of the admiral, the man soon after returned, and gave

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\* *Histoire de la St. Barthelemy*, 8vo., Paris, 1826, pp. 372, 375, 376.



him an account of the dreadful state in which that part of the city was. He rose instantly, and dressed himself with the intention of leaving the house; but before he could get ready, the mob were in the street, and to attempt escape was impossible. Fortunately his landlord, although a Catholic, was disposed to do every thing in his power to save him; and having just found time to burn his papers before the party who had been sent to seek for him found their way to his apartments, he was enabled to elude their search by concealing himself till they took their departure. That day he was not again molested; but on the following morning his landlord came to inform him that the frenzy of the populace had broken out anew, and that it was no longer in his power to shelter him. By this time the murderers were in the neighboring house, the master of which, Odit Pedit, a bookseller, they massacred, and afterwards threw his dead body out of one of the windows. On hearing this, De Mornay, putting on a black dress of a very plain fashion and his sword, immediately descended to the street, and had the good fortune to escape notice while the mob was still engaged in pillaging the adjacent house. Having crossed the river, he proceeded up the Rue St. Martin till he came opposite to the alley on the left, called the Rue de Troussevache, not, however, having walked this considerable distance without being frequently exposed to the greatest danger. His intention was to take refuge here with an attorney of the name of Girard, who used to manage the affairs of his family, and would not, he trusted, refuse him an asylum. On arriving at the house, he found Girard himself standing at the door. The moment was a critical one, for the captain of the watch was just passing. However, Girard had the presence of mind to receive him in such a manner as to occasion no suspicion. Having entered the house, he took his place at a desk, and employed himself in writing, like the other clerks. Unfortunately, however, the persons belonging to his household had conjectured that Girard's would be his hiding-place; and thither they came, one after the other, to seek for him or to share his retreat. This was soon remarked; and during the night an order came to Girard to deliver up the person whom he kept concealed in his house. To remain here longer, therefore, was impossible; and at an early hour in the morning he set out alone to endeavor to escape from the city, or to find some other place of retreat. As he was leaving the house, a young man who had been his clerk came up to him, and, greatly to his comfort, offered to get him out by the Porte St. Martin, where he was known to the soldiers on guard, having been formerly one of them. On reaching this gate, however, they found to their dismay that orders had been given that it should not be opened that morning. They were therefore obliged to proceed to the adjoining Porte St. Denis, with the guard of which the clerk had no more acquaintance than De Mornay himself, and where it does not appear that the latter was likely to derive any advantage whatever from the presence of his companion, if indeed the circumstance of that person being only in his slippers, (which he had on their first setting out refused to take the trouble of exchanging for shoes,) should not rather expose them both to greater risk of detention. However, to the Porte St. Denis they went; and after being questioned, were actually allowed to pass, De Mornay having represented himself as an attorney's clerk, who had got leave from his master to go during the vacation to Rouen, his native place, to see his relations. But the unlucky slippers were destined, after all, to work them the very mischief which De Mornay had feared. They had not been long gone when it occurred to one of the guard, that this was rather a strange attire for a person about to make so distant a journey as to Rouen; and the man having mentioned his suspicions to his comrades, it was instantly resolved to dispatch four armed men after the fugitives. They were overtaken by this party near the village of La Vilette, and immediately brought back in the hands of a mob of the country people, who could hardly be prevented from tearing De Mornay to pieces on the way. The clerk by his conduct added not a little to the danger—for, entirely losing his presence of mind, as they dragged his master along with the avowed intention of throwing him into the river, he swore vehemently that M. Duplesses, or, as he sometimes called him, M. de Buhy, (these being actually the titular designations by which he was commonly known,) was no Hugonot—thus effectually revealing who the captive was, if the persons to whom he addressed himself had not been rendered deaf or inattentive to his exclamations by their own fury and clamor. With more prudence, De Mornay himself merely remarked, that he was convinced they would be sorry to put an innocent man to death, from having mistaken him for another person; and assured them that, if they would

take him into some house, he would give them such references to persons in the city, as would satisfy them on inquiry that the account he had given of himself was correct. He at last prevailed upon them to comply with his request, and some of them accompanied him into a house in the suburbs; but now that he had obtained this reprieve, he hardly knew how to avail himself of it. At first he thought of throwing himself out of the window, but on reflection resolved to make an attempt to get out of their hands by sheer assurance; and, when they asked him for his promised references, he boldly named, as persons to whom he was well known, the Messieurs de Rambouillet, and the cardinal their brother. This he did, partly in the hope of overawing them somewhat by these imposing names, but principally because he knew they could not easily find access to personages of such rank, and would therefore, he imagined, be forced to take his asserted acquaintanceship upon trust. But those with whom he had to deal were not to be so put off. Considering, probably, that an attorney's clerk could hardly be altogether without some friends of lower degree than nobles and cardinals, they insisted upon his giving them other references. At this moment the wagon from Rouen made its appearance; and, as he said that he belonged to that city, some one proposed to stop the vehicle in order to see if any of the persons in it knew any thing of him. When they found that none of the passengers had ever heard of his name, their conviction that he was an impostor became more confirmed than ever; and the cry to have him thrown into the river was raised again with renewed violence. Some further contention, which we have not space to detail, consumed a little more time; and while they were yet wrangling, two messengers, whom, on De Mornay's reference, they had sent to Girard, returned with that person's answer. De Mornay had written an open note to him in these words: "Sir, I am detained by the people of the Porte and fauborg of St. Denis, who will not believe that I am Philip Mornay, your clerk, to whom you have given leave to go to see his relations at Rouen during the vacation. I beg you will certify to them the truth of this statement, that they may permit me to proceed on my journey." These directions were certainly explicit enough, and might have sufficed for a man of less sagacity than Girard appears to have been. On reading the note, the attorney, who happened, we are told, to be a goodly looking personage, and to bear in his dress and general appearance an air of superior respectability, having first in a few words expressed his displeasure at the hindrance which his clerk had met with, wrote on the back of the paper the desired attestation, with an assurance that the individual in their hands was neither a rebel nor a seditious person, and subscribed his signature. A little boy belonging to the house, however, had nearly spoiled all, by observing that the clerk they were inquiring after, had only been in his master's service since yesterday morning. Luckily this remark passed unnoticed by the two men; and, quite convinced that De Mornay was really Girard's clerk, they hastened back to their companions, no doubt thinking they had very satisfactorily acquitted themselves of their mission. And such was the impression they produced on the rest, by the account they gave of their reception, and the confirmation they brought of De Mornay's story, that the suspicions they had entertained were at once removed, and they immediately resolved not only to set him free, but, by way of making some amends for the unjust treatment he had received, to escort him back to the spot where they had apprehended him. He got out of their hands at last about nine o'clock, and lost no time in pursuing his journey. At Chantilly he obtained a horse from his friend Montmorency, one of the few who had escaped the massacre, by leaving Paris in time under the apprehension of the impending treachery. At last, though not without some other perils and "hair-breadth 'scapes," he arrived in safety at his estate of Buhy, in Normandy, on Friday; where, however, he found his family and establishment dispersed, his mother having been obliged to take refuge in the house of a neighbor. In the course of a few days he embarked at Dieppe for England; and, after encountering a severe storm, which at one time threatened to drive them back to Calais, and the terrors of which were augmented by the cries of numbers of women and children, flying, like himself, from the blood drenched land of their birth, he reached the port of Rye on the ninth day after the massacre.

Such is the interesting narrative which has been given us by the wife of Duplessis Mornay, in her memoir of her husband, only very recently published for the first time.\*

\* *Memoires et Correspondence de Duplessis-Mornay*: Paris, 1824, tome 1., pp. 37—46.

The writer adds, that her husband had often told her, that at the moment when he first heard that the massacre was going on, having lifted up his spirit to God, he conceived a firm assurance both that he should effect his escape, and that he should live to see the slaughter of his friends avenged. This excellent lady, then the widow of M. de Feuquieres, was also in Paris during the St. Bartholomew; and the dangers to which she was herself exposed were still more formidable than those undergone by the gentleman who afterwards became her husband. M. de Feuquieres had died of a wound received in battle about three years before, leaving with his young widow a daughter six months old, whom he had never seen. Soon after this, Madame de Feuquieres received the news of the deaths of her father, M. de la Borde, of her sister, and of the father of her late husband. To add to her distresses, she had been stripped of all her property by the civil confusions of the time, and was almost without the means of existence. This load of suffering broke down her health, which she never afterwards entirely recovered. At length, on the conclusion of the peace of 1570, she came to Paris with her daughter, on the invitation of her mother, who continued in the profession of the ancient religion, although the rest of the family had embraced the principles of the reformation. From this time Madame de Feuquieres had remained in the French capital.

On the morning of the Sunday on which the massacre commenced, she was still in bed in her lodgings in the rue St. Antoine, when one of her maid-servants, who was a Protestant, came running into her room in a state of great terror, to inform her that in the heart of the town, where she had just been, the mob were killing every body. Without feeling any great alarm, Madame de Feuquieres, who had intended to go that day to the Louvre to take leave of the princess of Conde, and some others of her friends, preparatory to her proposed departure on Monday, to spend the winter with one of her sisters in the country, rose, and put on part of her dress, when, looking from her window, she perceived the whole street in commotion. Parties of military were mixed with the crowd, and all wore white crosses in their hats. Convinced now of the reality of the danger, she had already sent off to her mother, with whom her brothers also lived, to inquire what was the meaning of the disturbance; when a message was brought her from her maternal uncle, the bishop of Senlis, who desired her to put out of the way whatever articles she had of greatest value, and promised that he would immediately send some one to find her. This, however, the bishop either found it impossible or forgot to do, having learned that his own brother had been killed in the rue de Betizy, along with the other Hugonot gentlemen lodged around the hotel of the admiral, and having afterwards been arrested himself by the mob while attempting to make his way through the streets, and placed in considerable jeopardy, probably on account his Protestant connections. After waiting, therefore, for about half an hour, Madame de Feuquieres, seeing the rioters fast approaching, deemed it best to send off her daughter by a female servant to a M. de Perreuze, who held the office of master of requests in the royal household, and who was her relation and one of her best friends. This gentleman received the child into his house, which was in the vieille rue du Temple, by a back door, and also sent to its mother to say that, if she chose, he would give her too an asylum. Madame de Feuquieres gladly accepted this offer; and leaving her lodgings for that purpose about eight o'clock, had scarcely gone, when a party of the mob entered the house in search of her. When they could not find their expected victim, they proceeded to pillage the house. In the mean time, the other Protestant friends of M. de Perreuze came one after the other to request the protection of his roof; till at length the number of persons, with their families and servants, who were concealed, in the house amounted to above forty. Lest suspicion might be excited by the purchase of the unusual quantity of victuals required for so many guests, M. de Perreuze sent for what articles he wanted to another part of the town; and he and his wife also took their station together at the front door of the house, to be ready to exchange a few words with the conductors of the different pillaging parties as they passed. All these precautions, however, proved eventually insufficient to ward off the apprehended danger. On Tuesday it was ordered that the house should be searched. By this time, fortunately, the greater number of those who had crowded to it on the first breaking out of the massacre, had left it and taken refuge elsewhere; so that there only remained Madame de Feuquieres and another lady, with their attendants. In the extremity which had now arrived, Ma-



dame de Feuquieres was concealed in a loft above a granary, where, as her ears were pierced by the wild cries of the men, women, and children, whom they were butchering in the streets, she was thrown, she tells us, into such perplexity and despair that she was at times tempted to rush down from her hiding-place, and deliver herself up at once into the hands of the infuriated populace. What principally distracted her was the thought of her daughter, whom she had been obliged to leave below in the charge of a servant. This person, however, succeeded in conveying the child, through the midst of numerous dangers, to the house of a relation of Madame de Feuquieres, with whom it remained in safety. But it was now judged advisable that its mother also should as soon as possible leave her present asylum. It was impossible for her to venture to her mother's residence, as a guard, she learned, had been placed around the house. She therefore resolved, as her only resource, to throw herself upon the compassion of a person who had some time before married one of her maid-servants, and who was now captain of the watch in his quarter, and in that character one of the commissioned agents of the massacre. The man, contrary to what might have been expected, gave her admission; and permitted her to remain in his house all the night, although not without making her listen to many violent invectives against the Hugonots, and insisting with her in warm terms that she would find herself obliged to go to mass. On the following day at noon she left this retreat, and set out to find her way to the house of the President, Tambonneau, in the cloister of Notre Dame, who had been advertised of her situation by her mother, and solicited to afford her protection. She effected her entry into the house without being observed; and being placed in M. de Tambonneau's study, she remained there unmolested during the rest of that day and the greater part of the next. On the evening of Thursday, however, information reached the family that the mob were about to visit them. There was not a moment to be lost; and the hunted fugitive was again transferred to the house of a corn merchant, an acquaintance of her protector's, and a person on whose fidelity they could reckon. Here she remained till the following Wednesday—being concealed all the time in an upper chamber, immediately over one tenanted by a Catholic lady, for fear of being discovered by whom, or by any of the neighbors, she neither dared to step along the floor, nor even to light a candle. Her food was brought to her by one of the females of the family, who concealed it in her apron, and pretended that she went up to get some linen for the lady below. During this time her mother had sent to implore her to go to mass; but to that proposal she steadily refused to yield. At last she determined to make an attempt by herself to escape from Paris; and on Wednesday, about eleven o'clock in the morning, descending from her lurking-hole, she walked down to the river and stepped on board a boat, which was going to Sens, and in which she had caused a place to be taken for her the day before. She soon, however, found herself exposed to more imminent danger than ever. When they reached the pont de la Tournelle, the boat was stopped by the guard, and their passports demanded from those on board; the rest showed theirs, but Madame de Feuquieres had none. On this the soldiers, eagerly exclaiming that she was a Hugonot and must be drowned, made her come out of the boat. Seeing herself thus on the point of being put to death, she besought them to conduct her to the house of M. de Voisenon, auditor of accounts, who was one of her friends, assuring them that he would answer for her. They at last agreed to comply with her request, and two of their number were sent with her to the residence of the gentleman whom she named. When they arrived at the house, the soldiers, fortunately for the success of her scheme, remained at the door, and allowed her to walk up stairs alone. She had thus an opportunity of hastily intimating to M. de Voisenon the situation in which she was, and entreating his interference to save her life. On hearing her account, he immediately went down to the soldiers, and assured them that he had often seen the person they had brought to him in the house of Madame d'Eprunes, the mother of the bishop of Senlis, whose family were well known to the good Catholics. The men however told him, it was not about Madame d'Eprunes and her family they came to inquire of him, but about the female now present. To this, all that M. de Voisenon could venture to reply was, that he had known her to be a good Catholic formerly, but what she might be now he could not say. Luckily, at this point of the conversation, a woman who was known to the soldiers came up, and asked them what they were going to do with the person they had got in their hands. "Pardieu," they answered, "she is a Hugonot and must be drowned,

for we see she is frightened." "Why," replied the woman, "you know me; I am no Hugonot; I go to mass every day; and yet I have been so frightened, that for these eight days past I have been in a fever." "In truth," exclaimed one of the soldiers on this, "I have been in the same state myself." The two men at last consented to conduct their prisoner back to the boat, merely remarking, as they put her again on board, that if she had been a man she should not have escaped so easily.

We must sum up very briefly the remaining hazards which Madame de Feuquieres ran in effecting her escape. The house of the corn merchant, in which she had lain so long concealed, was pillaged, she tells us, immediately after she left it. At the place where they put on shore for the night there was only one sleeping chamber in the inn to which they repaired, and she was obliged to sleep in the same bed with two other women, whose suspicions she greatly feared would be excited by a fine holland shirt, trimmed with lace, which she wore, ill as it suited the rest of her attire, which was that of a servant. Her apprehensions here, however, proved vain. On Thursday she left the boat, and under the conduct of a person who had been sent to meet her by Madame de Tombonneau, proceeded on foot to Vignay, the residence of the chancellor l'Hospital, being a distance of about five leagues. They found the chancellor's house occupied by the guard which the king had sent for his protection; and Madame de Feuquieres therefore resolved to take up her residence in the house of his vinedresser, a poor man, who, although a Catholic, treated her with the kindest hospitality. Here she remained for fifteen days, during which time the soldiers came to the village searching every suspected house; but they were prevented from entering that in which she was concealed, in consequence of its being considered under the protection of the chancellor's guard. At last, when matters seemed to be somewhat tranquillized, she set out on her ass, accompanied by the vinedresser, to Eprunes, a property belonging to her grandmother, which she reached in safety. She was received here as one returned from the dead. From this she went at the end of a fortnight to Buhy, now in the possession of her eldest brother. Here she was exposed to new persecutions—her brother, who had himself saved his life by consenting to go to mass, being still so alarmed that he refused to allow her to remain in his house, on her persisting in declining to accompany him to chapel. With a very scanty supply of money, therefore, she was obliged once more to set out on her travels; and taking on this occasion the road to Sedan, she arrived safely in that city on the first of November, and received the warmest welcome, and the supply of all her wants, from numerous friends, most of whom had like herself taken refuge here, after escaping from the Parisian massacre. Madame de Feuquieres continued to reside in Sedan till her marriage with M. Duplessis Mornay, in January 1576.\*

But perhaps the most extraordinary deliverance from the St. Bartholomew, of which an account has come down to us, was that of the marshal de la Force. The father of the marshal, de la Force, the sieur was one of the Protestant gentlemen who were lodged, when the massacre broke out, in the faubourg St. Germain. The first notice he received on the morning of the fatal Sunday of what was passing in the city, was from a person, who had, it appears, swam across the river to apprise him of his danger. There were living with La Force his two sons, the youngest of whom, afterwards the marshal, was now in his thirteenth year. Had the father thought but of his own safety, he probably might have been able, like many of his friends, to have effected his escape; but some time was lost in getting his two boys in readiness to fly along with him, and before they had left the house, it was broken into by the murderers. A man of the name of Martin was at the head of the party, who having made his men instantly disarm their prisoners, addressing himself to La Force, told him with the most violent oaths that his last moment was come. On La Force, however, offering him two thousand crowns to save the lives of himself and his children, the ruffian and his band agreed to accept of this bribe. After having pillaged the house, they desired the father and his two sons to tie their handkerchiefs in the form of crosses around their hats, and to turn up the right sleeves of their coats; and then they all set out together. The river, as they crossed it, was already covered with dead bodies; and the same frightful tokens of the tragedy acting around them strewed the courts of the Louvre and the other places through which they passed. At last

they arrived at Martin's house in the rue des Petits Champs (to the north of the rue St. Honore); and here, La Force having been first bound by an oath not to attempt to withdraw either himself or his sons until he should have paid the two thousand crowns, he and they were left in the charge of two Swiss soldiers.

Madame de Brissebourg, the sister-in-law of La Force, who resided in the arsenal, of which her relation, the marshal de Biron, was grand master, upon being applied to for the money to pay the promised ransom, engaged to send the requisite sum by the evening of the following day. La Force and his sons were therefore obliged to remain till then where they were. At last, when the appointed time arrived, a messenger was dispatched for the money; but while he was yet absent, the count de Coconas suddenly presented himself at the head of a party of soldiers, bringing orders, as he said, to conduct the prisoners immediately to the duke of Anjou. He had no sooner intimated the purpose of his visit, than his men, laying hold of the father and his sons, pulled off their bonnets and mantles; and by the rough manner in which they used them, afforded them a sufficient presage of the fate prepared for them. They led them, however, as far as to the end of the street entering the rue St. Honore without offering them any violence; but on arriving here, the assassins halted, and making a sudden assault upon them, dispatched first the eldest son, and the next instant the father, by multiplied blows with their daggers. By a singular chance, the youngest, whose name was Jacques Nompar, in the confusion of the encounter escaped untouched; the wildly directed strokes of the murderers having all missed him and fallen upon his father and his brother. He had the presence of mind, however, to throw himself down on the ground beside them, and as he lay bathed in their blood, to call out that he was mortally wounded; and then to counterfeit the appearance of death. The murderers, supposing their deed done, after hastily stripping the three bodies, left the spot. It was not long before a number of the neighbors approached; and among the rest, a poor man, a marker belonging to the tennis court in the rue du Verdet. This person, on beholding the body of the youngest son, happened to remark, loud enough for his words to reach the ear of the boy, "Alas! this one is but a mere child!" On hearing these expressions of compassion, young La Force ventured gently to raise his head, and to whisper that he was still alive. The man, on this, desired him to remain still for a little longer, till he could come to remove him without being observed. As soon as every body was out of sight he returned; and, throwing an old ragged cloak over the boy, he took him on his back and set out with him for his own house. Some persons whom he met on the way, having asked him who it was he was carrying, "It is my nephew," said he, "who has got drunk; I shall give him a good whipping this evening." He soon got home to his garret with his burden, and here La Force spent the night. On the morning of the following day (Tuesday) his preserver, at his request, agreed to conduct him to the arsenal, the boy gladly engaging to pay him thirty crowns for this service. They set out together at break of day, and in a short time reached the gate of the arsenal without having met with any interruption. The difficulty now was for La Force (in the beggarly dress in which he was) to get into the inside of the building; but, leaving his guide without, he at last found an opportunity, when the gate was opened for the admission of another person, to pass through without being observed by the porter. He met nobody till he reached the part of the building in which his aunt resided. When Madame de Brissebourg beheld him, her astonishment and emotion were extreme; for she had been already informed that all the three had perished. The thirty crowns were immediately sent out to the poor tennis marker; and La Force was put to bed that he might recover from the effects of the terror and agitation he had undergone. He remained concealed in the arsenal for the two following days; but at the end of this time, information was brought to marshal Biron, that the building was about to be searched, by order of the king, in consequence of reports that were in circulation of some Hugonots having taken refuge in it. It was deemed advisable, therefore, that he should be immediately transferred to some other hiding-place; and accordingly, on Thursday morning, being attired as a page, he was confided to the care of a M. Guillon, controller of artillery, who, however, was only informed that he was the son of his late friend M. de Beaupuy, and that having been newly brought up to Paris it was merely wished that he should be taken charge of, till the confusion, in which the city at present was, should have subsided. He remained with M. Guillon seven or



eight days; when, even at that distance of time after the massacre, the report of his singular escape having got abroad, fears were still entertained that an attempt would be made to gain possession of him. By some management, however, it was contrived to convey him beyond the walls of the capital; and after several other hazardous adventures, he was fortunate enough on the eighth day from his leaving Paris to reach the house of his father's brother, the sieur de Caumont, near Mirande, in the south of France, by whom he was received with "so great joy and contentment," says the original narrative, "as is not to be believed." The boy thus miraculously rescued from the jaws of destruction, and who eventually rose, as has been mentioned, to the rank of marshal, lived for more than eighty years after his singular escape, having died at the age of ninety-four, in 1653, probably one of the last survivors of the bloody scene in which he had so nearly perished.\*

The massacre of St. Bartholomew, as has already been intimated, was far from being confined to the walls of Paris. In numerous other places similar tragical scenes were acted, and the blood of the Protestants was poured out like water. Sixty thousand are supposed to have been slaughtered, for which solemn thanksgivings were rendered to God, in the Catholic Churches.

Taken by surprise, as the Hugonots had been, they were for a time incapable of any resistance; but at length, rallying under the prince of Conde, they nobly stood for their defence, and combatted their enemies with success. But for the space of thirty years, the Protestants suffered the most grievous calamities, and during this period, it has been estimated that thirty-nine princes, one hundred and forty-eight counts, two hundred and thirty-four barons, one hundred forty-six thousand five hundred and eighteen gentlemen, and seven hundred and sixty thousand of the common people, were destroyed for adopting the reformed religion.

In 1593, Henry IV. who was a Hugonot, ascended the throne of France. Although, from political motives, he made a profession of popery, he evinced his regard for the Protestants, by publishing, in the year 1598, the celebrated *Edict of Nantes*, which granted to them the privilege of citizenship, the right of worshipping God according to their own faith, and certain lands to support their churches and garrisons. Henry, however, soon experienced the vengeance of the court of Rome for his clemency; for he was assassinated in his chariot, in the streets of Paris, by the hands of a fanatic, by the name of Ravaillac, in the year 1610.

From this period, the Hugonots, as they were tolerated by the civil power, flourished for a season greatly. But they were still hated by the men in power, and particularly by cardinal Richelieu, prime minister to Louis XIII., who early adopted and long pursued the maxim, "That there could be no peace in France, until the Hugonots were entirely suppressed."

In the year 1685, Lewis XIV. revoked the edict of Nantes, and ordered the Reformed Churches to return to the Romish faith. The cup of their calamities was now full. Their case was hopeless. Their churches were demolished, and themselves insulted and massacred, by a brutal soldiery. Flight presented itself as their only alternative; but even in this they were opposed by bands of soldiers, who were stationed on the several frontiers of the kingdom. Fifty thousand, however, it is supposed, effected their escape, and sought refuge in the different Protestant countries of Europe.

Such is an outline of the calamities, brought upon the Protestants in several countries, (of the sufferings of the Protestants in *England*, we shall speak in a future page,) by the friends of papal Rome, with the professed design of exterminating them from the earth, and of re-establishing the dominion of the Roman pontiffs.

This effort was a mighty one. In the language of an unknown writer, "Providence never made use of so terrible a scourge to chastise mankind. No power ever outraged the interests of society, the principles of justice, and the claims of humanity, to the same extent. Never did the world behold such blasphemy, profligacy, and wantonness, as in the proceedings of this spiritual domination. It held the human mind in chains; visited with exemplary punishment every inroad on the domains of ignorance, and attempted to sink nations into a state of stupidity and imbecility. Its proscriptions, its massacres, its murders, the miseries it heaped on the objects of its vengeance, and the grasp of its iron sway, fill the mind only with horror and disgust."

\* Library of Entertaining Knowledge.

9. The means thus employed by the court of Rome to sustain her power which remained, and to regain that which she had lost, although such as were likely to result in her triumph, were found insufficient to accomplish her purpose. Although, subsequently to the reformation, owing to her propagation of Christianity in heathen countries, she held her empire over more millions than before, and for a season appeared within reach of her former spiritual sway, from a series of unexpected causes, her ancient power has been successively weakened, until that, together with her wealth and splendor, has passed away.

10. Among the *causes* which have contributed to this result, may be mentioned the *loss of foreign conquests—unsuccessful contests with several European governments—the suppression of the order of Jesuits—the revolution in France—and the abolition of the Inquisition.*

In a former page. (159,) was noticed the successful attempt of the Roman Catholics to introduce Christianity into China, Japan, and other countries. But, owing to the dissolute and iniquitous conduct of the Jesuits, and particularly to the tumults and seditions occasioned by their political intrigues, they were at length banished from those countries, and the knowledge of Christianity became extinct.

At home, the pontiffs were often engaged in quarrels with neighboring governments. In 1606, Paul V. nearly lost the rich republic of Venice. Peace was indeed restored, but the pope was obliged to relinquish many of his pretensions. Naples, Sardinia, Portugal and Spain, each, in turn, withheld immunities which before had been fully granted. In subsequent years, a violent dispute was carried on between the pope and the king of France. In 1682, the power of the papacy received a severe blow in that country, in consequence of the decree of a council of the Gallican Church, convened by order of Louis XIV. viz. : that the power of the pope is only spiritual—that a general council is superior to him—and that his decisions are not infallible, without the consent of the Church.

But the event, which more than any other tended to abridge the power of the pope, was the *suppression of the order of Jesuits.* This event was owing to a variety of causes; but chiefly to their usurpations and iniquitous conduct, which, in all countries, had reached a point beyond endurance. The voice of the world was against them, and loudly demanded the abolition of the order. Their suppression, however, took place in different countries in successive years. From England, they were expelled by proclamation, during the reign of James I., 1604; from Venice, in 1606; from Portugal, 1759; France, 1764; Spain and Sicily, 1767; and the order was, at length, totally abolished, in all papal countries, by Ganganelli, or Clement XIV., July 21, 1773.

The *French revolution*, in 1793, also, contributed to abridge the power of papal Rome. About the middle of the century, a conspiracy was formed to overthrow Christianity. At the head of this conspiracy were Voltaire, D'Alembert, Rousseau, Diderot, and Frederic II. king of Prussia; who, by every artifice that impiety could invent, by union and secret correspondence, endeavored to spread abroad the poison of infidelity, and thus to debase and sap the foundations of Christianity.

The efforts of this combination were attended with amazing success. Infidelity was soon spread abroad among all nations, and affected every Catholic and Protestant community. In France, however, the tide was seen rolling with an irresistible force, and the consequence was, an entire revolution in that country—the abolition of the regal government—and, for a season, the overthrow of the long established Roman hierarchy. This gave to the papal Church a deep and lasting wound; and followed as it was, by the victorious arms of the republic, carrying forward their triumphs, presently reduced many of the popish states to a condition the most fearful and degrading.

At the commencement of the French revolution, the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops, one hundred and fifty thousand priests, having under

their control a revenue of five millions sterling, annually, besides three thousand four hundred wealthy convents.

The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the constituent assembly; the possessions of the Church were decreed to be the property of the nation; the religious orders were abolished; the monks and nuns ejected from their convents, and their immense wealth seized for the nation.

The revolutionary torrent, which was thus set in motion, destroyed law, government and religion, in France; and laid waste the Roman Church, both there and in neighboring countries. "Her priests were massacred. Her silver shrines and saints were turned into money, for the payment of troops. Her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

Upon the re-appearance of something like a regular government in France, *liberty of conscience and freedom of worship* were declared to be a fundamental law of the constitution. This was confirmed by the consular despotism of Buonaparte, and maintained inviolate during his imperial sway. Napoleon despised the pope, and the whole system of monkery. On becoming emperor in 1804, he compelled the pope, Pius VII., to place the imperial crown upon his head; but in less than four years, he dispossessed him of his ecclesiastical state, and reduced his holiness to a mere cipher in the political world.

The *abolition of the inquisition* in most countries, has, also, still further narrowed down the influence of the Roman pontiffs. The power of this engine has been already noticed, together with the thralldom in which, for centuries, it held individuals and nations. To Buonaparte the world is indebted for its annihilation. "I have," says he, in his speech to the magistrates of Madrid, in 1808, "abolished the court of the inquisition, which was a subject of complaint to Europe, and the present age. Priests may guide the minds of men, but must exercise no temporal, nor corporal jurisdiction over the citizens. I have preserved the spiritual orders, but with a *limitation* of the number of monks."

Thus expired the horrid and infernal court of inquisition. Europe no longer paid deference to its bloody tribunal; and the same, with some reserve, may be said of the monkish orders. An effort has recently been made to re-establish the inquisition in Spain; but it is now in all other parts of the globe annihilated, and its terrific power no longer agitates and appals the human race.

11. In respect to the *present state* of the papal power, it may be observed, that the temporal dominions of the pope are confined to a narrow, crooked territory, lying south of the river Po, in Italy, and contains about fifteen thousand square miles, and about two million five hundred thousand inhabitants. Its ecclesiastical subjects are supposed to amount to eighty, or one hundred millions, who are scattered over the world. The countries which are considered entirely papal, are the pope's dominions in Italy, Spain, Portugal, and South America; France, Austria, Poland, Belgium, Ireland, and Canada, almost entirely. Switzerland has seven hundred thousand; England more than half a million. Others are found in Russia, Sweden, Denmark, the West India Islands, and the United States.

As a temporal prince, the political power of the pope is now regarded with absolute contempt by all the European governments; but it is still supported by them as a matter of policy.

France, more particularly, appears almost ready to throw off entirely the trammels of the papal yoke; for, as the Catholic priesthood has been found uniformly to give its support to an arbitrary form of government, and to neglect the instruction of the people, the Bourbon dynasty has been overthrown by the revolution of 1830, and the Romish Church cut off from being the established religion, and free toleration granted. Still, as the Roman Catholic is the professed religion of the majority in the French



nation, its clergy at present continue to receive their usual salaries from the new government.

So grossly have the French been deluded with the popish ceremonies and superstitions, that the more intelligent have become infidels. Such, indeed, is the case throughout the Roman Catholic countries, and especially in Italy; the people therefore are ill prepared, at present, to embrace the pure Christianity of the New Testament, of which, indeed, they are almost universally ignorant. Nevertheless, the vigorous efforts of some devoted servants of Christ at Paris, with several agents from the Methodist, Continental, London, and Baptist Missionary Societies in England, and especially with the revival of religion among the Protestants of the south of France, all contributing to the circulation of the Scriptures, and the diffusion of divine knowledge, will, we trust, be blessed of God, to produce an evangelical reformation in that great country.

Education being vigorously promoted through many parts of Germany, and the Holy Scriptures being extensively circulated, popery will not be able much longer to retain its hold on the millions in Austria and Hungary. Even the Italian states, and Rome itself, have received many copies of the blessed Word of God; and it is believed, that not a few Catholics, and some of the priests, are sincerely studying the Scriptures of truth for their eternal salvation. Knowledge, by the British system of education, is increasing in South America; and with it, the Holy Scriptures are circulated among the superstitious Catholics.

In British India and the east, the Roman Catholic Church has an establishment of three archbishops and seventeen bishops, with many priests, besides Romish missionaries; but scriptural knowledge, as we have seen, is advancing in those populous regions of the earth.

Canada has the Roman Catholic system for the established religion; and efforts are being made to extend the influence of popery in the United States of America, particularly in the wonderful valley of the Mississippi; but its antidote is provided in the Bible.

Ireland is chiefly popish; and in that injured, degraded, and distracted country, there are nearly five thousand Roman Catholic priests. But scriptural light and knowledge are advancing among the people, notwithstanding their prejudices against the Protestants.

England, at the commencement of this century, it is said, had not quite fifty Roman Catholic chapels; now it has about four hundred and fifty: but this cannot be matter of wonder, when we consider the amazing increase of its population; the influx of Irish; and the ignorance of multitudes of the lower classes concerning the essentials of religion as taught in the New Testament. But a scriptural education of the people, with the diligent and faithful preaching of the Gospel, will be the effectual means of subverting every false system of religion, and of converting the ignorant millions of mankind to the saving knowledge of God in Christ Jesus.

## II. GREEK CHURCH.

12. The date which is commonly assigned, as marking the *rise* of the Greek Church, is the year 1054, at which time, (as noticed Period V. Sec. 33,) occurred the final separation, between the *Eastern* and *Western* Churches, or, as they were often termed, the *Greek* and *Latin* Churches.

13. From the time of the above separation of the Greek and Latin Churches, to the year 1453, the state of the former was exceedingly deplorable. On the one hand, the Mahometan power was making rapid inroads upon her dominion, converting her churches into mosques, and by bribes and terrors alluring or compelling her friends to adopt the religion of the impostor; on the other hand, the fanatical crusaders were pouring in torrents from the west to recover her lost territory, but in reality to spread a deeper moral corruption, than before existed.

14. In the year 1453, (Period V. Sec. 18,) the empire of the Greeks

was overthrown by Mahomet II., since which period, the Greek Church has been under Turkish bondage, until their religion has become but little better than a succession of idle ceremonies.

15. In the year 1589, the *Russian Church* separated from the *government*, though not from the communion of the Greek Church; by which separation, the latter became considerably limited in extent. Her people are now found scattered over a considerable part of Greece, the Ionian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine.

Since the above separation of the Greek Church from Rome, repeated *efforts* have been made to *restore* the former to the faith and fellowship of the latter, but without effect. To this day, the Greek Church denies, not only the authority of the pope, but also that the Church of Rome is the true Catholic Church.

The *head* of the Greek Church is the patriarch of Constantinople; who is elected by twelve bishops, and is confirmed by the Turkish emperor. The other patriarchs are those of Damascus, Cairo, and Jerusalem. These are of inferior note, and, with the whole Church, are poor and depressed.

In *doctrine and practice*, the Greek Church differs greatly from the Church of Rome. They receive the doctrine of the Trinity, and most of the articles of the Nicene and Athanasian creeds; but rest much upon the procession of the Holy Ghost from the Father, and not from the Son. They hold in abhorrence the supremacy and infallibility of the pope—purgatory by fire—graven images—the celibacy of the secular clergy—and prohibition of the sacrament in both kinds.

But yet they use pictures in their worship; invoke saints; have seven sacraments; believe in transubstantiation; admit prayers and services for the dead; have a fast or festival, almost every day in the year; and know of no regeneration but baptism.

16. Of the introduction of Christianity into Russia, or of its state until the separation of the Russian Church from the jurisdiction of the Greek Church, in 1589, we know but little. On this latter event, an independent patriarch was established at Moscow.

Christianity appears to have been introduced into Russia, about the year 890, when Methodius and Cyrillus travelled from Greece into Moravia, and converted some of the inhabitants. From this time, Christianity was gradually spread over many parts of the empire, and in 1581, the Muscovites published the Bible in their own language.

17. On the accession of Peter the Great, A. D. 1696, the Russian Church was in some respects new modelled, and the state of things considerably improved. Although that monarch effected no change in the doctrines of the Church, he adopted measures which greatly removed the existing ignorance and superstition; and, from this time, both the clergy and people have been more enlightened and refined, although they are still but little more acquainted with evangelical piety, than the Roman Catholics.

Peter adopted the liberal principle of universal toleration of all sects and denominations, with but a single exception—that of the Catholics. He abolished the office of patriarch, putting himself at the head of the Church; which, under him, was to be governed by a synod. He also diminished the revenues of the clergy, and caused the Bible to be translated, printed, and circulated in the Slavonian language.

18. The Russian Church has increased with the increase of the nation. In doctrine she agrees with the Greek Church. But, like her, she seems but little acquainted with evangelical piety. Her clergy are ignorant, and most of her people without the Bible.

Russia, though separated from the Greek Church, retains its forms and creeds as the established religion. The number of its members is computed to amount to thirty

two million, and his imperial majesty is the head of the Church, under whom it is governed by a grand national council of ecclesiastics. Government having seized most of the Church property, the clergy, about seventy thousand in number, are paid out of the public funds. Religion, however, is reduced by them to the performance of numerous superstitious ceremonies: but greatly beneficial effects, it is believed, have followed the establishment of the Russian Bible Society, in 1813, patronized by the late emperor Alexander, and placed under the presidency of prince Galitzin.

A more intolerant policy was forced upon Alexander before his death; and the operations of the Bible Society were suspended in 1826: but about eight hundred thousand Bibles and Testaments were put in circulation, in the several languages spoken in the Russian empire, by the society; and we cannot but hope that they will be blessed of the Holy Spirit to the salvation of many souls, and become the means of a future glorious revival of religion among those tribes of mankind.

Besides the established Church, there are other denominations, who profess the faith of Christ, in Russia: we will briefly notice them.

The Dissenters, (*Raskonliks*), the most ardent lovers of the Holy Scriptures in this empire: they are supposed to amount to about one million of persons. The Armenians are about two hundred thousand; the Lutherans, about two million; the Reformed, or Calvinists, about four hundred thousand; the Moravians have many adherents and converts; the Mennonites, or Baptists, are about ten thousand; the Roman Catholics, are about two million.

At Petersburg, the Rev. Mr. Knill, of the London Missionary Society, has a congregational church under his care, consisting of several hundred members and hearers, and his usefulness in various ways appears to have been very considerable. Mr. Knill's labors have brought us acquainted with several persons of eminent piety, and we cannot but hope for glorious things to arise for the Church of God in that ignorant and superstitious empire.\*

It may be properly added in this connection, that Christianity in the east is professed by at least thirty millions of persons. These are scattered throughout part of the Austrian and various provinces of the Turkish empire, under different denominations:—the Greek Church, of which the patriarch of Constantinople is the head, the Georgians, Jacobites, Armenians, Copts, Abyssinians, Nestorians, and the Hindoo-Syrians of Malabar. These different communions still remain in a miserable state of ignorance, superstition, and wretchedness. The Holy Scriptures are but little known among them; but the British and Foreign Bible Society has directed considerable attention to their necessities; and from their "Brief View" of the Society's operations, it appears that they have circulated nearly two hundred thousand copies of parts of the Bible for their use in their several languages.

To detail all the cruelties which have been exercised upon the Christians by the Turkish rulers, especially in the late Greek war of independence, would require volumes. Multitudes, under that despotic government, have been beheaded and strangled, on the most trifling suspicions. Scio, one of the most important Greek islands,—the ancient Chio,—having churches and a college, has been almost depopulated by the Turks, in a military massacre! Out of one hundred and thirty thousand inhabitants, not more than a thousand remained; and much promising fruit was destroyed. The Bible Society, having agents in those parts, furnished the survivors with the Word of Life, to comfort them in their calamity. Several missionaries belonging to the London, the Church, and the American Societies, have stations at Corfu and Malta. By their labors in preaching the Gospel, much good has been done. Bibles and religious tracts have been extensively circulated, and many schools have been established on the British system. Messrs. Leeves, Lowndes, and Wilson, of the London Missionary Society, have been eminently useful in the translation of the Scriptures, and other valuable religious books, into Modern Greek; of which latter, there were circulated by them, during the last three years, no less than thirty thousand five hundred and twenty-two copies.

Several agents of the Bible Society have circulated thousands of copies of parts of the Holy Scriptures, at Constantinople, Smyrna, and other places; and the seed of the Word of God has sprung up in the conversion of many to the true faith of Christ,



among whom are several Jews. Mr. Wolff, a converted Jew, has been zealously laboring as a missionary to his brethren in Palestine, and at Jerusalem.

Among all that profess the name of Christ in the east, none appear more interesting than the Christians of St. Thomas, on the Malabar coast. They include about forty-five congregations, and about eighty thousand persons; whom Dr. Buchanan, having visited in 1806, represents as far superior to their pagan neighbors, yet deplorably destitute of the Scriptures, few having ever seen any part of them. For their use, the New Testament has been translated into their language, and printed by the Bible Society; and their liturgy has been printed by the Church Missionary Society.

### III. PROTESTANTS.

19. Although the Protestants agreed in separating from the faith and fellowship of Rome, they could not agree to form one grand communion among themselves. They may be considered, however, under *two* divisions—the *Lutheran Church* forming the one division—and the *Reformed Churches* the other.

#### I. LUTHERAN CHURCH.

20. The Lutherans, who are the immediate followers of Luther, are to be found chiefly in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony and Prussia, where Lutheranism is the established religion. Churches of this denomination also exist in Holland, France, Russia, North America, and in the Danish West India Islands.

The *number* who profess the Lutheran faith throughout the world, has not been accurately ascertained. They are probably between fifteen and twenty million.

21. The Lutherans date the *rise* of their Church from the excommunication of Luther by the pope, (Period VII. Sec. 15,) but do not view it as completely established until the pacification at Passau, in 1552. (Sec. 61.) The *Augsburg confession*, consisting of twenty-one articles, is the acknowledged standard of faith in the Lutheran Church.

The capital *doctrines* of this confession are, the sufficiency of the Holy Scriptures as a rule of faith and manners; justification by faith in the Son of God; and the freedom and necessity of divine grace. In these points they agree with Calvinists generally; but they differ from them in respect to the bread and wine in the Lord's Supper, with which they suppose the body and blood of Christ are *united*, which union they call *consubstantiation*. They differ also in respect to the doctrine of election, holding only to a conditional election. In relation to this last doctrine, modern Lutherans appear to have departed from the faith of their leader.

In their *worship*, they still retain some of the forms of the Roman Catholics;—exorcism in baptism; the use of the wafer instead of bread, in the Lord's Supper; images, incense, and lighted tapers in their churches; a crucifix on the altar; besides which, they observe several of the festivals of the Romish Church, and days of saints and martyrs.

In respect to *Church government*, in every country where Lutheranism is the established religion, the supreme head of the state is, at the same time, the supreme visible ruler of the Church. The councils appointed by the sovereign to watch over the interests of the Church, are called *Consistories*. The Lutherans have bishops; but they enjoy not much pre-eminence over their brethren, except in Denmark, Sweden, and Norway, where they are episcopal. In Denmark and Sweden they are called bishops; in Germany, superintendents, inspectors, or seniors; in the United States, seniors or presidents. In this latter country, the Lutherans are under the direction of a synod, or ministerium.

22. This division of the church has suffered no persecution since

the peace of religion in 1555, except in a war with the house of Austria in 1618. (Sec. 8.) But her internal commotions, growing out of controversies in relation to various points of faith and practice, have often been violent.

One of the controversies which greatly distracted the Lutheran Church, and which was highly detrimental to the interests of religion, respected the doctrine of consubstantiation, which a respectable portion of the Lutherans were inclined to reject. To these was given the name of *Crypto-Calvinists*, or secret Calvinists.

To put an end to the controversy, and, if practicable, to heal divisions, which were likely to issue in a lasting separation of the Churches, a standard of doctrine was adopted by the civil and ecclesiastical authorities at *Torgau*, in 1576, to which was given the name of the *Form of Concord*.

Instead, however, of restoring peace and concord, it became a source of new contention, and furnished matter for the most violent dissensions. Some of the Churches refused to adopt it; especially such as were disposed to live on amicable terms with the followers of Calvin and Zuinglius. In consequence of these, and other contentions of a similar character, a general inattention to vital piety prevailed; discipline was much neglected; and before the close of the sixteenth century, a great degeneracy was visible in all the Lutheran Churches.

23. The above controversies, which for years agitated the Lutheran Church, and the low state of religion, which succeeded as the natural consequence, were deeply wounding to many, particularly within the limits of Germany. Desirous of a happier state of things, these united about the middle of the seventeenth century, under Spener, as their leader, for the revival of experimental religion. From their aim at a superior piety, the name of *Pietists* was given to them. Although greatly opposed by their brethren generally, and even called to suffer persecution, they appear to have been sincerely attached to the pure religion of the Gospel, and would have produced a happy reform throughout the Lutheran Church, had not their principles and views been too violently opposed.

Spener, who was the founder of the Pietists, was a divine of Frankfort on the Maine. About the year 1680, he published a book called *Pious Desires*, in which he exhibited the disorders of the Church, and the necessity and means of a reformation. The views of Spener were adopted by many, and a revival of experimental religion throughout Germany succeeded. Great opposition, however, was excited to these reformers, and the power of civil authority was exerted to put them to silence.

24. Notwithstanding the opposition made to them, the Pietists continued for several years to increase in numbers and influence, and were doubtless the means of no small reformation in the Lutheran Church; but, at a subsequent period, they appear to have degenerated, and to have been succeeded by a set of enthusiasts, who, by their wildness and fanaticism, greatly injured the cause of evangelical religion.

"The commencement of Pietism," says Dr. Mosheim, "was indeed laudable and decent. It was set on foot by the pious and learned Spener, who, by the private societies he formed at Frankfort, with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigor and resolution in those who had been satisfied to lament in silence the progress of impiety."

"The remedies," continues the same writer, "proposed by Spener to heal the disorders of the Church, fell into unskillful hands, were administered without sagacity, or prudence, and thus in many cases proved to be worse than the disease itself."

The followers of Spener, in subsequent years, became fanatics. A blind and intemperate zeal appears to have possessed them, the effects of which were impetuous and violent. Learning was decried, and all inquiries into the nature and foundation of religion condemned.

25. In order to give a check to the evils resulting from this fanaticism, unfortunately a method was adopted by the learned and refined, not less injurious to the cause of piety, than that extravagance and superstition, which it was desirable to counteract. This consisted in the application of human philosophy to the interpretation of the Scriptures; in consequence of which, in many parts of Germany, professors of religion have gone into the opposite extreme—the Gospel system has been divested of every peculiarity—a liberal and rational Christianity as it is called, prevails, which has nearly destroyed those Churches, in which were maintained the evangelical doctrines of the Reformation.

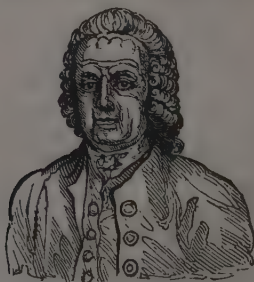
To the introduction of this liberal system, many men of distinguished genius have contributed. Some have been exceedingly bold, and by their writings have done much to expunge every peculiarity in the Gospel system, and to clothe Christianity in a philosophical garb.

Among the champions of liberality, Semler is conspicuous. Throwing aside the inspiration of the Scriptures, he denied the possibility of miracles; ridiculed the act of the creation as a philosophical fable, and the account of Christ as a new mythology; pretending that what is said of them was uttered in condescension to the ignorance and weakness of the Jews. The writings of the apostles, he considered as little better than nonsense.

The followers of Semler have been numerous, and his system, to the great injury of vital piety and scriptural opinion, has been spread with untiring zeal, throughout Germany.

26. It is pleasant to reflect, however, that notwithstanding the defection of so respectable a portion of the Lutheran Church, from the orthodox faith, there yet remain many pastors and Churches in Germany, Denmark, Sweden, and Norway, who maintain their integrity; and among whom laudable and successful exertions are making at the present time, to spread the Gospel, and inculcate the Scriptures.

We will here introduce a brief account of the New Jerusalem Church, the members of which are sometimes called *Swedenborgians*, from EMANUEL SWEDENBORG.



This extraordinary man was born at Stockholm, in Sweden, in the year 1688. His father, Jasper Swedberg, was a Lutheran bishop, and consequently he was educated in the doctrines of the Lutheran Church. He became eminent among his contemporaries for his attainments in learning, being well acquainted with several of the learned languages both ancient and modern, and also well versed in the various branches of natural science, philosophy, and theology. In the year 1716, he was appointed, by Charles XII., assessor in the mining college; and he punctually performed the duties of his station, till he resigned the office, in 1747, in order to devote himself exclusively to another vocation.

According to his own testimony, the Lord Jesus Christ manifested himself personally to him, while he was residing in London, in the year 1743, and commissioned



him to deliver to the world a new dispensation of divine truth, or a system of doctrines for a new Church, signified by the New Jerusalem in the Revelation. The sight of his spirit, he says, was then opened, so that he was enabled to see distinctly the things in the spiritual world, which he also described particularly in his treatise concerning HEAVEN and HELL. He solemnly declares that he enjoyed open communication with the spiritual world about twenty-seven years, and conversed frequently and familiarly with angels and spirits; but still that he did not receive any thing pertaining to the doctrines which he delivered for the New Church, from any angel, but from the Lord alone, while he read the Word. He was assiduously employed in preparing and publishing his various theological works, till he was interrupted by death, in the year 1772.

Swedenborg professed to derive the doctrines, which he delivered, from the Sacred Scriptures, and he called them THE HEAVENLY DOCTRINES OF THE NEW JERUSALEM; for, according to his interpretation, the holy city, New Jerusalem, which is described in Revelation, and elsewhere in the Sacred Scripture, signifies a New Church, which is now being established on earth, particularly as to its *doctrines*.

The following is a brief sketch of these doctrines:

1. That the Sacred Scripture contains three distinct senses, called *celestial*, *spiritual*, and *natural*; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.—2. That there is a correspondence or analogy between all things in heaven and all things in man; and that this science of correspondences is a key to the spiritual or internal sense of the Sacred Scripture, the whole of which is written by correspondences; that is, by such things in the natural world as correspond to, and signify things in the spiritual world.—3. That there is a divine Trinity, the Father, Son, and Holy Spirit; or, in other words, the Divine Itself, from which [are all things,] the Divine Human, and the Divine Proceeding or Operation; that this trinity, however, does not consist of three distinct persons, but is united, as the soul, body, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.—4. That redemption consists not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath; but in a real subjugation of the powers of darkness; in a restoration of order in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making regeneration, and consequently salvation, possible for all, who believe in the incarnate God and keep his commandments.—5. That there is a universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it through the perceptive faculties of the mind to the body. The Lord, with all his divine wisdom and divine love, consequently, with all the essence of faith and charity, flows into every man, but is received by each one according to his state and form. Hence it is, that good *influxes* from God are changed, by the evil nature of the recipients, into their opposites; good into evil, and truth into falsity.—6. That we are placed in this world, subject to the influences of two opposite principles, viz. good from the Lord and his holy angels, and evil from hell or evil spirits. While we live in this world, we are, as to our spirits, in the spiritual world, where we are kept in a kind of spiritual equilibrium, by the continual action of those contrary powers; in consequence of which, we are at perfect liberty to turn to either as we please; that without this *free agency* in spiritual things, regeneration cannot be effected. If we submit to God, we receive real life from him; if not, we receive that life from hell which is called in Scripture *spiritual death*.—7. That heaven and hell are not arbitrary appointments of God; for heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, from sincere love to God and man; and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love, and the love of the world, without being brought under the regulations of heavenly love, by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.—8. That there is an intermediate state for departed souls, which is called *the world of spirits*; and that very few pass directly to either heaven or hell. This is a state of purification to the good; but to the bad, it is a state of separation of all the extraneous good from the radical

evil, which constitutes the essence of their natures.—9. That throughout heaven, such as are of like dispositions and qualities, are consociated into particular societies, and such as differ in these respects are separated, so that every society in heaven consists of similar members.—10. That man, immediately on his decease, rises again in a spiritual body, which was inclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.—11. That those passages in the Sacred Scripture, generally supposed to signify the destruction of the world by fire, &c., commonly called the *Last Judgment*, are to be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world, (or consummation of the age,) is signified, not the destruction of the material world, but the end, or consummation, of the present Christian Church, both with the Roman Catholics and also with the Protestants of every denomination; that this consummation, which consists in the total falsification of the divine truth and adulteration of the divine good of the Word, has actually taken place, and, together with the establishment of a New Church instead of the former, is described in the Revelation; in the internal sense of which the New Church is meant, as to its internals, by the new earth, as also by the *New Jerusalem descending from God out of heaven*.

It is a leading doctrine of Swedenborg, in his explanation of the Sacred Scripture, that one of the principal uses for which the Word was given, is, that it might be a medium of communication between the Lord and man, and that earth might be thereby conjoined with heaven, or human minds with angelic minds; which is effected by the correspondences of natural things with spiritual, according to which the Word is written; and that in order to be divine, it could not have been written otherwise: that hence, in many parts of the letter, the Word is clothed with the appearances of truth, accommodated to the apprehensions of the simple and unlearned; as, when evil passions are attributed to the Lord, and where it is said that He withholds his mercy from man, forsakes him, casts into hell, does evil, &c.: whereas such things do not at all belong to the Lord; but they are said, just as we speak of the sun's rising and setting and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up of such appearances of truth from the letter of Scripture, and making this or that point of faith derived thence, the essential of the Church, instead of explaining them by doctrines drawn from the genuine truths, which in other parts of the Word are left naked, Swedenborg ascribes the various dissensions and heresies that have arisen in the Church. These, he says, could not be prevented consistently with the preservation of man's free agency, with respect to the exercise both of his will and of his understanding. But yet, he observes, every one, in whatever heresy he may be, with respect to the understanding, may still be reformed and saved, provided *he shuns evils as sins*, and does not confirm heretical falses in himself; for by *shunning evils as sins*, the will is reformed, and by the will the understanding, which then first emerges out of darkness into light; that the Word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts; while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the Church, is summed up in these words. "There are three essentials of the Church: an acknowledgment of the divinity of the Lord; an acknowledgment of the holiness of the Word; and a life which is charity. The real faith of every man is according to his life, i. e. according to his charity. From the Word he has the knowledge of what his life ought to be, and from the Lord he has reformation and salvation. If these three had been held as the essentials of the Church, intellectual dissensions would not have divided it, but would only have varied it, as the light varies colors in beautiful objects, and as various jewels constitute the beauty of a kingly crown."

## II. REFORMED CHURCHES.

27. The term "reformed," was a title originally assumed by those Helvetic, or Swiss Churches, which adhered to the tenets of Zuinglius, in

relation to the sacrament. In later times, it has been used in a more liberal sense. As a matter of convenience, it will, in this work, be employed to denote all those sects, which dissent from the authority of the pope, and the tenets of the Lutheran Church.

28. Under this title, we shall give a succinct history of the *Calvinists*, since the Peace of Religion, in 1555—the *Church of England*—the *Presbyterian Church of Scotland*—the *Moravians*—the *Congregationalist of New England*—the *Presbyterian Church in the United States*—the *Episcopal Church in the United States*—the *Baptists*—*Methodists*—*Quakers*—*Unitarians*—and *Universalists*.

### I. CALVINISTS.

29. The *Calvinists* are those professing Christians, who adopt, without a strict uniformity, however, the doctrine and discipline of the Scriptures, as explained by Calvin.

The *doctrines* which chiefly distinguish the Calvinists from other sects, are the following, which are, by way of distinction, sometimes called “the five points;” viz. predestination, particular redemption, total depravity, effectual calling, and saints’ perseverance.

The *discipline*, or form of Church government, which Calvin laid down, but in which he has not been followed by many who are called Calvinistic, is known by the name of *Presbyterian*, a term derived from a Greek word, which signifies *senior* or *elder*; intimating that the government of the Church in the New Testament, was by presbyteries; that is, by an association of ministers and ruling elders, all possessed of equal authority, without any superiority among them, by virtue of office or order.

The Presbyterian Churches have select standing bodies, called *sessions*, which consist of the minister and ruling elders of a particular Church; next *presbyteries*, composed of the ministers and ruling elders of a particular region of country; then *synods*, composed of presbyteries; and lastly a *general assembly*, composed of synods, which is a kind of congress, in which is represented the whole body of the Church, and to which an appeal lies from the particular synods, as it does in all cases, from an inferior to the next higher tribunal.

Such is the form of Church government, which has *grown out* of that which was laid down by Calvin at Geneva.

30. During the life of Zuinglius, the Swiss churches adopted the sentiments of that distinguished reformer; but after his death, a considerable portion of them became Calvinistic, although they did not readily accede to all the views of Calvin, especially to his forms of Church government. Calvinism, however, at length gained a triumph here, and also among the reformed Churches in France, Holland, England, Scotland, and Wales, over the descendants of the Waldenses in the valleys of Piedmont, and over many Lutheran Churches in Germany, Poland, Prussia, and other countries on the continent.

According to Zuinglius, the government of the Churches is vested in the civil magistrate; Calvin directed them to be governed by presbyteries and synods. Zuinglius regarded the bread and wine in the sacrament only as symbolical of the body and blood of Christ; Calvin acknowledged a real though a spiritual presence of Christ in the ordinance. Zuinglius admitted all to this ordinance; Calvin only such as gave charitable evidence of piety. Zuinglius rejected the doctrine of divine decrees; Calvin firmly maintained the doctrine. Zuinglius placed the power of excommunication in the hands of the civil magistrate; Calvin confined it to the ministers and Churches.

31. Although a considerable portion of the Churches, in the countries above mentioned, adopted the principles of Calvin, as they were embodied in a catechism, known by the name of the “*Catechism of Heidelberg*,”



yet, as already intimated, there has never been a perfect uniformity of doctrine or government among them. The Protestant Churches of Holland, Poland, and Hungary rejected the doctrine of predestination; the Church of England retained the episcopal form of government; the Bohemians and Moravians received the creed of Calvin, but continued their ancient episcopal form of government; the Churches of France and Scotland adopted the views of Calvin, in matters of both faith and discipline; the latter adding, however, to the consistory of Geneva, a general assembly.

32. The difference, which existed between the Lutheran and Calvinistic churches, in relation to some important points of doctrine and discipline, led, as might be expected, to numerous violent contentions, in which however, it is stated, the latter were generally triumphant, and succeeded, in respect to many particular Lutheran Churches, to draw them to their communion.

The principal difference between the Lutherans and the Calvinists, according to Dr. Mosheim, relates to the three following topics;—1. The sacrament of the Lord's Supper; the former affirming a *material presence* of the body and blood of Christ with the bread and wine; the latter, a *spiritual presence*. 2. The decrees of God; the former maintaining that these decrees are founded upon a *previous divine knowledge* of men's characters; the latter, that they are *free and unconditional*, and founded on the *will of God*. 3. Catholic rites and ceremonies; the former retaining many of them in their worship—as, the use of images—wafers in the sacrament—exorcism or ejection of the devil in baptism, and similar ceremonies; the latter, rejecting these and all similar superstitious practices, and observing in their worship the ancient simplicity of apostolic times.

33. Among the reformed Churches themselves, during the sixteenth century, we find no account of divisions or disputes, which deserve particular notice. In this respect, they were much more highly favored than the Lutherans, among whom theological disputes, as has been remarked, led to the most unhappy dissensions.

It must not be understood, however, that the reformed Churches were wholly exempted from contentions. Calvin has himself transmitted an account of a "most pernicious sect," which made their appearance in Flanders, under the name of *libertines*, and *spiritual brethren and sisters*; and thence spread abroad into several countries. The sentiments advanced by this fraternity, were of the most unscriptural character, and for a time produced no small trouble in some of the Churches. They maintained, among other points, that God is the "sole operating cause in the mind of man, and the immediate author of all human actions; that consequently the distinctions of good and evil are false; that men cannot commit sin—and after the death of the body, men will be united to the Deity himself."

34. If, however, the Calvinists were comparatively at peace among themselves, they were called to experience the most severe trials, from the persecuting spirit of the Church of Rome, an account of which has already been given. (Sec. 8.)

35. The opening of the seventeenth century was distinguished by the rise of the "*Arminian schism*," so called from James Arminius, a professor of divinity at Leyden, who, from being a Calvinist, and preaching the doctrines of Calvin, at length rejected the system, so far as it related to predestination and grace.

The following are the distinguishing tenets, as taught by Arminius, and held by his followers:

1. That God from eternity determined to bestow salvation on those, who he foresaw

would persevere to the end, and to inflict everlasting punishment on those who should continue in their unbelief and resist divine succors; so that election and reprobation are *conditional*.

2. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind, and of every individual in particular; that, however, none but those who believe in him can be partakers of his benefits.

3. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their federal head.

4. That the grace of God which converts men, is not irresistible.

5. That those who are united to Christ by faith, may fall from a state of grace and finally perish.

36. The sentiments of Arminius were adopted by some distinguished for their learning and influence, before his death, which happened in 1609; although they were powerfully met by several eminent Calvinists, and particularly by Gomar, the colleague of Arminius in the divinity professorship at Leyden.

37. On the death of Arminius, his sentiments appear to have been extensively adopted; this led to a controversy between the friends and opposers of the scheme, which was conducted with so much acrimony, and occasioned so many tumults, that, at length, the civil authorities interposed, and by the states general, a general synod was convened at Dort, in 1618, to consider and decide on the whole controversy.

38. This synod consisted of the most distinguished Dutch divines, and learned deputies from England, Scotland, Switzerland, Bremen, Hesse, and the Palatinate. On the opening of the session, the Arminians claimed the privilege of first refuting the Calvinistic doctrine of reprobation. To this, however, the Calvinists objected, that they ought to prove *themselves right*, before they had any just ground, on which to proceed to prove *others wrong*. Refusing to adopt this course, the Arminians were expelled the synod, and their sentiments were examined and condemned in their absence.

39. In consequence of the decision of the synod of Dort, the Arminians were shamefully persecuted. They were expelled from all posts of honor and profit; their ministers were silenced, and their congregations suppressed. The above decision, however, was far from being popular, and by many the persecution which ensued was deservedly condemned. At a subsequent period, they were treated with more lenity, and from that time to the present, many on the continent, in England, and America, have been found, who have embraced the Arminian faith, in all its latitude.

In no country were the Arminians treated with more severity than in Holland. Through the instrumentality of Maurice, at that time the reigning prince, Barneveldt, their most distinguished civilian, was beheaded. Grotius was condemned to perpetual imprisonment, and escaped his doom only by flight. Many of the refugees fled to Antwerp; others to France.

After the death of Maurice in 1625, the Arminians were recalled by his successor, and permitted to live in the peaceful enjoyment of their opinions. They erected churches; and at length, increased so as to number in the united provinces thirty-four congregations, and eighty-four pastors. At Amsterdam they established a college, in which flourished in succession many distinguished professors.

40. In subsequent periods, Arminians have been found in all Protestant countries on the globe. Through the influence of archbishop Laud,

their sentiments at one time spread over England, and were embraced by some of the most distinguished prelates. The Wesleyan Methodists, both in England and America, are considered Arminian. Among the Congregational and Episcopal ministers in New England, several have in former times received the Arminian system; and some adopt it at the present time.

## II. CHURCH OF ENGLAND.

41. The history of the reformation in England, from its commencement, about the year 1534, to the death of Henry VIII., 1547, has already passed in review. (Period VII. Sec. 46, 47.) He was succeeded by his son, Edward VI.; a prince, who, although but a few months more than nine years of age, was distinguished for his wisdom and virtue; and for devoting himself with great zeal to the advancement of the reformation.

The accession of a prince so pious as Edward VI. was occasion of great joy to the friends, and of sad disappointment to the enemies, of the reformation, both in England and on the continent. Edward was a decided Protestant, divested in a remarkable degree, for the times, of bigotry and superstition; and with becoming zeal set himself to promote the interests of true religion.

42. Soon after his accession, the rigors of Henry's reign began to be relaxed. The severe laws, which were in existence against the Protestants, were repealed. The prison doors were opened, and many, who had been forced to quit the kingdom, returned home. Among the latter, were the celebrated John Hooper, and John Rogers.

Towards the conclusion of Henry's reign, parliament had passed an act, commonly known by the name of the *bloody statute*, consisting of six articles, designed to favor the cause of popery. By these articles, it was enacted, that in the sacrament, the bread and wine are changed into the body and blood of Christ—that communion in both kinds is not essential to the common people—and that priests may not marry; with other specifications of a similar character.

In consequence of these articles, many for conscience's sake, were compelled to resign their stations, and retire to other countries. Others, who remained, were imprisoned, to the number of five hundred. Even Cranmer came near falling a sacrifice; the king suffering him to be tried for his life.

This persecution was still going on, at the accession of Edward; but now it was terminated by the government, with the consent of this pious prince, and the statute itself repealed.

43. The principal *promoters* of the reformation, at this time, were the king; the duke of Somerset, the king's uncle, who was chosen protector;



Dr. Cranmer, archbishop of Canterbury; Dr. Holgate, archbishop of York; Sir William Paget, secretary of state; Lord Viscount Lisle,



lord admiral; Dr. Holbeach, bishop of Lincoln; Dr. Goodrich, bishop of Ely; Dr. Latimer, bishop of Worcester; and Dr. Ridley, elect bishop of Rochester. Against these were arrayed, on the side of popery, the princess Mary; the lord chancellor; Dr. Tonsal, bishop of Durham; Dr. Gardiner, bishop of Winchester; and Dr. Bonner, bishop of London.

These were the leaders of the two parties; and between them no little contention existed; the advocates of the reformation being desirous of proceeding in the work of reform; while the friends of the papacy insisted, that religion should continue in the state in which Henry left it, till prince Edward should come of age. As the former, however, were the stronger party, it was determined to proceed.

44. The solemnity of the king's coronation being over, several distinguished divines were appointed to visit the churches in the kingdom, and to supply them with the means of instruction. A book of homilies was composed, and a copy directed to be left with every parish priest, to supply the defect of preaching, which few of the clergy were, at that time, capable of performing.

A *homily* is a sermon, or discourse, on some point of religion, written in a manner so plain, as to be easily understood by the common people. This book of homilies was the work of Cranmer, and was of great service to the cause of religion, and the reformation; the parochial clergy being generally so ignorant, as to be unable to compose a sermon.

45. At the same time, the divines were directed to deliver to the several bishops in the kingdom, thirty-six "injunctions," which the bishops were to proclaim four times a year, and see executed. These related to the disuse of images, pilgrimages, processions, tapers, and the like. Most of the bishops complied with these injunctions; but Bonner and Gardiner refusing, were, for a time, imprisoned.

46. The next measure adopted in favor of the reformation, was the revision of the *liturgy*, or order of public worship, which, being accomplished, was established by an act of parliament.

The liturgy, or Church service book of England, was first composed in 1547. In the second year of king Edward, it was established as the book of ceremonies to be observed in divine worship. In the fifth year of this prince's reign it was again revised, and several alterations were made in it. These alterations consisted principally in rejecting the use of oil in confirmation; prayers for the dead; and transubstantiation. In the succeeding reign of Mary, it may here be added, the liturgy was abolished; but on the accession of Elizabeth it was re-established, with some alterations; since which, it has remained much the same to the present day.

47. The liturgy, which was thus established, was far from giving satisfaction to all, but especially to the common people, who were generally advocates of popery. Several insurrections, in different parts of the kingdom, broke out, which were suppressed only by the strong arm of power, and the execution of several of the promoters of them.

The most formidable of these insurrections, were those of Devonshire and Norfolk. In the former place, insurgents collected to the number of ten thousand, and demanded of the king to restore the ancient worship. In Norfolk, they amounted to twenty thousand. The latter were headed by one Ket, a tanner, who assumed to himself the power of judicature, under an old oak tree, thence called *the oak of the reformation*. The insurgents were dispersed in each of these places with difficulty—several of their leaders were executed; among whom was Ket, who was hung in chains.

48. About this time, also, *articles of religion*, to the number of

forty-two, were drawn up by the bishops and clergy, to which subscription was required, by all who held ecclesiastical offices. These articles were the basis of the celebrated thirty-nine articles of the Church of England, which form, at present, the code of faith and discipline in that Church.

49. To many of the reformers, it appeared desirable to complete the reformation, by abolishing every peculiarity connected with the Romish worship; but, from motives of prudence, it was judged otherwise by the prime conductors, and a few things, such as the cap, surplice, and other parts of the clerical garments of the Romish priests, were retained.

50. This dress, however, was quite offensive to some; but, perhaps, to no one more than to John Hooper; who, because he would not wear it, refused the bishopric of Gloucester. Edward himself was willing that he should dispense with it; but Cranmer and Ridley, being of a different opinion, committed Hooper to prison.

This was an act of arbitrary power rarely exceeded; and in the exercise of this power, Cranmer and Ridley cannot be justified. If Hooper had a wish to decline the offered preferment, there was no excuse for his imprisonment. In this controversy, most of the reforming clergy were on the side of Hooper; and although they had submitted till now to the wearing of the garments prescribed, at this time they laid them aside. Hence, they were called *nonconformists*. Among these were Latimer, Coverdale, John Rogers, and many others.

51. Another stain attaches to Cranmer, and other reformers, at whose instance, the Anabaptists were persecuted, and some of whom were put to death. Among the latter was a woman, by the name of Joan Bocher, or Joan of Kent. These Anabaptists had come from Germany, several years before, during the wars in that country, and were now propagating their sentiments, with some success, in England. (Period VII. Sec. 45.)

The strong measures adopted by the reformers, greatly alarmed the Anabaptists, and many of them ostensibly abjured their faith. But Joan of Kent, proving obstinate, was declared a heretic, and delivered over to the civil power to be burnt. To the king, this measure appeared unwarrantable, and seemed to partake too much of that spirit which they censured in the papists. Cranmer thought it right, however, to burn for heretical opinions; and, at length, persuaded the king to sign the warrant.



Edward signing the warrant for Joan Bocher's execution.

As he yielded to the archbishop's importunity, he told him, with tears in his eyes, 'that if he did wrong, since he did it in submission to his authority, he (Cranmer)

should answer for it to God." This speech is said to have struck the archbishop with horror; yet he suffered the sentence to be executed.

52. Edward died in the year 1553, to the great grief of his subjects, especially of the reformers. Considerable advances had been made, during his short reign, in the work of reformation; and had he lived a few years longer, the glorious work might have been accomplished. But a wise Providence ordered otherwise, and caused the brightening prospects of the Church to be again overcast with gloom.

It naturally belongs to this place to remark, that while much attached to the reformers, which was "pure and lovely," they all along conducted the reformation in a manner inconsistent with the principles on which it was founded. In departing from Rome, they claimed the right of private judgment, and the sufficiency of the Scriptures as a rule of faith.

Yet, when *they* obtained the ascendancy, they granted little liberty to others. They were too much disposed to justify in their practice, what they had loudly and severely condemned in the friends of the papacy. Still, they were good, noble men. The previous darkness of the ecclesiastical world had been great. The light was now dawning; but, as yet, spiritual objects were seen indistinctly. Prejudices could not in a moment be removed; nor could it, perhaps, be expected that the reformers should advance much faster than did public opinion.

53. Edward, at his death, bequeathed the crown to lady Jane Grey, a Protestant, niece of Henry VIII., who, accordingly, was proclaimed queen. But his sister, the princess Mary, a bigoted papist, claiming the throne as her right, succeeded in taking possession of it, in August, 1553, to the great grief of the friends of the reformation.

This was truly a mysterious providence; and caused a wide spread despondency among the friends of truth. The mind of Mary was superstitious and melancholy. She had ever hated the reformation, and was resolved, from the first, to bring back the nation to the bosom of the Church of Rome.

54. The apprehensions of the Protestants were soon realized, for no sooner was Mary seated on the throne, than she began to exhibit her predilection for the papal cause. Bonner and Gardiner she released from prison, and soon after prohibited all preaching, without her special license.

55. Many of the reformed clergy, however, continued in their calling, and were determined to do so, at the hazard of any consequences. The royal mandate, however, soon went forth, for the imprisonment of all such. Hooper, Coverdale, Taylor, Cranmer, Latimer, and many others, were arrested. Hooper was sent to the fleet; Cranmer and Latimer were committed to the tower. Not less than one thousand escaped imprisonment by leaving the kingdom.

56. Parliament assembled in October, shortly after which a bill was passed, repealing king Edward's laws touching religion, and restoring that form of divine service, which was in use during the last year of Henry. Thus the vantage-ground gained by the reformers was lost, and Rome was once more ascendant.

57. With the view of strengthening herself in the kingdom, and to give an increase of power to the papal cause, Mary now united herself in marriage with Philip, of Spain, grandson of Charles V., and through jealousy, sent Elizabeth, her sister, afterwards queen, to prison, and caused Lady Jane Grey, with her husband, Lord Guilford, to be beheaded.



Edward had settled the crown on lady Jane, through the influence of the duke of Northumberland; who, in anticipation of her elevation to the throne, married her to his son, lord Guilford.

On the death of Edward, she was proclaimed queen by Northumberland and his party; but her rival, Mary, proving more powerful, seized the kingdom for herself. Cruelty was a conspicuous trait in the character of Mary; and bitter were the marks of it, which Lady Jane and her friends experienced. She saw her father-in-law and his family, her own father and his numerous adherents, brought to the tower, and, at length, expire under the hand of the executioner; and she herself, together with her husband, completed the bloody tragedy. She suffered with the most Christian resignation, exclaiming with fervency, "Lord, into thy hands I commend my spirit."

58. To give the papal cause the appearance of justice and moderation, but, in reality, to increase its triumph over the Protestants, a public disputation was ordered at Oxford, in the spring of 1554, between the leading divines, on both sides. Cranmer, Ridley, and Latimer were brought from prison, to manage the dispute for the reformers. They advocated their cause with great ability; but the decision being against them, they were required to adopt the popish faith; for refusing which, they were pronounced obstinate heretics, and excluded from the Church.

59. In the same year, cardinal Pole arrived in England, from Rome, with authority from the pope to receive the submission of the king and queen, which they offered upon their knees. When this was done, the cardinal pronounced the kingdom absolved from all censures, and again received to the favor of his holiness, and to the bosom of the Catholic Church.

Thus the Catholic religion was publicly acknowledged, as the religion of the land; and the bishops were required to see that it was fully established. Such of the clergy as conformed, were anointed, and clothed with priestly garments. But more than twelve thousand refusing, were deprived of their livings, and many of them imprisoned.

60. Soon after the above reconciliation between the English Church and the pope, an act passed the parliament, for the burning of heretics; and, from this time, the work of persecution began. The queen committed the sanguinary work to Gardiner and Bonner, by whom, in the space of two years, not less than four hundred, (some make the number double,) were publicly executed. Among the distinguished men who suffered, were Rogers, Saunders, Hooper, Taylor, Ridley, Latimer, and Cranmer.

*Mr. Rogers* was burnt in Smithfield, February 4, 1555. A pardon was offered him at the stake, which he refused, although his wife and ten small children were within his view, whom he was leaving destitute in the world. With these he was not permitted even to speak.

*Saunders* was burnt at Coventry. When he came to the stake, he exclaimed, "Welcome, the cross of Christ! Welcome, everlasting life!" Next to him, suffered the active and pious bishop *Hooper*. The fire consumed him so slowly, that his legs and thighs were roasted, and one of his hands dropped off, before he expired. His last words were, "Lord Jesus, receive my spirit." On the same day, Dr. Rowland *Taylor* was burnt at Smithfield.

The effect of these burnings was different from what the papists had expected. Gardiner supposed that one or two burnings would extirpate Protestantism from England. But seeing himself disappointed, he committed the prosecution of the work to the infamous Bonner, who, Neal says, "behaved more like a cannibal, than a Christian."

In October, *Ridley* and *Latimer* suffered at Oxford, at one stake. The former of these was one of the most able and learned of the English reformers; the latter was a man of great simplicity of character, who, by his preaching, had, in no small degree, contributed to expose the superstitions of popery. He was now nearly seventy years old. Before these venerable men suffered, they embraced each other, and



Burning of Ridley and Latimer.

then kneeling, prayed. As the fire was applied to the pile, Latimer exclaimed, "Be of good courage, master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out."

It is worthy of record, that the same day on which these noble men suffered, the cruel Gardiner was seized with the illness of which he died. He would not sit down to dinner, till he had received the news from Oxford of the burning of the bishops, which was not till four o'clock, in the afternoon. While at dinner, he became unwell, and lingering till the 12th of November, died. His last words were a true, but melancholy comment upon his life: "I have sinned with Peter, but have not wept with Peter."

*Cranmer* was burnt, March 21st, 1556, in the 67th year of his age. Such a fate he had anticipated, and had settled, some time before his arrest, all his private affairs. After his arrest, great efforts were made to induce him to abjure his faith, and embrace the Romish religion. In a moment of terror, in view of death, Cranmer yielded; and set his hand to a paper, renouncing the principles of the reformation, and acknowledging the authority of the papal Church.

Notwithstanding this concession, his enemies resolved to bring him to the stake. Accordingly not long after he was led forth. But the worthy man had had time to consider upon his conduct. Sorely did he lament his apostasy, and firmly did he resolve to die, like a true martyr.

Before the multitude, he confessed his error, and deeply repented of it. This manly conduct surprised his enemies, who immediately dragged him to the stake, to which he was fastened.

The fire was soon kindled, and the venerable martyr, stretching his right hand into the flames, exclaimed, "this hand hath offended, this unworthy hand." His miseries were soon over, and his last words were, "Lord Jesus, receive my spirit."

61. While these things were transpiring in England, the attention of the queen was directed to Ireland, where the Protestants had much increased, through the pious labors of George Brown, whom Henry VIII. had created archbishop of Dublin. Mary now resolved upon sanguinary measures against them also, and commissioned Dr. Cole, a zealous Catholic, to erect his tribunal in Dublin. But, by a singular providence, the doctor lost his commission, and the lives of the Irish were spared.

On his way from England to Ireland, Cole halted at an inn, in the city of Chester. Here he was waited upon by the mayor, to whom he announced his business to Ireland, and taking from his baggage a leather case, exclaimed—"Here is a commission, which shall lash the heretics of Ireland."

The words fell upon the ear of the hostess, who was a Protestant; and while the doctor waited upon the mayor down stairs, she hastily took from the case the boasted commission, and placed in its stead a pack of cards.

The next morning, the doctor sailed for Ireland. On his arrival in Dublin, he opened his commission, in the presence of the public authorities, and to his confusion found only a pack of cards. Before a second commission could be obtained from England, the queen was no more. Elizabeth, the successor of Mary, was so pleased with the story, that she settled upon the woman a pension of forty pounds a year, for life.

62. The year 1554, is distinguished for the rise of the *Puritans*, at Frankfort, in Germany. They, at first, consisted of English Protestants, who, fleeing from England, to avoid the persecutions of Mary's reign, took refuge at the above place, where they availed themselves of the opportunity of carrying the reformation further than the British court had hitherto allowed. They abandoned several parts of the service book of king Edward, with the surplice and the responses, aiming at a still greater simplicity in their manner of worship.

The term *Puritan*, was first applied to these exiles, by way of ridicule. In the steps they had taken, they met with violent opposition from many of their brethren. Dr. Cox, who had been tutor to king Edward, disturbed their worship, by answering aloud after the minister, and accused the celebrated John Knox, who was then pastor of these exiles, of enmity to the emperor. Knox and his friends were driven from the city, and the episcopal forms of worship were re-established. But, from this time, the Puritans increased rapidly in number, both in England, and on the continent.

This was the first breach, or schism, between the English exiles, on account of the service book of king Edward; which made way for the distinction, by which the two parties were afterwards known, of *Puritans* and *Conformists*.

63. After a reign of a few months more than five years, Mary was summoned to her account, and was succeeded by her sister Elizabeth, A. D. 1558. During the reign of this princess, Protestantism was firmly



established in her dominions, and was favored by her in other parts of Europe. When her accession was known abroad, all who had fled into foreign countries returned.

Elizabeth began to reign at the age of twenty-four, and governed England for the space of forty-five years, with an energy, sagacity, and prudence, which have rarely been excelled.

Great was the joy which was diffused among the Protestants, on her accession. On her way to London, she was greeted by thousands; and as the bishops and clergy



advanced to tender her their congratulations, she suffered all to kiss her hand, except Bonner, from whom she turned in disgust. At her coronation, as she passed under a triumphal arch, an English Bible was let down into her hands, by a child, representing truth. The queen received it most graciously, kissed it, and placed it in her bosom.

64. Although Elizabeth was in favor of the reformation, she proceeded with a caution in her measures, in relation to religion, which may be thought to have been excessive. For a time, few changes were effected; the popish priests kept their livings, and continued to celebrate mass; while such of the Protestants, as began to use the service book of Edward, were forbidden; and even preaching was prohibited, until the meeting of parliament.

Although Elizabeth ranks among the Protestant monarchs, and did in several particulars favor the cause of the reformation, she evidently had no small regard for the Catholics; and in respect to her own supremacy, the true spirit of popery. Towards the Puritans she shewed no favor. Preaching she despised, and would suffer but little of it during her reign. She loved pomp and splendor, rather than simplicity; and regarded, with an eye of jealousy, the spirit of liberty to which the doctrines of the Puritans tended. Real religion, during her reign, was low; and, at the close of it, things in the Church were scarcely in point of Protestantism and reformation, equal to what they were in the latter part of the life of king Edward.

65. On the meeting of parliament, in Jan., 1559, a majority were found to be on the side of the reformation. Several acts passed in favor of the Protestant cause; but the acts which deserve the most notice, on account of their influence upon religion, were the *Supremacy of the Sovereign*, and *Uniformity of Common Prayer*.

By the act of supremacy, the queen and her successors were invested with supreme power, in all cases temporal and ecclesiastical. It forbid all appeals to Rome; repealed the laws relating to the punishment of heresy; and restored the policy of the Church, to the state in which it stood, during the reign of king Edward.

The act of uniformity was designed to reduce all, not to the belief of the same doctrines, but to the observance of the same rites and ceremonies. Hence, the queen was empowered to ordain and publish such rites and ceremonies, as she might think calculated to advance the interests of the Church.

Elizabeth was fond of several of the ancient ceremonies; and, moreover, it was her policy to retain some, from a wish to please her Catholic subjects. She was desirous of retaining images and crucifixes in churches, with all the old popish garments.

This act of uniformity, which was urged in relation to things indifferent, was the rock, on which the peace of the Church of England was shipwrecked. The rigorous execution of this act, to which the Puritans could not submit, was the occasion of most of the mischiefs which befel the English Church, for more than eighty years. Had the reformers followed the apostolic precedent—"Let not him that eateth judge him that eateth not," the Church of England would have made a more glorious figure in the Protestant world, than she did, by this compulsive act of uniformity.

66. In the act of supremacy above-mentioned, was a clause, which gave rise to a new court, called the "*Court of High Commission*." This consisted of persons appointed by the queen, to whom jurisdiction was given "to visit, to reform, and amend all errors, heresies, schisms, abuses, contempts, offences, and enormities whatsoever." Under the authority of this clause in the act, the queen instituted the court of high commission, which, in respect to the Puritans, was little short of the inquisition.

Instead of producing witnesses in open court, to prove the charge alleged against a person, these ecclesiastical commissioners assumed a power of administering an oath *ex officio*, by which the prisoner was obliged to answer all questions the court

should put to him, and even to accuse himself, or his dearest friend or acquaintance. If he refused to swear, he was imprisoned for contempt; and if he took the oath, he was convicted from his own confession; and the term of his imprisonment was determined, not by any law, but at the pleasure of the commissioners. Many were imprisoned for refusing to take the oath; but to give a detail of the sufferings of the more conscientious part of the clergy, as inflicted by the high commission and diocesan courts, would require volumes!

67. About this time, Elizabeth appointed a committee of divines to revise king Edward's liturgy, and to make such alterations as might appear judicious. Yet she required, that all passages offensive to the pope should be stricken out; and that nothing which could favor the Puritans, should be admitted.

The liturgy, as thus settled, was less in favor of the reformers, than it had been in the days of king Edward. At that time, the surplice only was required; but now the square cap, the tippet, and other garments, were ordered to be used. This gave great dissatisfaction to the Puritans; since it was obviously designed as a compliment to the Roman Catholics, in opposition to themselves. (Sec. 46.)

68. On the termination of parliament, the oath of supremacy was tendered to the bishops and clergy. All the bishops, except Kitchen, bishop of Landaff, refused the oath, and left their places. But of nine thousand four hundred parochial clergymen, who had been beneficed, under queen Mary, less than two hundred refused the oath.

In the time of Mary, all the above were papists, the open friends of Rome, and advocates of the supremacy of his holiness. What must have been the pliancy of their consciences, when in a few months, they could, in order to retain their livings deny all allegiance to Rome, and acknowledge a queen to be the legitimate head of the Church.

Such papists as chose now retired to other countries. Such as retired from the priest's office, were pensioned. The monks, who had come to England, during the reign of Mary, returned to secular life; the nuns went to France and Spain. Bonner, refusing to submit to the queen, was committed to prison; where, sometime after, he died.

69. The return of England once more to Protestantism, was a great mortification to the friends of popery, who now employed every means, within their power, to regain their lost dominion. At first, the pope addressed a conciliatory letter to the queen, inviting her to return to the bosom of the Catholic Church; but, finding her unwilling to resign her supremacy, he excommunicated her, and absolved all her subjects from their oath of allegiance.

This, however, was far from being all. Several plots were devised to place Mary, queen of Scots, upon the throne. Those around the queen were secretly instigated by the Jesuits to assassinate her; and, finally, the whole power of Spain was aimed against the kingdom. With an immense force, called the *Spanish Armada*, Philip entered the British channel, designing to seize upon the throne, and re-establish popery. A superintending Providence, however, scattered the fleet by a tempest, and thus annihilated a darling project of the friends of Rome.

70. On the organization of the court of high commission, Parker, archbishop of Canterbury, a violent opposer of the Puritans, was placed at its head. From him they received no favor; for such as would not subscribe to the act of uniformity were suspended; others were driven from their homes in great indigence, and several were executed.

The subsequent history of the court of high commission, is of a similar character. For many years it continued to be a powerful engine, in the hands of the sovereigns.

against the Puritans. But, notwithstanding their trials and sufferings, they continued to increase. Religion among them was of a pure and fervent character. Before Elizabeth's death, it was computed that there were not less than one hundred thousand Presbyterians within her realm.

71. The year 1581, gave rise to a new sect among the Puritans, called *Brownists*, from their leader, Robert Brown. The cause of their separation appears to have been a dislike, not of the faith, but of the discipline, and form of government, of the Churches in England. For a similar reason also, they rejected Presbyterianism, and pleaded for *Independency*. The order was afterwards improved by Mr. John Robinson, whose Church, in 1622, removed to Plymouth, in New England.

The first Church of Brownists was formed in London, in 1592. They were considered as fanatics, and were greatly oppressed by the friends of the Episcopacy. Many of them fled to Holland, and took refuge in that country. Brown, their leader, was confined in no less than thirty-two prisons. Before his death, however, he conformed to the establishment.

72. Elizabeth died, March 24, 1603, and was succeeded by James VI., of Scotland, who took the title of James I. This monarch, although educated as a Presbyterian, early espoused the cause of Episcopacy, against the Puritans, whom he caused to experience the utmost rigor of the ecclesiastical laws.

From the previous education of James, the Puritans, not without reason, hailed his accession as the harbinger of a better state of things, in respect to themselves. He had been brought up to regard, with veneration, the principles of the national Church of Scotland; whose constitution, forms of worship, and public ministry, are altogether different from those of the Church of England. In this country, James had avowed, in public, his enlightened conviction of the scriptural purity of his religious principles; at the same time censuring the forms and constitution of the Church of England, as unscriptural and popish; and several times did he intercede with queen Elizabeth on behalf of the persecuted Puritans, whose principles were generally those of the national Church of Scotland.

While in his native country, James appeared sober and chaste, and acquired a considerable share of learning; but when he ascended the throne of England, the excessive flattery of the bishops and high ecclesiastical dignitaries, so intoxicated his vain mind, that he abandoned the religious principles which he had boasted of possessing, and addicted himself to luxury and pleasure, and every kind of licentiousness in his manners. By this means, true religion was seriously hindered, countenance was afforded to immorality, and the nation was lamentably degraded.

That James I. merits such a character, we have no better testimony for any fact in British history. From among many others, we may adduce the authority of bishop Burnet, who cannot be suspected of bearing false witness against him, or of giving a too unfavorable color to it by misrepresentation. He calls James I. "the scorn of the age, a mere pedant, without true judgment, courage, or steadiness, his reign being a continued course of mean practices."

Corresponding to this character, the most unworthy measures were adopted on the subject of religion, at the accession of this Scottish monarch. It was well known to all parties, that the king, while in Scotland, had publicly declared his disapprobation of the English Church, and his convictions that it was both unscriptural and popish. Being solicitous to conciliate the favorable regards of their new sovereign, the papists, Episcopalians, and Puritans, sent him addresses, professing their sincere loyalty and ready obedience. In relation to this matter, a Church historian remarks, "Amidst all their hopes, each side had their fears; while James himself had, properly speaking, no other religion than what flowed from a principle which he called 'Kingscraft.'" The papists reminded him that his parents were of the Romish communion. The bishops in their excessive flattery, declared, and the weak sove-



reign readily believed it as certain truth, that monarchy itself could be safe only as the present hierarchy was supported; and they slanderously represented the Puritans as factious and seditious, aiming at the subversion of the government, in both Church and state. The Puritan ministers, so considerable was their body, to the number of more than a thousand, petitioned the king for relief against absolute conformity to the Church service, and from various grievances of which they complained; especially that exorbitant power of the bishops which they employed in their oppressive courts.

Nothing beneficial was effected by this petition of the thousand Puritan clergy. The insinuating representations of the bishops prevailed upon the king to sacrifice all his former principles: so that, within nine months from the time of his leaving Scotland, he had been induced to adopt, and express it as his determined maxim, "No bishop, no king." By the direction of the courtly clergy, his majesty had determined before upon his plan of proceeding with regard to the Puritans; yet, to make a show of moderation and candor, in breaking off from his old connections in the Church of Scotland, he appointed a conference to be held at Hampton Court.

On the part of the Church constitution, there were eighteen dignitaries, nine of whom were bishops; and for the Puritans, only four ministers, besides Patrick Caloway of Perth, all nominated by the king. Three days the pretended conference lasted; but it was conducted in a manner most dishonorable to the king and the prelatical party.

The chief causes of complaint being contained in "the petition of a thousand hands," the king and the dignitaries by themselves held a consultation the first day. The bishops, on their knees, entreated that no alterations might be made in the Church service, lest the Puritans, who had been deprived of their livings, and severely punished for their nonconformity, should reproach them with cruelty, in having formerly maintained what they now acknowledged to be erroneous. On the second day, the Puritan ministers were called in to state their objections. The king presided, but they were not allowed to proceed with any moderate degree of freedom of speech. They were frequently interrupted, insulted, and ridiculed, by some of the prelates, as well as borne down by the frowns of majesty; and even by the threatenings of the king, in the presence of the privy council and a crowd of courtiers.

When they were beginning to discuss the subject of rites and ceremonies, his majesty would not suffer them to proceed. Influenced by the bishops, and by his own kingcraft, he peremptorily declared to them, "I will have one doctrine, one religion, in substance and ceremony, in all my dominions: so speak no more of that point to me." He closed his speeches to the Puritans' arguments with his new, but favorite adage, "No bishop, no king." On Dr. Reynolds expressing the wishes of his colleagues, that liberty might be granted to the clergy to hold the meetings for their religious improvement, called "prophesyings," as in archbishop Grindal's time, the king refused permission, declaring, with great warmth and vehemence, "they were aiming at a Scottish Presbytery, which," said he, "agrees with monarchy as well as God and the devil."

His majesty, not suffering his own decisions to be questioned, nor objections to be proposed, terminated the second day's conference, by addressing the defeated Puritans in a threatening, as repugnant to reason, as it was unworthy of a king. "If this be all your party hath to say," said he, "I will make them conform themselves, or else I will harrie them out of the land, or else do worse, only hang them, that's all."

Another consultation was held with the bishops on the third day, and afterwards the Puritans were called in to hear the few alterations that his majesty thought proper to make in the Book of Common Prayer, he again menacing them, if they should fail to yield a full conformity.

Thus ended the second day's conference, in which the poor Puritans were brow-beaten by the royal disputant; insulted, ridiculed, and derided, without either wit or good manners. The wily bishops and courtiers flattered the learning and wisdom of this pedantic sovereign beyond measure, calling him the modern Solomon. Bancroft fell upon his knees, and said, "I protest my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king as since Christ's time hath not been." Chancellor Egerton said, "He had never seen the king and priest so fully united as in him."

On the third day's conference, when the king approved of the oath *ex officio*, compelling all the Puritans to accuse themselves, Whitgift was so transported with joy, that he said, "Undoubtedly, your majesty speaks by the special assistance of God's Spirit;" and when the Puritans again fell on their knees, humbly praying that the surplice and the cross might not be urged upon godly, conscientious ministers, James sternly replied, "We have been at the trouble to pass a resolution for uniformity, and you will undo all, by preferring the credit of a few private men to the peace of the Church. This is the Scots' way; but I will have none of this arguing; therefore let them conform, and that quickly too, or they shall hear of it. The bishops will give them some time; but if any are of an obstinate and refractory spirit, I will compel them to conform." The Puritans could hope for no mercy after this stern declaration of the royal dictator, who, in the first session of parliament, affirmed that the papists were better than they; that the Church of Rome was his mother Church, though somewhat defiled; that he could meet it half way; but, as for the Puritans, they were insufferable in any well regulated state."

James kept in mind the threatening declarations against the nonconformists, and acted according to them; for the very next month, on making a few alterations in the book of common prayer, without any act of parliament, he issued a proclamation, requiring immediate and full conformity. The direction of public affairs was principally influenced by the new archbishop of Canterbury, Dr. Bancroft, with a few of the dignified clergy; and they, on every hand, grievously harassed the Puritans, who were excommunicated according to the new canons.

The severities of the high commission court were now so greatly aggravated, in persecuting the objects of prelatical dislike, as to induce even the parliament to vote that court "a most intolerable grievance," and to petition the king on behalf of the Puritans, who were bitterly suffering under its terrors. But the king having bishop Bancroft, and men of a similar spirit, for his chief counsellors, the petition was disregarded by his majesty; and, to show his displeasure with the parliament for their interference, he dissolved the house, and took the fatal resolution to govern without them in future.

"This shocking abuse of Church power obliged many learned men, ministers and their followers, to leave the kingdom, and retire to Holland, where they found refuge among their Presbyterian brethren, and enjoyed full liberty of conscience in that wise and enlightened republic; and erected congregations, some upon the Independent plan, and some upon the Presbyterian. The famous Dr. Ames, the adversary of Bellarmine and the Arminians, settled with the English Church at the Hague. The learned Mr. Parker, author of the Ecclesiastical Polity, retired to Amsterdam. Mr. Forbes, a Scotch divine, settled with the English Church at Rotterdam, as many others did in the United Provinces. But the greatest number of those who left their native land were of the Brownists, or rigid Separatists. Among these was the celebrated Mr. Henry Ainsworth, famous for his knowledge of oriental literature, and Jewish antiquities; and who published a most elaborate commentary upon the five books of Moses. He died in Holland, and was succeeded in his pastoral charge by Mr. Canne, author of the marginal references to the Bible. The famous Mr. Robinson, who at first was a rigid Brownist, but by conversing with Dr. Ames, and other learned men, became more moderate in his sentiments, was the father of the Congregationalists, or Independents. Mr. Jacob, who embraced Mr. Robinson's sentiments while in Holland, transplanted them into his own native country, in 1616, and founded the first congregational community in England."

Bancroft drew up the canons of the Church of England; they breathed his violent spirit, and expressed his determined hatred to nonconformity. Both clergy and laity, who dissented from their requisitions in complying with the ceremonies, were excommunicated. This sentence was understood to exclude them from the congregation of the faithful; it rendered them incapable of suing for their lawful debts; it doomed them to imprisonment for life, or until they made satisfaction to the Church; and, when they died, it denied them the privilege of Christian burial!

Our readers will doubtless exclaim, "How shocking this policy! How unlike the spirit of our Savior and his apostles! How contrary to every thing contained in the Christian Scriptures! It cannot be surprising that pious men should seek a refuge in foreign lands!"

Puritanism, however, was not extirpated by all this zeal and cruelty ; it rather increased, while prelatical intolerance was rejected by the nation with abhorrence. But it ought to be recorded, that there were but few of the bishops who could fully co-operate with the violent Bancroft. Some of them, being men of distinguished talents and eminent piety, rather checked such measures by their Christian moderation. Among these holy men were those excellent prelates, Abbot, Hall, and Davenant, who secretly countenanced the Puritan clergy, as being the most truly orthodox in doctrine, and the greatest promoters of genuine godliness, both by their ministry and their imperishable writings. The court clergy sunk into contempt, by their opposition to the liberties of the nation, persuading the king to govern without parliaments,—by their defection from sound doctrine,—by their near approximation to popery, and by their profanation of the Lord's day, by means of the "Book of Sports."

This execrable production was a declaration, drawn up in obedience to the king, by bishop Moreton, in 1618. It recommended that, after divine service on Sundays, those who came to church twice on the Lord's day should "recreate themselves, by dancing, archery, leaping, vaulting, may-games, whitsun-ales, morrice-dances, may-pole-dancing, and other sports of a like kind." The declaration was ordered to be read in all the churches in England ; but Abbot, now elevated to the dignity of archbishop of Canterbury, and some of the pious conforming clergy, would by no means yield compliance with the royal order, so opposed to the principles of the Gospel, and so pernicious to the interests of vital godliness.

This unwise and injurious measure was intended to answer two purposes ; one was, to check the progress of Puritanism, which was remarkably distinguished by a pious regard to the Lord's day ; the other was, to conciliate the papists, by silencing their objections against what they called "the rigid strictness of the reformed religion."\*

73. In the year 1605, a scheme, called the *gunpowder plot*, was



Gunpowder Plot.

formed by the Roman Catholics, to cut off, at one blow, the king, lords, and commons, at the meeting of parliament. Happily, the design was discovered, in season to prevent its execution. Not only the Roman Catholics suffered in consequence of this, new and severe measures being adopted against them ; but the Puritans also, upon whom the plot was wickedly charged by the Catholics.

The plot was discovered, just as it was on the eve of execution. It was intended, on the part of the conspirators, to blow up the house in which the parliament should assemble, by means of gunpowder, which had been secreted in the cellar of the

\* Timpson's Church History.



building. Twenty conspirators had sacredly kept this dreadful secret, nearly a year and a half; but the same bigotry which had given rise to the plot, was directed as an engine by Providence to reveal it. A few days before the meeting of parliament, a Catholic member of it, received, from an unknown hand, a letter, advising him not to attend the meeting, and intimating to him, obscurely, what was about to take place.

This, on the part of the member, was considered merely as a foolish attempt to frighten him. He, however, showing it to the king, the superior sagacity of the latter led him to conceive, that allusion was made to danger from gunpowder. The following sentence in the letter, seems to have suggested the idea to the king. "Though there be no appearance of any stir, yet, I say, they will receive a terrible blow this parliament, and yet they shall not see who hurts them."

Search was now determined to be made in the vaults under the house of parliament. With the view, however, that they might detect not only the conspiracy, but the conspirators, they were quiet till the night before the commencement of the session. The plan of the king succeeded. A man by the name of Guy Fawkes, was found at the door, who was immediately seized, the faggots, and powder, to the amount of thirty-six barrels, discovered, and the very matches to set fire to the train, were detected in his pocket. He gave up the names of his accomplices, eighty in number, who, with himself, were all put to death.\*

74. Among the important acts of king James, was the ordering of that *translation* of the Sacred Scriptures, which is now in common use. Fifty-seven distinguished divines were appointed to the work; but some dying, and others removing, after their appointment, only forty-seven were engaged in the translation. It was first published in 1611.

Nine translations into English had been previously made; viz. Wickliffe's Testament, in 1380. Tyndall's do., 1526—first edition of the Bible, 1535; Matthew's Bible, 1537; Cranmer's, 1539; Geneva, 1559; Bishop's, 1568; Rhenish New Testament, 1582; and Bible by the Catholics, 1609, 1610.

To the above translation, king James was induced by a request of the Puritans, at the Hampton Court conference. The translators were divided into six companies, each of which took such a portion of the Scriptures, as was deemed best. To guard against errors, learned men from the two universities were appointed to revise the whole before it was printed.

75. James I. died in the year 1625, and was succeeded by his son Charles I., a prince, who adopted much the same policy as his father, in ecclesiastical matters, and who aimed to extirpate Puritanism and Calvinism from his realm.

Charles I. has been commended, by intelligent writers, as naturally of a mild disposition, temperate, sober, and regular in his devotions; but his character as a king is rated, by the most judicious, exceedingly low. He was unhappily educated in all his father's lofty and intolerant notions respecting both Church and state; and he seemed to look upon all, except a few favorites, as a race of inferior beings, created for the purpose of doing homage to their sovereigns.

Bishop Burnet says, "He affected, in his behavior, the solemn gravity of the court of Spain, which was sullen even to moroseness. He loved high and rough measures, but had neither the skill to conduct them, nor height of genius to manage them. His whole reign, both in peace and war, was a continued series of errors. He was out of measure set upon following his humor, but unreasonably feeble to those whom he trusted, chiefly to the queen and to his clergy."

But his marriage with a popish princess from France, was regarded as his greatest misfortune. The queen was a bigot to her religious principles; and her conscience was directed by her confessor, a Catholic bishop, assisted by the pope's nuncio, with a numerous train of priests and Jesuits. Bishop Kennet observes, "The king's match with this lady was a greater judgment to the nation than the plague which then raged in the land; for, considering the malignity of the popish religion, the imperiousness

of the French government, the influence of a stately queen over an affectionate husband, and the share she must needs have in the education of her children, till thirteen years of age, it was then easy to foresee, it might prove fatal to our English prince and people, and lay in a vengeance to future generations."

The character of the ruling clergy deserves particular consideration. Though the pious and moderate Dr. Abbot was archbishop of Canterbury for eight years after the accession of Charles I., his influence was very inconsiderable at court, he being but little skilled in political intrigue. His unaffected piety was most offensive to the unprincipled and licentious courtiers; and refusing to license a political sermon, whose principles he regarded as both unchristian and unconstitutional, at the instigation of his avowed enemy, the abandoned duke of Buckingham, the king's prime minister, with Dr. Laud, he was suspended from his archiepiscopal office.

76. The great promoter of Charles's good-will towards the papists, and indeed the chief author of all the calamities of his unhappy reign, was Dr. Laud, who was raised to the see of Canterbury in 1633.

Laud distinguished himself by introducing new ceremonies into the public services of the Church, so as to make it correspond with the popish ritual. All the rites of popery were restored as nearly as possible according to the Romish missal. Nor were the innovations confined to ceremonies. Many doctrines were taught by Laud and the court clergy, utterly at variance with the principles of the reformation. They declared that the Church of Rome was a true Church, and the pope the chief bishop in Christendom; that images in churches were lawful, and that there was a real presence of Christ in the eucharist; that transubstantiation was harmless, being merely a scholastic nicety; that confession to a priest, with priestly absolution, was proper; and that there was merit before God in the good works of men.

All the pious part of the divines, whether conformist or nonconformist, from the time of the reformation, had been Calvinistic in doctrine: but Laud bitterly persecuted those who held the principles of the thirty-nine articles of the Church; and even the venerable bishop Davenant, for preaching upon the doctrine of the seventeenth article, was frowned upon and disgraced at court.

By the influence of Laud, even in 1629, all the lecturers at the different Churches were suppressed by a royal edict, though supported by the voluntary contributions of the people; for their instructions were generally too scriptural for his popish policy, and too favorable to Puritanism. Besides, many of them were in fact Nonconformists, and sincerely beloved by the people, who profited greatly by their evangelical labors.

Laud was an active patron and a vigorous supporter of the arbitrary courts of high commission and the star chamber, in prosecuting the Nonconformists, however orthodox, as they might be found deviating from his injunctions.

Such measures as were pursued by these courts, oppressing great numbers of the worthiest men in the nation, called forth expressions of general indignation, especially from the Scotch Presbyterian clergy, who published several tracts against prelacy. In these they showed not only the unscriptural character of the ruling Episcopacy, but exposed the various cruelties of the lordly bishops.

Mr. Prynne, a barrister of Lincoln's inn, was brought before the star chamber, for a book written against stage plays, masquerades, and dances; and, notwithstanding a learned and argumentative vindication of his book, set up by his counsel, he was sentenced to have his book burnt by the common hangman, to be put from the bar, and to be forever incapable of exercising his profession; to be turned out of the society at Lincoln's inn, to be degraded at Oxford, to stand in the pillory at Westminster and Cheapside, to lose both his ears,—one in each place,—to pay a fine of five thousand pounds, and to be perpetually imprisoned!

Dr. Bastwick, an English physician at Colchester, for publishing a book denying the divine right of bishops above Presbyterian ministers, was also fined one thousand pounds, discarded from his profession, excommunicated, and imprisoned.

Dr. Burton shared the same fate, for publishing two sermons against Laud's innovations in the ceremonies of religion.

Colonel Lillburne, for refusing to answer all interrogatories that might be put to him, was fined five thousand pounds, and whipped through the streets, from the Fleet prison to the pillory, before Westminster-hall gate. When he was in the pillory, he

exclaimed against the tyranny of the bishops; upon which he was ordered to be gagged, and laid in irons for life in the Fleet prison!

The shocking punishment inflicted upon Dr. Leighton has been referred to, even by modern clergymen, especially by Mr. Stretch, in his "Beauties of Sentiment," as a striking example of cruelty; and it will illustrate the spirit of those infamous courts, while it will remain on record an imperishable stigma upon the unfeeling character of archbishop Laud.

This learned Presbyterian clergyman, indignant at the intolerance of Laud and his episcopal colleagues, in their courts, published a book entitled, "An Appeal to the Parliament, or Zion's Plea against Prelacy." For this he was soon apprehended, and brought before the star chamber, where he was sentenced to be imprisoned for life, after suffering various dreadful punishments. While the sentence was being pronounced, the inhuman bigot Laud pulled off his hat, and gave God thanks for the decision of the court!

The illegal sentence was executed upon Dr. Leighton; and archbishop Laud, as it was afterwards found among his papers, recorded, with evident satisfaction of mind, in his diary as follows:—"November 6, 1. He was severely whipped before he was put in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose slit. 4. Branded on the cheek with a red-hot iron with the letters S. S. On that day sevensnight, his sores upon his back, ear, nose, and face, being not yet cured, he was whipped again at the pillory in Cheapside, and had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of his nose, and branding the other cheek."

Probably the diary of no other man, in any age or nation, ever contained such a record with approbation; and it will be thought, by every person of reason and feeling, that the man who could make such memoranda in his private journal with satisfaction, must be a monster, capable of any act of brutality.

The state of things at this period will be better conceived from the testimony of Baxter, who says, "I cannot forget that in my youth, when we lost the labors of some of our conformable godly teachers for not reading publicly the Book of Sports, and dancing on the Lord's day, one of my father's own tenants was the town piper, hired by the year for many years together, and the place of the dancing assembly was not a hundred yards from our door. We could not, on the Lord's day, either read a chapter, or pray, or sing a psalm, or catechise, or instruct a servant, but with the noise of the pipe and tabor, and the shoutings in the street continually in our ears. Even among a tractable people we were the common scorn of all the rabble in the streets, and called Puritans, precisians, and hypocrites, because we rather choose to read the Scriptures, than to do as they did; though there was no savor of Nonconformity in our family. And when the people, by the book, were allowed to play and dance out of public service time, they could so hardly break off their sports, that many a time the reader was fain to stay till the piper and players would give over. Sometimes the morrice-dancers would come into the church in all their linen, and scarfs, and antic dresses, with morrice-bells jingling at their legs; and as soon as common prayer was read, did haste out presently to their play again."\*

77. Under such cruel treatment, the Puritans could not and would not live. Several thousands, therefore, removed, and became planters in America. Many more would have removed, but they were prohibited by law.

"The sun," said they, "shines as pleasantly on America as on England; and the Sun of righteousness much more clearly. Let us remove whither the providence of God calls, and make that our country, which will afford us what is dearer than property or life, the liberty of worshipping God in the way which appears to us most conducive to our eternal welfare."

In the twelve years of Laud's administration, four thousand emigrated to America. These persecutions drained England of half a million; and had the same infatuated counsels continued, the fourth part of the removable property of the country, says a writer, would have been transported to America.

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\* Baxter's Works, Vol. XIII., p. 444.



78. From this time, the troubles of the kingdom increased. Great disaffection arose between the king and his parliament. The nation, as a body, were exasperated at the conduct of Laud, and the severities of the court of high commission. At length Laud was accused of treason, and, after a long imprisonment, was beheaded. Episcopacy itself was abolished, and on the 30th of January, 1649, Charles I. was brought to the scaffold.

To our history, it seems indispensably necessary to take a brief survey of those steps, by which those revolutions were effected. We must look back upon the past reign, in which we perceive that the extravagant flattery of the court prelates so inflated James I., as to lead him to set himself above all law; and, being taught by them, that it was sedition to dispute his right to take the money of his subjects, without the intervention of a parliament, he determined to govern independently of that body.

Charles I., adhering to the arbitrary principles of his father, and, like him, having bishops for his principal counsellors, was also persuaded to rule in a despotic manner without parliaments. By the furious bigotry of Laud, in attempting to overthrow the Church of Scotland, supported by the king at the head of a very large army, and in the numerous oppressive measures of the illegal courts, the nation was roused to assert its rights, and to demand the assembling of a parliament, as the only effectual means for removing the intolerable evils, in Church and state, under which the people groaned.

The king was compelled to yield to the wishes of the nation, and to assemble a parliament under the following circumstances:—

Charles, having resolved upon establishing Episcopacy in Scotland, set up courts of high commission in the principal towns of that country, to punish all who should make any opposition to his will. As a nation, the Scots rose up against his unlawful proceedings, and determined on preserving their national Church and their liberties, at the expense even of their lives and fortunes. Their army struck intimidation into the king's mind; and, uniting with the English in their demand, Charles was compelled to accede to the constitutional measure, and at length he summoned a parliament.

This assembly was composed principally of moderate Churchmen, but who were fully acquainted with the intolerable evils arising from the prelatical tyranny; and they entered upon their duties with a fixed determination to remove the grievances of the nation. From the sitting of this parliament for more than ten years, it was called "The Long Parliament."

Being assembled for business, the parliament proceeded vigorously in their work. They immediately entered upon reforming those courts, whose practices were of an illegal nature: they abolished the courts of high commission and star chamber; and, on his petitioning the house, they liberated Dr. Leighton. The reading of his petition, describing a series of sufferings perhaps unparalleled in English history, affected many in the house to tears; and when he was released, the venerable man could neither walk, nor see, nor hear! The parliament allowed him a pension till his death, four years afterwards, in 1644, in the seventy-sixth year of his age. All others, who had been imprisoned on account of religion, were released.

The character of the parliament, but more especially the disposition which it manifested by its public acts to correct existing abuses, encouraged the friends of reform to send in addresses from all parts of the country against Laud, and his coadjutors. In consequence of these, the parliament was emboldened to enter articles of impeachment against the archbishop. These being sustained, this proud and intolerant ecclesiastic was, at length, condemned and beheaded.

Numerous petitions were also presented to the parliament respecting the deplorable condition of the Church of England, as it regarded the clergy; and it appearing, on inquiry, that not a few of those who had held the office of the Christian ministry were grossly immoral in their lives, and extremely ignorant of religious truths, such were dismissed from their office by the authority of parliament, and a portion of their church revenues allowed for their subsistence. As a remedy, a committee was ap-

pointed, consisting of thirty persons, called "Triers," to examine the qualifications of candidates for the sacred office, and to fill the vacant benefices with suitable persons. By this means many of the Nonconformists were promoted, and the pulpits were filled with a larger number of learned, wise, and holy pastors.

To detail all the changes of this unhappy reign, is no part of our design: it must therefore be briefly remarked, that the king, with the prelates, opposing the parliament in every possible manner, the parties became increasingly incensed against each other, till a civil war commenced between them, which terminated in the abolition of Episcopacy and monarchy, the dreadful crime of regicide, and the formation of a Commonwealth.

79. While affairs were in an unsettled state in England, and matters were tending to the above sad issue, a general insurrection of the papists occurred in Ireland, (October 23, 1641,) which was followed by the massacre of more than two hundred thousand Protestants.

The project of this insurrection was formed several months before; but it had been industriously concealed from the English court. Nothing was known of it among the ill-fated Protestants themselves, till the work of murder began. No language can describe the shocking barbarity of the Catholics. No ties of friendship or relationship—no entreaties—no sufferings, could soften their obdurate hearts. In the year 1648, Oliver Cromwell subdued the Catholics of Ireland, and brought them into a state of subjection, from which they have never been able to rise.

The causes which led to this horrible butchery, may be found in an unremitted persecution, which the Irish had endured for years. They had suffered extortions, imprisonments, and excommunication. Their estates were seized and confiscated; and from the free exercise of their religion they were precluded. To Charles I. they had repeatedly applied for a toleration, which was scornfully rejected. Under evils so numerous, and long endured, they became maddened; and in their frenzy, made the innocent Protestants the objects of their savage fury.

80. Three weeks after the death of king Charles I., the famous assembly of divines at Westminster was dissolved, having, in connection with parliament, broken down, and set aside the episcopal form of government, and introduced a directory for public worship, instead of the liturgy.

As early as the year 1641, the parliament had petitioned the king to call an assembly of divines, to make suitable alterations in the doctrines and discipline of the Church. But, as the king refused, the parliament itself, in 1643, passed an ordinance convening such an assembly.

This assembly met the same year. It originally consisted of ten lords, twenty commons, and one hundred and twenty-one divines. Seven of these were Independents, and ten Episcopal; the latter of whom soon after withdrew, the king issuing his proclamation, forbidding the convening of the assembly.

By advice of the assembly, which met, notwithstanding the royal prohibition, the parliament, in 1644, established the directory for public worship, which they had prepared. The old liturgy was now abolished, and the use of the new form enjoined under severe penalties.

Besides the above directory, the assembly published a confession of faith, known by the name of the Westminster Confession of Faith, which was adopted by the Churches of Scotland, and continues to be held there to the present day. The catechism, known by the name of the Westminster Catechism, was also their work.

81. The death of Charles I. occurred, as already noticed, in 1649. The dissolution of the monarchy of England soon after followed. The commons even abolished the house of peers, and assumed to themselves the direction of all public affairs as keepers of the liberties of England. But in a little time Oliver Cromwell was declared *Lord Protector of the Commonwealth*, during whose protectorate, Presbyterianism was the estab-

lished religion of the land. All denominations, however, appear to have been tolerated, except the Catholics and Episcopalians.

The toleration thus allowed excited loud complaints among the Presbyterians. In imitation of their prelatical brethren, they were disposed to persecute those who dissented from them : but Cromwell, the lord protector, who had both witnessed and experienced the intolerance of the former reign, procured a full toleration to all professing Christianity, and afforded the amplest encouragement to religion, morality, and learning. However that age may have been ridiculed by the profane despisers of the Gospel, there are numerous circumstances which clearly indicate, not only a better state of things than is commonly imagined, but an extensive prevalence of scriptural knowledge and genuine piety. The statutes which enforced the strict observance of the Lord's day—the legal prohibition of theatrical exhibitions—the unprecedented circulation of the Scriptures—the vigorous efforts made to propagate Christianity in Wales, Ireland, and among the American Indians—the publication of learned theological works, replete with evangelical doctrine and practical piety—and the veneration which the people cherished for a large number of pious, learned, sober-minded, and laborious ministers, among whom were Drs. Goodwin, Owen, Manton, and Bates ; and Messrs. Flavel, Charnock, Poole, Howe, and Baxter, whose talents have never been surpassed by the ministers of Christ in any age, and whose imperishable writings still constitute an invaluable treasure, enriching the Church of Christ—all these facts, besides the number of great men who were educated by the teachers of this generation, demonstrate that sound learning prevailed, and that the purest religion exerted a preponderating influence over the national character.

The testimony of Baxter, who fully agreed in Church government with no party, deserves our consideration. He says, "I do not believe that ever England had so able and faithful a ministry since it was a nation, as it hath at this day ; and I fear that few nations on earth, if any, have the like. The change is so great within these twelve years, that it is one of the greatest joys that ever I had in this world to behold it. O, how many congregations are now plainly and frequently taught, that lived then in great obscurity ! How many able, faithful men are there now in a county, in comparison of what were then ! How graciously hath God prospered the studies of many young men, that were little children in the beginning of the late troubles, so that they now cloud the most of their seniors ! How many miles would I have gone, twenty years ago and less, to have heard one of those ancient, reverend divines, whose congregations are now grown thin, and their parts esteemed mean by reason of their juniors ! I hope I shall rejoice in God, while I have a being, for the common change in other parts that I have lived to see ; that so many hundred faithful men are so hard at work for the saving of souls. I know there are some whose parts I reverence, who, being in point of government of another mind from them, will be offended at my very mention of this happy alteration ; but I must profess, if I were absolutely prelatical, if I know my heart, I could not but choose for all that to rejoice. What ! not rejoice at the prosperity of the Church, because men differ in opinion about its order ! Should I shut my eyes against the mercies of the Lord ? The souls of men are not so contemptible to me, that I should envy them the bread of life, because it is broken to them by a hand that had not the prelatical approbation. O that every congregation were thus supplied !"\*

To determine accurately the character of the protector Cromwell, appears extremely difficult, from the extraordinary circumstances in which he was placed,—from the high commendations of his friends on the one hand, and from the unmeasured censures of his determined enemies on the other. Ambition is commonly said to have been his ruling passion ; to the gratification of which, every thing was made subservient, in supporting his usurpation. Without becoming the apologist of that great man, or justifying any of his improprieties and faults, it may, perhaps, with truth be said, that Cromwell's ambition was at least partly defensive ; at the same time, all parties agree in bearing witness to the strict morality of his private life, and to his habits of temperance and chastity—they testify his munificent liberality in pro-

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\* Baxter's Works, Vol. XIV., p. 152, 153.



moting the interests of science and religion; his public and private devotion; his reverence for the doctrines of the Protestant faith; and his uniform respect for the rights of conscience, by which all were equally protected in the free exercise of public worship.\*

82. Cromwell dying in 1658, left the protectorate to his son Richard; but he being little fitted for so difficult a station, soon after retired to private life. Upon this, arrangements were made for the return of Charles II. from the continent, and he entered London May 29, 1660. This event is known in English history by "*the Restoration.*" Many were the professions and promises, which this monarch made, previous to his return, respecting liberty of conscience; all of which he soon falsified. Unexpectedly to the Presbyterians, Episcopacy was re-established, and the observance of its forms most rigorously enforced.

Charles II. is said to have been a complete gentleman in his manners; possessing a brilliant and ready wit, and a most engaging affability. But as a prince, he inherited all the faults of his ancestors, together with a detestable vice peculiar to himself, a total want of sincerity, which influenced every part of his conduct. He aimed at being an absolute monarch; but, to accomplish this design, he would be at no further trouble than to give his corrupt ministers the liberty to do what they pleased. He regarded religion only as an engine of state, and his professions on this sacred subject were most grossly hypocritical. His court was the theatre of extravagance, profaneness, and debauchery; in all of which, the king himself was the most distinguished example.

The state of religion in England, during the reign of Charles II., may reasonably be thought to have been seriously affected by the character of the court; and such was unhappily the case. The true Church of Christ suffered most grievously in this reign: men of serious religion were still almost wholly Puritans, and they were persecuted with every possible circumstance of unchristian intolerance and severity by the new government.

Charles II., both before and after his restoration, published declarations, drawn up in a spirit of conciliation. After expressing his intention to restore the Protestant Church of England to its former condition, by the re-appointment of bishops, and the restitution of their alienated possessions, the king pledged himself to restrain, within due limits, the power of the hierarchy; to reform the liturgy, to allow the adoption or omission of ceremonies, as things indifferent, and to grant liberty of conscience to those who could not conform. Pursuant to this avowed moderation, the Savoy Conference was held, between several of the recently appointed bishops, and some of the most popular of the Nonconformist ministers. In this conference, the latter stated their principal objections to the liturgy, and the terms on which they would be able to unite cordially with the bishops in the services of the Church. But, as the bishops were previously determined to make no concessions, the result was increased mutual dissatisfaction. A few of the Episcopal party appear to have been sincerely desirous of conciliation and union; but their efforts proved fruitless, and the power of intolerance soon decided all controversy in favor of Episcopacy and ceremonial uniformity, by several new acts of parliament.

At the Restoration, particularly on the king's declaration for liberty of conscience, a considerable number of the Puritan divines were induced to conform. Among these were some of the brightest luminaries the Church of England ever enjoyed, as will be evident from the mention of a few of their names:—Barrow, Bull, Cudworth, Gurnal, Leighton, Lightfoot, Pocock, Reynolds, Stillingfleet, Tillotson, Wallis, Ward, Whichcot, and Whitby. These were generally men of moderation, who would have been delighted to embrace the whole of their brethren within the enlarged pale of the Church; but the demon of bigotry for awhile prevailed.

The particulars of those acts of parliament, under which the Puritans suffered persecution in the reign of Charles II., ought to be clearly and fully known, by all who

would understand the history of the Church of God in England. In this place we can only just name them, with a few brief remarks upon their operation.

Besides several other statutes, which reflect perpetual disgrace upon the ruling powers of Charles II., the most memorable and injurious were the "Act of Uniformity," the "Conventicle Act," and the "Oxford Five Mile Act."

The Act of Uniformity was a law made in the shameful violation of the royal declarations. It required all ministers of religion in England, to declare their unfeigned assent and consent, to all and every thing contained in the "Book of Common Prayer," to subscribe to the doctrine of passive obedience, both in civil and ecclesiastical matters.

The consequences of the act of uniformity must ever be deplored, though God in sovereign mercy overruled them for immense good. It took effect on St. Bartholomew's day, August 24th, 1662, and occasioned an exhibition of pious integrity to which the history of the world, through all ages, does not furnish a parallel! On that memorable day, after preaching farewell sermons to their congregations, more than two thousand of the clergy, faithful to their pious convictions, peacefully quitted their preferments, rather than violate their enlightened consciences in subscribing, as required, in declaration of their agreement with things which they disapproved.

A respectable conformist writer says, "It is impossible to relate the number of the sufferings both of ministers and people;—the great trials, with hardships upon their persons, estates, and families, by uncomfortable separations, dispersions, unsettlements, and removes; disgraces, reproaches, imprisonments, chargeable journeys, expenses in law, tedious sicknesses, and incurable diseases, ending in death; great disquietments and affrights to the wives and families, and their doleful effects upon them. Their congregations had enough to do, besides a small maintenance, to help them out of prison, or maintain them there. Though they were as frugal as possible, they could hardly live: some lived on little more than brown bread and water: many had but eight or ten pounds a year to maintain a family, so that a piece of flesh has not come to one of their tables in six weeks' time: their allowance could scarcely afford them bread and cheese. One went to plough six days, and preached on the Lord's day. Another was forced to cut tobacco for a livelihood. The zealous justices of peace knew the calamities of the ministers, when they issued out warrants upon some of the hearers, because of the poverty of the preachers." Mr. Baxter says, "Many hundreds of them, with their wives and children, had neither house nor bread. The people they left were not able to relieve them; nor durst they, if they had been able, because it would have been called a maintenance of schism or faction. Many of their ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them, in fields and private houses; till they were apprehended, and cast into jail, where many of them perished."

The provision which was made to supply the vacant Churches after the expulsion of those excellent confessors of the truth of Christ, was worthy of the guilty origin of the pernicious measure. Many parishes were left entirely destitute, the courtly divines receiving each the revenues of several livings; and many others were occupied by inexperienced youths, who were ordained before they had completed their academical studies.

The Conventicle Act was passed in 1664. It was designed to prevent the total desertion of the parish churches, which was extensively the case, as their faithful ministers had been expelled, and effectually to silence the ejected ministers, to whom the people adhered with singular fidelity and affection. This act subjected to severe penalties all those who either officiated or were present at any meeting held for religious purposes, in which the worship was not conducted exclusively by the forms of the Common Prayer: it empowered all magistrates to levy a fine of £5 upon each person, or to imprison for three months, for the first offence; a fine of £10, or to imprison for six months, for the second offence; and a fine of £100, or to be transported for seven years, for the third offence; and in case of returning or escape, to the suffering of death without benefit of clergy!

While the papists deny the use of the Scriptures to the people, and lay them aside for traditions as authoritative, we do not wonder at the enacting and publishing intolerant canons: but for the Protestants, with the Bible open before them, to pass

such shocking laws, utterly repugnant both to the letter and spirit of the Christian religion, is more than astonishing!

The conventicle act was a terrible scourge to the nation; and it was rigorously enforced by the authority of the bishops. Archbishop Sheldon sent orders to all the bishops of his province, to return the names of all the ejected Nonconformist ministers, with their places of abode, and manner of life, with a view to enforce the laws more strictly against them. By these measures the jails throughout the country were quickly filled with the Nonconformists. Some of the ministers, after attending public worship at church, were disturbed for delivering a short exhortation to a few of their parishioners; their houses were burst open, and their hearers taken into custody: warrants were issued for levying twenty pounds on the minister, the same sum on the house, and five pounds upon each of the hearers. If the money was not immediately paid, a seizure was made of the goods, wares, or cattle, which were sold for sums far less than their value. If the seizure did not answer the fine, the minister and people were hurried to prison, and held under confinement for three or six months; and informers being encouraged by the ruling clergy, multitudes followed this scandalous but lucrative employment.

So great was the severity of the times, and the arbitrary proceedings of the justices, that many were afraid to pray in their families, or even to say grace at their meals, if five strangers were present at table. But, to avoid this law, the pious people, like the primitive Christians, when forbidden by their pagan persecutors to assemble for public worship, met frequently in the night, and in the most private places, "dens, and caves of the earth;" yet they were often discovered, and dragged to prison: still in all their hardship, like their blessed Lord and Master, they never resisted, but went quietly with the soldiers or officers.

Barbarous and infamous as was the conventicle act, this was not the worst: inhuman bigotry had not yet expended all its ingenuity; nor were all the pious Nonconformists destroyed; they appeared undiminished in number, and other means were tried, still more worthy of evil spirits.

The Five Mile Act was passed in 1665, under the influence of lord Clarendon, and archbishop Sheldon. This was designed effectually to extirpate Dissenters, by depriving them of the means of subsistence. The act imposed upon them an unreasonable oath, which, as some noble lords of that day declared, "no honest man could take." In case of refusal, it restrained all Dissenting ministers from coming within five miles of any city, town, or place, where they had exercised their ministry, or had preached in any conventicle, on the penalty of £40 for every such offence; one third to the king, another to the poor, and the rest to 'he informers!

Many, no doubt, will be deeply affected, while they are astonished to learn, only by so much as is here related of the sufferings which were endured by the English Nonconformists and Dissenters. But language would altogether fail to describe the extent of the sufferings of those noble confessors of the doctrine of Jesus Christ.

The miseries which these Dissenters endured by the persecuting prelates, confounded some of even the reflecting Roman Catholics; one of whom, the Earl of Castlemain, truly remarked, "It was never known that Roman Catholics persecuted, as the bishops do, those who adhere to the same faith with themselves; and established an inquisition against the professors of the strictest piety among themselves; and however bloody the persecutions of queen Mary, it is manifest that their persecution exceeds it; for under her there were not more than two or three hundred put to death; whereas, under their persecution, above treble that number have been rifled, destroyed, and ruined in their estates, lives, and liberties; being, as is most remarkable, men for the most part of the same spirit with those Protestants who suffered under the prelates of queen Mary's time!"

No reflections could be more natural and just than those of the Roman Catholic earl; while they, in a measure, indicate the dreadful malignity of that bigotry which urged even profession a religion, and being the avowed ministers of that religion, whose spirit is the most enlarged charity between man and man! Abused name of Christianity! angels, if possible for them to weep, must shed tears on review of its being so grievously dishonored.

How many there were who suffered under these persecuting laws, it is altogether impossible to ascertain correctly. The losses in lives and property, endured by the



Puritans, during the reigns of Elizabeth, James I., and Charles I., were immense beyond calculation. But it was computed, by competent persons of those times, that under the persecuting statutes against Dissenters, during the reign of Charles II., and the short reign of James II., about seventy thousand families of them were ruined in England, and about eight thousand persons perished in prison! Lists of the names of sixty thousand persons, who had suffered on account of religion, had been collected by Mr. Jeremiah White, more than five thousand of whom had died in prison, in the reign of Charles II. James II. heard of the manuscript of Mr. White, and offered him a thousand guineas for it; but he refused the amount: yet, after reflecting on the consequences of its publication, he generously burnt it, that he might not add fuel to the fire of enmity already raging.

From what has now been recorded, it may be inquired, whether there were no pious conformist divines, of genuine Christian principles. To this inquiry, bishop Burnet's testimony will partly furnish an answer: he says, "The number of sober, honest clergymen was not great." Such of the clergy as were averse to the licentious and arbitrary measures of the court, were declaimed against, as betrayers of the Church: and, therefore, in general, those who were of tolerant principles were necessitated to preserve silence. There were, indeed, several of sterling excellence, but of inconsiderable influence, during these times, and who became the chief ornaments of the Church of England after the Revolution.\*

Amidst these acts of oppression, as if the judgment of God could sleep no longer, the city of London was visited with that awful scourge, the *plague*. One hundred thousand of the inhabitants were swept away. Soon after, the city was burned to the ground.

In 1672, Charles suspended the penal laws against Dissenters, and granted a general declaration of indulgence. Still, however, much power remained in the hands of the papists, who received all the favor which a devoted monarch could consistently give.

About this time was passed the *test act*, making the Episcopal sacrament a qualification for civil office and employment. This was continued to the year 1828, when it was repealed.

83. Charles II. dying in 1685, was succeeded by the duke of York, under the title of James II. This monarch employed the most offensive measures for rendering popery the established religion of his dominions. In consequence of his arbitrary rule, his attempt to abridge the liberties of his Protestant subjects, and to enforce the papal religion upon them, they united in dethroning him, and in placing his son-in-law, William, Prince of Orange, on the throne. This event, known in English History, by the name of "*the Revolution*," occurred in 1688.

James inherited the same lofty notions of the absolute power of kings; while his moral character is represented as equally bad, or even worse than that of his brother Charles II.; James being malignant, revengeful, and sanguinary. He attempted to conceal his vices under the mask of devotion, which he observed according to the rites of the Roman Catholic Church, and the interests of which he endeavored to promote, as the means of securing his royal prerogative.

The Dissenters gained but little by the succession of James II., by whom they were indulged or persecuted, according as it appeared to the king likely to advance the popish cause, or his own absolute power; the court prelates joining in almost every oppressive measure against them. The sufferings of the Nonconformists in this reign were extremely grievous, by means of the spiritual courts, which were crowded with business through an active host of base informers. On some occasions, dissenting ministers could neither travel on the road, nor appear in public, except in disguise; indeed, they were afraid to be seen in the houses of their friends, pursuivants from the spiritual courts being always abroad, and upon the watch for them.

The nature and degree of the persecution of Dissenters in these times, may be further understood, partly from an address and petition of the Quakers, presented to the king and parliament, in the year after the accession of James II. Among numerous other grievances of a dreadful kind, which that body endured, they say, "Now there remain in prison one thousand three hundred and eighty-three, of whom two hundred are women! Above three hundred and fifty have died in prison, since the year 1660, near one hundred of whom since the year 1680. In London, the jail of Newgate has been crowded within these two years, sometimes with near twenty in a room, whereby several have been suffocated; and others, who have been taken out sick, have died of malignant fevers within a few days." With their address, the Quakers presented a list of their friends in prison, in several counties, amounting to one thousand four hundred and sixty, not for any act of criminality, but on account of their nonconformity to the religious rites of the Church of England!

The character of judge Jefferies is proverbial for brutal ferocity, which was long directed, in an especial manner, against the Nonconformists; and as not a few of the magistrates partook largely of his spirit, it will not be wondered at, that the sufferings which they endured were severe, and particularly as it was considered criminal to be wanting in zeal against them. The relation of a few circumstances will illustrate the general character of chief justice Jefferies, that shocking scourge of the Dissenters. When he made a circuit through the western counties, after the rebellion of the duke of Monmouth, he showed the people, that the rigors of the law might equal, if not exceed, the ravages of military tyranny. He caused one hundred and nine persons to be executed at Dorchester; a great number at Exeter, Taunton, and Wells; and, in a word, besides those butchered by the military commanders, two hundred and fifty-one are computed to have fallen by the hands of pretended justice. The whole country was strewed with hands and limbs of those who had been executed as traitors. Every village, almost, beheld the dead carcass of a wretched inhabitant. Bishop Burnet says, that "in several places in the west, there were executed near six hundred persons; and that the quarters of two or three hundred were fixed on gibbets, and hung on trees all over the country for fifty miles around, to the terror of travellers." Jefferies, in his savage glory, boasted, that he had "hanged more than all the judges of England since the time of William the Conqueror." At his return from this bloody work, he was rewarded with the office of "Lord High Chancellor!"

Among the most remarkable executions of these times, were those of lady Lisle and Mrs. Guant; both of whom were put to death for acts of charity, in relieving and securing those who were doomed as rebels. Lady Lisle had admitted a Presbyterian minister into her house, for which she was tried. She declared, that she had no knowledge of his having been in the duke's army, and the jury three times gave a verdict of "Not guilty;" but they were repeatedly sent back by Jefferies, by whom they were at length compelled by his menaces to give a sentence against her, and she was beheaded. She was above eighty years of age when she suffered!

Mrs. Guant spent great part of her time and property in works of mercy, visiting the jails and the poor. Out of compassion, she received into her house Burton, one of Monmouth's men; but he, having heard of a proclamation which offered an indemnity and reward to those who discovered criminals, was so matured in base ingratitude, as to betray his benefactress, bearing witness against her. He received a pardon for his treachery; for her charity she was burnt alive at Tyburn, where she suffered with great fortitude and devotion, in the spirit of a Christian.

From what has already been stated, it will be evident that the state of religion in England, during the reign of James II., could not have been externally flourishing. The nation generally continued awfully sunk in profaneness and irreligion; yet the power of godliness was very considerable, chiefly among the several denominations of Dissenters; and evidently not the least among the Quakers, whose severe trials were the means which God blessed to quicken and benefit the Friends. And though these several classes of Dissenters were so cruelly persecuted, and so many thousands of them had been ruined, there appeared to be no diminution in their numbers, but rather an increase.

Our limits will not allow us to make extended observations upon every thing

worthy of record in the reign of James II.; but it may be generally noticed, that the arbitrary proceedings of the king against the liberties of the people, in his determined efforts to establish popery in England, occasioned to him the loss of his crown, and led to the glorious revolution under William, prince of Orange. That worthy prince had married Mary, daughter of James II., and in the year 1688, they ascended the throne of Great Britain.

84. The accession of William was highly auspicious to the interests of religion. By an act of parliament, the Catholics were excluded from holding any office in the nation. Episcopacy was declared to be the established religion of the land. Free toleration, however, was granted to all dissenters from the Church of England, excepting the Socinians.

Historians unite in bearing testimony to the excellent character of William. Although compelled by circumstances to become a martial prince, he exercised his sovereign power in England with singular moderation. He was a decided Protestant; an enemy to persecution, and was accounted by many to be a man of serious personal piety.

The several measures which were adopted by this great prince, for the preservation and advancement of religion, corresponded with the high character which is here given of him. While presiding over the Dutch republic, the prince of Orange witnessed the beneficial effects of religious union, arising, not from compulsory statutes, with terrible penalties, which never could make men of one mind, but from an unlimited toleration. Impressed with the lesson which he had learnt, in seeing the harmony of different denominations of Christians living under the same civil government, he avowed his determination, before he ascended the English throne, to protect all his subjects from the demon of persecution. Several motions, made by his ministers, for the abolition of the test and corporation acts, having been opposed and lost, they brought in a bill, which passed into a law, called "The Toleration Act;" which exempted Dissenters from the penalties of former acts, and established the religious liberties of the country.

This act alone, though it did not fully meet the wishes of his enlarged mind, would have deservedly immortalized the name of William III.: but he attempted many other services for the advancement of true religion. Several of the old bishops, retaining their affection for the intolerant policy of the Stuarts, by which the Dissenters had been oppressed, refused to take the oath of allegiance to William, from which they were called "nonjurors." Their vacant sees were filled with the objects of his own choice. Gilbert Burnet, who had been obliged to fly to the continent from the persecution of James II., returned with William and Mary, by whom he was rewarded with the bishopric of Sarum. Dr. Tillotson was prevailed upon to accept the primacy, and was announced archbishop of Canterbury; and Dr. Sharp was made archbishop of York; these being esteemed the best preachers of their day in the Church of England. Dr. Patrick was made bishop of Ely, Dr. Moore of Norwich, Dr. Cumberland of Peterborough, and Dr. Fowler of Gloucester. In the course of two years, the king had made fifteen bishops, who were esteemed the most learned, wise, and exemplary men that had ever filled their respective sees. They constituted the golden age of Episcopacy in England; and feeling the imperious necessity of rendering the establishment respectable in the eyes of the nation, that they might maintain her ascendancy over the Dissenters, they submitted to become preaching bishops, which was a happy and edifying novelty; though it exposed them to much vexatious opposition from the great, who considered their pious zeal as Puritanism!

The state of religion itself as to its vital power in England, during the reign of William and Mary, demands our attentive remark. An entirely new state of things arose: the toleration act, granting liberty and affording full protection to the Dissenters, the revival of religion was very considerable among them. Numerous chapels were built for them, for their accommodation, in which the worship of God was regularly celebrated, and Christian communion, by conferences and prayer, was extensively cultivated and enjoyed. Happily for the cause of religion, in the generous spirit of piety, the Presbyterians and Independents formally united in Christian



fellowship as one people, and holy union in various ways was extensively promoted.

Ingenuity, directed by true catholic piety, originated many plans of benevolence, which were the means of incalculable benefit to the souls of men. Private associations were formed among those who were truly religious, for the advancement of the best interests of men, both temporal and spiritual: a few of them deserve special mention, as they are not generally known, and yet the revival of religion, in our times, is indebted to them as the blessed commencement of a series of exercises and plans, which seem to have been ordained to hasten on the kingdom of Christ upon earth.

In 1691, a "Society for the Formation of Manners" was established in London: another, consisting of about fifty tradesmen, "for suppressing disorderly houses;" with a society to preserve the office of constable respectable. Thirty-five religious societies were formed in London, to seek a revival of religion, by prayer and frequent conference. The same plans were adopted in various parts of England and Ireland. In Dublin these societies were joined by bishops and many of the clergy. But a powerful and violent party in the Church loaded with extreme abuse those of their brethren who formed any union with the Dissenters in their works of piety.

Still some continued, for several years, diligent and active; so that by the pious zeal of the moderate clergy, religion greatly revived in the Church of England, and many of the customs of the Dissenters were, to a considerable extent, adopted and followed by them. From these voluntary associations arose those societies for the "promotion of religion," and from these that "Society for Promoting Christian Knowledge." King William and his pious queen, perceiving the importance of this, incorporated the archbishops, bishops, nobility, &c., including all the members of the former societies, into the society still existing under the above title; but much of its voluntary and Christian character being lost by its incorporation, after a few years it sunk into comparative uselessness.

Bishop Burnet speaks of these good works, in the "History of his own Times," mostly concealing in how great a degree they were promoted by his own instrumentality. The account is honorable to the writer, as it yields to the Dissenters that which many have been willing to deny—their former diligence in every work of Christian love. The bishop says, "In James's reign, the fear of popery was so strong, as well as just, that many, in and about London, began to meet often together, both for devotion and their further instruction: things of this kind had been formerly practised only among the Puritans and Dissenters: but these were of the Church, and came to their ministers, to be assisted with forms of prayer and other directions: they were chiefly directed by Dr. Beveridge and Dr. Horneck. Some disliked this, and were afraid it might be the original of new factions and parties; but wiser and better men thought it was not fit and decent to check a spirit of devotion at such a time: it might have given scandal, and it seemed a discouraging of piety, and might be a means to drive well meaning persons over to the Dissenters. After the revolution, these societies became more numerous, and, for a greater encouragement to devotion, they got such collections to be made as maintained many clergymen to read prayers in so many places, and at so many different hours, that devout persons might have that comfort at every hour in the day. There were constant sacraments every Lord's day in many Churches; there were both greater numbers and greater appearances of devotion at prayers and sacraments, than had been observed in the memory of man. These societies resolved to inform the magistrates of swearers, drunkards, profaners of the Lord's day, and of lewd houses; from this they were called "Societies of Reformation." Some good magistrates encouraged them, but others treated them roughly. As soon as queen Mary heard of this, she did, by her letters and proclamations, encourage these good designs, which were afterwards prosecuted by the king. Other societies set themselves to raise charity schools, for teaching poor children, for clothing them, and binding them out to trades. Many books were printed and sent over the nation by them, to be freely distributed; these were called "Societies for Promoting Christian Knowledge." In many places in the nation, the clergy met often together, to confer about matters of religion and learning; and they got libraries to be raised for their common use. At last a corporation was raised by the king for propagating the Gospel among infidels, for settling schools in our plantations.

tions, for furnishing the clergy that were sent thither, and for sending missionaries among such of our plantations as were not able to provide pastors for themselves. It was a glorious conclusion of a reign that was begun with preserving religion, thus to create a corporation for propagating it to the remotest parts of the earth, and among infidels: then were very liberal subscriptions made to it by many of the bishops and clergy, who set about it with great care and zeal.”\*

85. The partial revival of religion, which blessed the Church of England during the reign of William, continued for some years after the succession of queen Anne, who ascended the throne in 1702. But before the close of her reign a season of great darkness ensued, and vital piety was seriously injured by the prevalence of the Arian doctrine, and the renewal of prelatical intolerance.

Anne herself was generally called “the good;” being a princess of amiable manners in private life, and prosperous throughout her reign, chiefly by means of the vast abilities of her ministers and military commanders.

Arianism affected the interests of religion in the Church of England, by means of the writings of professor Whiston, of the university of Cambridge, and those of Dr. Samuel Clarke, rector of St. James’s, Westminster, who were the most distinguished advocates of that doctrine. Their works were eagerly read, and their principles spread extensively, both among the clergy and among the graduates at the universities, exerting a withering influence upon vital godliness.

Anne was a Stuart; a daughter of James II. She inherited a large portion of the bigotry of that unhappy family; and she diffused or cherished that hateful principle to a great degree, throughout the kingdom. The spirit of persecution, which William had repressed, was revived. As a preliminary measure, the advocates of intolerance projected a law, which should subject to severe penalties those persons who, holding any office under government, or being members of corporations, should be proved to have been present, on any occasion, at a dissenting place of worship, in time of divine service. Their attempts were defeated by the firmness of the queen’s ministers, who, having been in office under William, were men of moderation. But the repose was again broken by an intemperate zealot, named Sacheverel, whom bishop Burnet characterizes as “a bold, insolent man, with a very small measure of religion, virtue, learning, or good sense;” and the cry of “the Church in danger,” was sounded throughout the nation. In a sermon before the lord mayor and sheriffs of London, he censured the revolution, and expatiated on the danger of the Church, and what he called the machinations of Dissenters; and magnified the evils which, he said, were likely to arise from toleration. For his rashness, Sacheverel was impeached for misdemeanor; and, after a long and tumultuous trial, his sermons were ordered to be burnt by the public executioner, and himself to be suspended for three years.

The doctrines of Sacheverel were, however, approved by the queen; and even in the same year, on account of his pernicious high Church notions, he obtained some valuable preferment in the Church, by the royal patronage.

The first ministers of Anne not favoring her lofty notions, she dismissed them. In 1701, the “Schism Bill” was passed; by which Dissenters were deprived of the privilege of educating their own children! Several other projects were being formed for the further abridgment of religious liberty, and for the restoration of the Stuart family to the throne of England; but a gracious Providence averted the threatening evils, and removed the queen by death, in 1714; and thus opened the way for a more worthy dynasty.

86. On the death of queen Anne, the throne of Great Britain was ascended by George I., one of the family of Brunswick. Since that period evangelical piety may perhaps be said, upon the whole, to have been on the increase, among a portion of the members of the establishment: yet, it is low, and will probably remain so, so long as that establishment continues on its present basis.

The history of religion in the Church of England, since the accession of George I., we shall give in the language of a late ecclesiastical historian, (Timpson,) whom we have already largely quoted. "When George I. ascended the throne of Great Britain," he observes, "vital godliness appeared to be dying and almost extinct in the Church of England; while the learned employed their talents, chiefly in writing defences of Christianity against infidels and atheists. In most instances, their able treatises are destitute of the grand peculiarities of evangelical doctrine, especially the two chief points—justification by faith in the righteousness and atonement of Christ; and sanctification by the gracious influences of the Holy Spirit. The state of religion in the Church of England, at the close of the reign of queen Anne, as described by bishop Burnet, is most truly deplorable: he remarks, 'During my whole life, I have lamented that I saw so little true zeal among our clergy. I saw much of it in the clergy of the Church of Rome, though it is both ill directed and ill conducted. I saw much zeal also among the foreign Churches, the Dissenters have a great deal among them; but I must own, the great body of our clergy has always appeared dead and lifeless to me; and instead of animating one another, they seem rather to lay one another to sleep. I have observed the clergy in all the places through which I have travelled, papists, Lutherans, Calvinists, and Dissenters; but of them all, our clergy is much the most remiss in their labors in private, and the least severe in their lives.' As to the articles of the Church, he says, 'The greater part subscribe them without ever examining them; and others do it because they must do it, though they can hardly satisfy their consciences about some things in them.'

"Perfectly correspondent with this statement, is his description of the people: he says, 'The commonalty of this nation are much the happiest, and live the easiest and the most plentifully, of any that ever I saw. They are very sagacious and skilful in managing all their concerns, but at the same time it is not to be conceived how ignorant they are in matters of religion. The Dissenters have a much larger share of knowledge among them, than is among those that come to our Churches. This is more to be wondered at, considering the plainness in which matters of religion are written in this age, and the many small books concerning these that have been published of late years, which go at easy rates, and of which many thousands are every year sent about by charitable societies in London; so that this ignorance seems too obstinate and incurable.'

"Bishop Butler describes the lamentable state of religion, in the preface to his truly valuable little work, on the 'Analogy of Religion,' published in 1736. In this he confirms the testimony of bishop Burnet. He says, 'It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject for inquiry: but that it is now, at length, discovered to be fictitious; and, accordingly, they treat it as if, in the present age, this were a great point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule; as it were by way of reprisals, for its having so long interrupted the pleasures of the world.'

"Dr. Haweis, in his 'Impartial Church History,' testifies, 'Between contests for power, thirst for riches, and inordinate love of pleasure, the nation sunk down into corruption, and the Church erected a feeble barrier against the fashionable pursuits. All its great preferments were bestowed to secure friends to the administration: whatever prime minister prevailed, the prelatial bench looked up to their creator with devotion and assiduous attention. The life and power of godliness fell to a very low standard; and only here and there an individual cleaved to the faith once delivered to the saints, and dared to be singular. It was in this state of torpor and departure from truth and godliness, that at Oxford, one of our universities, a few, chiefly young men, began to feel the deplorable spiritual ignorance and corruption around them. They were conscious something ought to be done to revive a sense of religion in principle and practice, from the decay into which it was fallen: they were convinced that men of God, and ministers of the sanctuary, ought to lead very different lives from any thing they observed at college.'

"The late Mr. Newton, an amiable and pious clergyman of London, referring to the state of religion in the Church of England, at the same period, observes, 'I am



not sure, that in the year 1740, there was a single parochial minister, who was publicly known as a Gospel minister, in the whole kingdom."

"This appears to have been the darkest period in the history of the Church of England, since the days of the reformation: but as the darkest part of the night is said just to precede the dawn of the morning, so, in secret, the Lord of his universal Church was preparing some Boanerges, 'sons of thunder;' some 'burning and shining lights,' by which, with apostolic zeal and intelligence, the lukewarm and spiritually dead might be awakened and instructed: all of which was accomplished by the ministry of Whitefield and Wesley."

The rise of the Methodists, and their evangelical, indefatigable labors, excited a spirit of inquiry among many of the regular clergy. They were generally stung with mortification to see their province invaded by mere laymen, with increasing multitudes attached to their ministry. The superior clergy generally employed every effort to check the revival of piety in the Church; as they denominated it "Puritanism" and "Methodism." So incensed were they, that at Oxford, in 1763, six young men were expelled from Edmund Hall, being *convicted*, before "the vice-chancellor and some of the heads of houses," of "holding Methodistical tenets, and taking upon them to pray, read, and expound the Scriptures, and singing hymns, in a private house." In vain did they appeal to the articles of the Church in support of their doctrines; and equally vain was the ample testimony borne to their piety and exemplary lives. Many a worthy curate, also, was expelled from his situation on account of his evangelical doctrines, and his pious zeal; of which we might give affecting instances, worthy only of the seventeenth century.

Still the Spirit of grace was shed forth upon many of the clergy, from time to time: they became converted to the true faith of Christ; and, having received the truth in the love of it, they labored diligently and zealously for the salvation of the souls of men.

Mr. John Newton, an eminent London clergyman, speaking of his Church in a letter to a friend, says, "I am not sure, that in the year 1740 there was a single Gospel minister in the whole kingdom. Now we have I know not how many; but I think not less than four hundred." This letter was written in 1797. In 1801, he says in another letter, "I am told there are ten thousand parishes in England: I believe more than nine thousand of these are without the Gospel;"—meaning in the establishment.

London was deplorably deficient of evangelical clergymen. In 1749, Mr. Romaine was chosen lecturer of St. Dunstan's, in the west, where he labored with remarkable success, being a man of apostolical piety and zeal: yet in this station he suffered much opposition, having not more than one regular evangelical coadjutor in the whole metropolis! He was appointed lecturer at St. George's, Hanover-square, in 1750; but on account of his popularity, and the church being crowded, he was dismissed, in 1755, from his station at the latter church. In 1764, he was elected rector of Blackfriars, where he labored with remarkable tokens of the Divine favor, during a period of forty years. He died in 1795, leaving the character of a holy man, and a powerful preacher; which was illustrated by many seals to his ministry in the Gospel.

Before the decease of Mr. Romaine, there was a considerable addition of pious clergymen in London, chiefly by means of the privilege enjoyed by some parishes to elect their own ministers; and by the further privilege, with which others are favored, to choose a lecturer in addition to their rector or vicar. In such cases, the Dissenters exerted their influence in favor of those candidates who were supposed or known to be evangelical in their doctrine.

In different parts of the kingdom, pious Churchmen, whose evangelical pastors had been removed by death or preferment, built chapels, for which they procured licenses, and chose their own ministers: but, in many cases, such licenses were refused by the bishops; when they procured ministers who preferred the use of the liturgy, and placed themselves, as Dissenters, under the protection of the toleration act. The Church of England received considerable accessions from pious young men of such congregations; some of whom, possessing promising talents, were supported at the universities by the subscriptions of individuals, collected for that purpose. A society was formed, with the liberal and benevolent Mr. Thornton at its head, for the purchase of Church livings; by which means, many pious and eminent clergymen were promoted to important and influential stations.

As the Dissenters and Methodists generally assembled for public worship on the evenings of the Lord's day, the practice was adopted by many in the establishment; especially in the large towns, by evangelical clergymen. The novelty of these services attracted the attention of multitudes: the congregations were large, and incalculable was the good resulting from these services. Among those who were most conspicuous in the Church of England, for their active and laborious piety, at this period, may be mentioned Mr. Hervey, Mr. Grimshawe, Mr. Berridge, Mr. Romaine, Mr. Toplady, Mr. Venn, Mr. Newton, Mr. Scott, Mr. Cecil, Dr. Haweis, and Mr. Simcon. Though so few could be found in the middle of the century, at its close the established Church was supposed to contain nearly a thousand evangelical clergymen; and they were increasing.

In the middle of the century, scarcely a professor or tutor of eminent piety was to be found at either university: but at its close, it was believed that, both among the teachers and the taught, men of evangelical principles and spirit were to be found in almost every college, both at Cambridge and at Oxford.

An effectual means of furthering the cause of vital godliness among the educated classes in the Church, may be reckoned the writings of Mr. Wilberforce and Mrs. Hannah More, towards the close of the century. The "Practical View of Religion," by a layman, a British senator, was a novelty; and its evangelical purity of doctrine taught many the value of pure, scriptural Christianity. The elegant and valuable writings of Mrs. Hannah More breathed the same devout spirit: they were adapted to the classic refinement of the most accomplished, while some of them were admirably suited to interest and instruct the uneducated poor.\*

Since the commencement of the nineteenth century, England has been highly favored in the increase of both the privileges and the power of religion. Many, even of its most intelligent and devout professors, have been struck with astonishment, while contemplating what God has wrought among all classes of Christians, who believe the inspiration of the Holy Scriptures.

Emotions, both seriously painful and truly pleasing, must fill the mind, in giving a fair and correct exhibition of the state of religion in the Church of England. Accurate information, uncompromising fidelity, and evangelical candor, are indispensable to guide us in treating of this section of the Christian community; for no portion of the professing Church presents to view, anomalies so many, so strange, and so unscriptural, as those which are manifest and the subject of general complaint, in the English establishment.

To be able to form a tolerable estimate of religion in the national communion, it will be indispensable to keep in mind the peculiar constitution of the Church of England: that it is a privileged corporation, chartered by act of parliament, having the sovereign for the time being as its head: and also to consider its practical influence in the nation.

Divine influence, it is clearly evident, has been graciously afforded to many, both of the clergy and laity in this communion, in common with those of other denominations; but still there is a very large majority who cherish and express, from the press and the pulpit, the bitterest hostility to the pure doctrines of the Gospel, as they were preached at the reformation. That we may give no offence to any, Episcopalian writers of unquestionable and acknowledged reputation shall be our sole vouchers concerning this Church; and the testimonies shall be given by writers of our times, and in their own words.

Dr. Hobart, "Bishop of the Protestant Episcopal Church in New York," who had not only read of the Church of England, but on a visit to this country, in 1824, had seen and observed it in actual operation, having returned to America, published a "Discourse," in which he says, "Look at the most important relation which the Church can constitute,—that which connects a pastor with his flock. In the Church of England, this connection is absolute property. The livings are in the gift of individuals, of the government, or corporate bodies;† and can be, and are, bought and sold like other

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\* Timpson's Church History.

† From the "Clerical Guide," it is collected, that of ten thousand eight hundred and seventy-two Church livings in England and Wales, sixty-eight only are in the gift of the inhabitants! All the rest are at the disposal of government, individuals, prelates, universities, and public bodies.

property.\* Hence, like other property, they are used for the best interest of the holders, and are frequently made subservient to the secular views of individuals and families. And they present an excitement to enter into the holy ministry, with too great an admixture of worldly motives, and with a spirit often falling short of that pure and disinterested ardor, which supremely aims at the promotion of God's glory and the salvation of mankind. The connection thus constituted, entirely independent of the choice or wishes of the congregation, is held entirely independent of them. And such are the gross and lamentable obstructions to the exercise of discipline, from the complicated provisions and forms of their ecclesiastical law, that common, and even serious, clerical irregularities are not noticed."

"Advance higher in the relations that subsist in the Church, to those which connect a bishop with his diocese. The commission of the bishop, his episcopal authority, is conveyed to him by the bishops who consecrate him. But the election of the person to be thus consecrated, is nominally in the dean and chapter of the cathedral of the diocese; and theoretically in the king, who gives the dean and chapter permission to elect the person, and only the person, whom he names; and thus in the actual operation of what is more an aristocratical than a monarchical government, the bishops are appointed by the cabinet or the prime minister; and hence, with some most honorable exceptions, principally recent, the appointments have notoriously been directed with a view to parliamentary interest. Almost all the prelates that have filled the English sees, have owed their advancement not solely, as it ought to have been, and as in our system it must generally be, to their qualifications for the office; but to the secular interest, extraneous from spiritual or ecclesiastical considerations."†

To many, the language of Dr. Hobart may seem too censorious; but his testimony is lamentably true; and the facilities for obtaining ordination are surprising. Piety is seldom a recommendation, but often a hindrance, especially if it be connected with an avowal of evangelical sentiment. The late amiable Legh Richmond, in a letter to his son, in 1820, observes, "The national Church groans and bleeds, 'from the crown of its head to the sole of its feet,' through the daily intrusion of unworthy men into its ministry. Patrons, parents, tutors, colleges, are annually pouring a torrent of incompetent youth into the Church, and loading the nation with spiritual guilt. Hence souls are neglected and ruined—bigotry and ignorance prevail—Church pride

\* This shocking traffic in the souls of men is notoriously common; and the whole history of religious profession does not exhibit such enormities in the presence of the opened Scriptures, as is presented by this system. The Morning Chronicle of July 13, 1824, says, "The Church livings in Essex, sold on the 1st inst. by Mr. Robbins, of Regent-street, were not the absolute advowsons, but the next presentations, contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty-six and twenty-five years respectively, and were as under:—

Place.	Description	Estimated Annual Value.	Age of Incumbent.	Sold for.
Wanstead, . . . .	Rectory, . . . .	650 pounds.	62 . . . .	2,400 pounds.
Woodford, . . . .	" . . . .	1,200 "	58 . . . .	4,200 "
Great Paindon, . . . .	" . . . .	500 "	63 . . . .	1,600 "
Fittfield, . . . .	" . . . .	525 "	59 . . . .	1,520 "
Rochford, . . . .	" . . . .	700 "	62 . . . .	2,000 "
Filstead, . . . .	" . . . .	400 "	50 . . . .	900 "
Roydon, . . . .	" . . . .	200 "	46 . . . .	580 "

"The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested seemed to be well acquainted."

"St. James's Chronicle," of November 20 to 23, 1830, contains the following articles of "Property for sale," and specified in numbers from one to seventy-nine. It is the advertisement of only one clerical agent.

20 Advowsons, income from 300*l.* to 2,000*l.* per annum.

12 Next Presentations, income from 150*l.* to 700*l.* per annum.

45 Other Livings for sale or exchange, including "a sinecure of two parishes in Ireland," for which "a dispensation has been granted;" and two livings, one of 700*l.*, and the other of 1,000*l.* per annum."

† "The United States of America compared with some European countries," &c., by Dr. Hobart, p. 18—25.



triumphs over Church godliness—and the establishment is despised, deserted, and wounded.”\*

Naturally might it be expected, that from such a system in operation, the power of religion in the nation would be exceedingly low; and this would have been the lamentable case, but for the zealous labors of the Dissenters and Methodists. On this subject the testimony of a highly respectable beneficed clergyman, of the city of York, deserves especial regard. Mr. Acaster says, “The bishop of Winchester tells us, in his late charge at Llandaff, that out of two hundred and thirty-four incumbences, into which the diocese is divided, only ninety-seven parishes enjoy the advantage of clergy, incumbents, and curates, actually resident! Taking the curates to amount to one half of the whole, which will be found, I believe, to be generally correct, then only about forty-eight of the two hundred and thirty-four incumbents are actually resident in their parishes.”

“Conceiving this to be a fair specimen of the state of every diocese in the kingdom, what an alarming reflection is it calculated to excite! Nearly four fifths of the parishes throughout the whole kingdom have no resident incumbent; consequently, near four fifths of the people are left, as it respects their paid and legal pastor, as sheep without a shepherd. They have no incumbent to watch over them, to feed them, or to care for their best and highest interests; none to whom they can resort for advice, counsel, or succor, in all their trials, sorrows, temptations, and difficulties; none to instruct, to soothe, and comfort them, on the bed of affliction and death; and none to assist them in their preparation for a boundless and never-ending eternity. Their legal, paid, rightful, and most solemnly avowed instructors are fled. Some they never see or hear, for five—ten—fifteen—twenty, and even thirty years together. Some, again, are born, brought up, marry, have families, live, and die, and enter into eternity, without ever once either seeing or hearing their legal teacher. I speak of numerous facts in all the above instances within my own knowledge, and of several incumbents whose churches and parishes I can see from the place in which I sit and write; so that, in regard to the incumbents, there are millions through the land who have literally no man that careth for their souls. What a consolation! What a fearful consolation!”

“And is all this known, and yet tolerated? Yes, it is known, it is tolerated; it is often facilitated by those whose duty it is to stand in the gap; and, what is still more fearful and alarming, it is barred from remedy by the dispensations and licenses of our spiritual rulers.”

“If any thing can unloose the binding sinews of a state; if any thing can weaken and destroy that religious principle which is the only sure bond of its peace and security; if any thing can arouse the displeasure of Almighty God against it, alienate the affections of the people from it, (the established Church,) render it loathsome in their estimation, make them desire its downfall, and raise their shout,—Down with it! down with it! even to the ground! there is, then, in this sad direliction of principle and of duty, a cause afforded, and which, without a speedy remedy, is sufficient of itself to effect eventually the ruin of both. Perhaps half the population of the country have already left the establishment, and ranged themselves under the standard of dissent. And if we add to this the very slight attention paid to religion by a great majority of the rest, we shall soon perceive the critical situation in which we stand, and how very easy a concurrence of events may turn the scale against us, and involve both the Church and the state in one and the same overwhelming ruin.”†

Non-resident incumbents, having obtained, in many instances, several livings; and if related to bishops or noble families, other “valuable preferment in the Church,” in some instances to the number of five or six, the whole amounting to several thousands a year value, employ curates “to do duty for them.” These laborers amount to the number of four thousand and ninety-five, as appears by the report made by the bishops to the privy council in 1827, and their average salary is about seventy-four pounds per annum! Such is the miserable pittance with which “the superior clergy,” according to the present system of the Church of England, reward their

\* *Memoirs of Legh Richmond*, by Grimshawe, p. 461, 462.

† *The Church in Danger from Herself, &c.*, by John Acaster, vicar of St. Helen's, York.

humbler brethren, who perform for them the clerical duties, which many of them are known to abhor. How contrary to all our ideas of equity and uprightness is this mercenary conduct! And how utterly repugnant to the righteous institutions, and to the benevolent spirit, of Christianity!

Violations of the duty of the Christian ministry, so flagrant as these testimonies declare, demonstrate the moral unfitness of many of the clergy for their assumed office. But this is observed to be the natural consequence of the system, which deprives the people of their right to choose their own ministers, and makes Church livings mere articles of property, and to serve as convenient revenues for the younger sons of our nobility and gentry. Nor is this the whole of the evil; it affords the daring advocates of infidelity the most powerful arguments with which to assail Christianity, through the corruptions of its professors.

Besides, many of the clergy are known to be incompetent to make the sermons which they read to their people, and they procure them from certain booksellers, written or lithographed, as we see advertised. This subject is seriously lamented by a clerical writer, in the "Christian Observer" for this month, (January, 1832.) He says, "Almost every dissenting community has its theological seminary—and the advanced state of public information, the progress of popery, infidelity, and literary irreligion, the inroads to fanaticism, and the extension of schools of every class—all require high professional competency in the clergy of the established Church. And yet to this hour, there is no appointed seat of theological training for our clerical candidates. The universities afford the basis of a solid education, and require such a general knowledge of sacred literature, as may be expected from lay as well as professional students: but they go no further, and the graduate must glean, where and how he can, the great mass of what is necessary to the efficient discharge of his function. The word of God says, 'Not a novice;' but novices, so far as respects any public provision for instruction, must be not a few of our candidates for holy orders; and as the bishop can ordain only the best he can get, novices are every day thrust into our parishes to take the oversight of souls, and often with less scriptural information even to compose a sermon, or to follow up the details of pastoral duties, than falls to the share of many a well taught national schoolboy."

Though all the clergy subscribe the same creeds and articles of religion, and read the same forms of prayer, their published writings prove, that every diversity of sentiment in religion is held by individuals among them: and this is regretted as past remedy, while the present system of patronage and trading in Church livings is allowed to exist. Mr. Acaster complains, that "great difference exists among her ministers on some important doctrines of religion, dangerous to the souls of men, and inimical to the peace and stability of the Church."\* It is seriously deplored by many of the pious clergy, as a well known fact, that no communion is so torn and agitated with extravagant doctrinal speculations, at the present time, as the Church of England!

Orthodoxy in the Established Church, is peculiarly claimed by a very large majority of the clergy, generally denominated High Churchmen. These are mostly latitudinarian in their principles, and differing widely in point of faith; denouncing the distinguishing doctrines of the Reformation, they are chiefly zealous for the external polity of the Church, and opposers of their evangelical brethren, whom they commonly

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\* Mr. James, an Independent minister of the highest reputation, remarks, in a recent publication, in reply to an attack on his principles, "No one can for a moment doubt, that the Church of England comprehends within her pale persons holding the widest possible variety of religious opinions: Socinians; Arians; Arminians, from Pelagianism to the modified Arminianism of Tillotson; Baxterians; Calvinists of all grades, from the Supra-lapsarian of Dr. Hawker to the more moderate views of Davenant and South; Hutchinsonians; Baptism Regeneration advocates, and their opponents; Swedenborgians; the followers of Joanna Southcote; Modern Millenarians; believers in the unconsciousness of the soul from death to the resurrection; followers of Mr. Irving on the peccability of Christ's human nature, &c., &c. It is known as an undoubted fact, that the error which has done the greatest mischief in our communities, has been principally cherished by the works of Dr. Crisp and Dr. Hawker; both of them divines of the Church of England. Dr. Hawker's books and converts have infested our Churches with a kind of pestilence, and are perverting the minds of multitudes within the pale of the establishment."—"Dissent and the Church," by the Rev. J. A. James, p. 76.

represent as enemies to the establishment, and uniting with Dissenters in promoting its overthrow. This class, including the dignitaries, have uniformly been unfriendly to the Bible Society, and many of them its avowed and determined enemies.

Evangelical truth has, however, an increased number of holy and devoted friends in the Church of England, over whose corruptions they sincerely mourn, and it is believed that this body is still increasing. God has graciously poured out of his spirit upon them, and qualified them for their spiritual work. But these have arisen in opposition to the ecclesiastical system of that Church, from the rulers of which not a few of them, especially curates, have been called to endure persecutions. Many excellent pastors have been brought forward, by the zeal and liberality of individuals, who have educated pious young men, and purchased livings, or built chapels for them. The "Chapels of Ease" in populous parishes, amount to one thousand five hundred; besides about two hundred new churches, built principally with the late parliamentary grant of one million five hundred thousand pounds; and popular pious clergymen have in many instances succeeded in obtaining preferment to them.

The elevation to the Episcopacy of the diligent and evangelical Dr. Ryder, in 1812, and of the two Sumners, one in 1826, and the other in 1828, has been, as is thought, an unspeakable blessing to the country; though their promotion was not on account of their piety or ministerial qualifications, but by interest and influence near the throne. These good men preach frequently; they give their support to the Bible Society; and they have generally promoted pious clergymen in their respective dioceses.

Of the number of this evangelical class of the clergy, it is difficult to form a correct estimate; but those who are intimate with the affairs of the Church Missionary Society, and other societies connected with the Church, compute them at about twelve hundred; some others reckon them at about two thousand; and the Rev. D. Wilson has given it as his opinion, that there are about three thousand pious clergymen in the establishment.

Religion in the Church of England, flourishes chiefly among this class; in which are to be found some of the most excellent examples of practical godliness, pastoral diligence, and evangelical faithfulness. A great proportion of these are among the ministers of chapels, which have been erected by individuals in or near populous vicinities, and licensed by the bishops, allowing the people to choose their own ministers, who are supported by the free contributions of those who enjoy their services. These excellent men take the liveliest interest in the Bible Society, and other institutions for the advancement of the kingdom of Christ among men. Many of their plans they have adopted from the Dissenters, both in the formation of various associations for the promotion of religion, and the more retired oversight of their own particular congregations: so that in very many instances, especially in London and in populous districts of the country, they have departed widely from the spirit and forms of the Church, and have become practical Dissenters; having like them prayer meetings, and various other devotional exercises, for the increase of personal and social religion. Several of the bishops have denounced these exercises as Methodistical; and many pious curates have been dismissed from their situations, by their superiors, on account of their active zeal in seeking the salvation of their people. Still it is believed these devoted men increase: may they increase a hundred fold, blessed of God their Savior, and made a public blessing!

Among the evangelical clergy of this century, there are three especially who have contributed imperishable treasures to the Church of God, by their invaluable writings. Mr. Thomas Scott, in his "Commentary on the Scriptures;" Mr. Horne, in his "Introduction to the Critical Study of the Scriptures;" and Mr. Simeon, in his "Homilies on the whole Scriptures," designed as plans of sermons for the assistance of the clergy. But there are many others, whose writings have been eminently serviceable in the cause of evangelical religion; among whom we must not omit to mention, Dr. Paley, Mr. Newton, Mr. Cecil, Mr. Milner, Mr. Bickersteth, Mr. D. Wilson, Mr. Townsend, and bishop John Bird Sumner.

We shall only add concerning the ecclesiastical establishment of England, that the king is the temporal head. He appoints her bishops. She has two archbishops, those of Canterbury and York, and twenty-six bishops; sixty archdeacons or bishop's deputies; eighteen hundred clergy; ten thousand five hundred livings, one thousand



of which are in the gift of the king ; a population of five millions, and a revenue of three millions sterling. Ireland has four archbishops, and eighteen bishops. Few of these ever reside in that country.

The bishops of the establishment have generally great incomes ; but most of the subordinate clergy are confined to an hundred pounds. Each bishop has a chapter or council to assist him, and each chapter a dean. The dean and chapter are composed of dignitaries, who are called canons or prebendaries, because they possess a prebend, or revenue allotted for the performance of divine service in a cathedral or collegiate church. These form the bishop's court, and take cognizance of all ecclesiastical offences.

The other principal clergy are *rectors*, who hold a living, of which the revenue, or tithes, are entire ; *vicars*, who hold a living which has passed into secular hands ; *curates*, who are subject to a rector or vicar ; *deacons*, who are licensed to preach, but not to administer the ordinances.

A *convocation* is an assembly of clergy, convened to consult on ecclesiastical affairs. It is held during the session of parliament, and consists of an upper and lower house. In the upper house sit the archbishops and bishops ; in the lower house sit the inferior clergy, represented by their proctors or delegates. The latter house consists of one hundred and forty-three divines, viz., twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy.

The English Church maintains the sufficiency of the Scriptures, as a rule of faith and practice. Her doctrines are contained in the book of Homilies, (Sec. 44,) and in the thirty-nine articles, which latter, with the three creeds and her catechism, are contained in the book of common prayer.

It may here be proper to add, in respect to those who assert that Episcopacy is of divine right, that they *maintain* that bishops, [*episcopous*] presbyters, (or priests,) and deacons, are three distinct orders in the Church ; and that the bishops have a superiority over both the others ; in proof of this, they allege, that during our Savior's stay upon earth, he had under him two distinct orders of ministers—the Twelve, and the Seventy ; and after his ascension, we read of apostles, presbyters, and deacons, in the Church. That the apostolic, or highest order, is designed to be permanent, they think, is evident from bishops being instituted by the apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears, that Timothy and Titus were superior to modern presbyters, from the offices assigned them. Timothy was, by Paul, empowered to preside over the presbyters of Ephesus, to receive accusations against them, (1 Tim. v. 19,) to exhort, to charge, and even to rebuke them ; and Titus was by the same apostle left in Crete, for the express purpose of setting things in order, and ordaining presbyters in every city.

They contend, that bishops, in the sense in which they use the term, certainly existed in the Churches as early as A. D. 160. They lay great stress on the writings of the Christian Fathers on this point, and in particular on Clement, and the Epistles of St. Ignatius. The latter, in his Epistle to the Smyrneans, calls upon Christians "to obey their bishop, even as Christ obeyed the Father ; to venerate the presbyters, as the apostles ; and the deacons, as the commandments of God." Presbyterians, and other Dissenters, however, demur as to this authority, and appeal to Scripture. They plead the great dissimilarity between this language and that of the apostles ; and strongly suspect, that these Ignatian Epistles have either been forged, or greatly corrupted, by the Church of Rome, in order to lay a foundation for the authority assumed by the clergy, on the establishment of Christianity under Constantine.

The friends of Episcopacy also appeal to the Jewish establishment ; but this, Dissenters consider as wholly superseded by the spiritual economy of the Gospel.

"It cannot be proved," says Dr. Paley, "that any form of Church government was laid down in the Christian, as it had been in the Jewish Scriptures, with a view of fixing a constitution for succeeding ages. . . . The truth seems to have been, that such offices were at first erected in the Christian church, as the good order, the instruction, and the exigencies of the society at that time required ; without any intention, at least without any declared design, of regulating the appointment, authority, or the distinction of Christian ministers under future circumstances."\*

\*Paley's M. & P. Philos. vol. ii. p. 175.

Archbishop *Usher* proposed a reduction of Episcopacy, preserving the different orders, but reducing the government of the Church to a semblance of Presbyterianism; or rather, perhaps, to that of the Church of the United Brethren.

The more rigid Episcopalians admit of no ordination as valid in the Church, but by the hands of bishops, and those derived in a right line from the apostles; but, since Dr. Paley, bishop Prettyman, and other moderns, have admitted Episcopal government to be founded in expediency, rather than in divine right, it seems difficult to maintain the absolute necessity of Episcopal ordination to the Christian ministry, however necessary it may be to officiating in the Church of England.\*

#### DISSENTERS, OR INDEPENDENTS.

87. It belongs to this place, to notice, in a more particular manner, a numerous body of religious persons in England, known by the name of *Dissenters*, or *Independents*. The term Dissenter is, indeed, frequently applied to all denominations, which have broken off from the establishment; but in the present instance, it is used to denote two classes in England, viz.: the Presbyterians and Independents, or Congregationalists.

88. The English Presbyterians and Independents of the present day, adopt nearly the same mode of Church government, and differ chiefly in the stronger attachment to Calvinism of the latter than the former.†

The original Puritans appear to have been strict Presbyterians, and the Churches first formed by those from England, who took refuge in Amsterdam, Rotterdam, the Hague, Leyden, &c., from prelatical intolerance in their own country, were formed after the Presbyterian model, and were maintained by the states, according to treaty with queen Elizabeth, as the French and Dutch Churches were in England.‡

At the revolution, in 1688, the Presbyterians and Independents gained a legal toleration; but their cause having much declined from the restoration of Charles II., they entered into a union, in 1690, comprised in nine articles, for self preservation, and have since been considered as one, though they still differ in Church government.

89. The first Independent or Congregational Church in England, was established by a Mr. Jacob, in the year 1616. It was originally a small body; and, for many years, held its meetings in private places. In 1640, they first ventured to meet publicly. From that time, to the present, they have gradually gathered strength, and at no distant day may numerically, at least, exceed those of the establishment.

The importance of this body of Christians in England, will justify a somewhat extended notice of their rise and advancement to their present respectable and influential condition in that country.

Henry Jacob, the founder of the first Independent Church in England, originally belonged to the establishment, but withal was a zealous Puritan; he wrote in opposition to one Johnson, a Brownist, and in defence of the Church of England, as a true Church of Christ; yet he admitted the existence of serious abuses, and the necessity of reform.

On a visit to Leyden, he fell in with the pious Independent, Mr. Robinson, whose peculiar sentiments of Church discipline, he embraced. On his return to England, about the year 1616, he imparted his design to several of the most distinguished Puritans, of setting up a separate congregation, like those in Holland.

This meeting the views of others, a day of solemn fasting and prayer was observed, at the close of which, the Church was duly gathered, and the covenant solemnly acknowledged, and agreed to. Mr. Jacob was chosen the first pastor. He continued

\* Williams's Dictionary of all Religions. Third London edition.

† Buck's Theological Dictionary, Art. Independents.

‡ Neal's History of the Puritans, vol. iv. p. 68.

with his people eight years; but, in the year 1624, he relinquished his station, and embarked for Virginia.

Mr. Jacob was succeeded in the pastoral office, by Mr. John Lathrop. In his time, the congregation was discovered by the bishop's pursuivant, April 29, 1632, at the house of Mr. Humphrey Barnet, a brewer's clerk in Blackfriars, when forty-two of them were apprehended, and only eighteen escaped. Those who were thus seized were confined in different places, for two years, when they were all released upon bail; excepting Mr. Lathrop, whose release could be effected only upon condition of his leaving the country, which he did, in 1634.

Upon Mr. Lathrop's retiring to New England, the congregation chose the famous Mr. Canne, author of the marginal references in the Bible, as their pastor. In after years he was succeeded by several others, Howe, More, &c.

In 1640-1, Jan. 7-18, the congregation, for the first time, ventured to meet in public, which they did in Dead Man's Place, in Southwick. But there they were discovered by the king's marshal, and most of them were committed to Clink's prison. On the following day, they were arraigned before the house of lords, and charged with denying the king's supremacy, in ecclesiastical matters, and preaching in separate congregations, contrary to law. To this they replied, that they could acknowledge no other head of the Church but Christ—that no prince or earthly power had a right to bind their consciences—but that they disowned all foreign power and jurisdiction. A year previously, the consequences of such frankness might have been severe: but now they were dismissed with a gentle reprimand; and, on the following Sabbath, some of the house even attended their worship to hear their minister preach, and so well satisfied were they, that in conclusion of the service they joined in contributing for the poor.\*

Without pursuing the minute history of this people further, it may be observed, that from this period they continued to acquire strength and importance; and at the beginning of the eighteenth century, the *Dissenters*, embracing all who had left the establishment, were one thousand and seven churches, two hundred and forty of whom were Baptists, besides forty-three in Wales.

Pure scriptural religion, however, among the Dissenters, at this latter period, was far from being in a flourishing condition. They felt the pernicious influence of the national infidelity and immorality; and the Arian doctrine soon spread from the Church of England among the Presbyterian Churches, chiefly in the western counties, carrying a withering blight and a deadly power amongst its professors. But there were various and vigorous exertions made by many of the orthodox ministers, to awake and arouse the people to a sense of their danger, and to promote a revival of primitive godliness in the Churches.

Circular letters were published by the London ministers, addressed to their brethren in the country, lamenting the declension, and exciting to prayer on special occasions. Weekly prayer meetings were held by common consent throughout the kingdom, to implore the promised influences of the Holy Spirit. County associations of ministers and Churches were formed, for the promotion of religion in their several districts, and monthly lectures were delivered at their stated meetings.

Several measures being taken by the queen's government, for the abridgment of their liberties, another address was published, in 1702, by the ministers in London, entitled, "A Serious Call from the City to the Country, to join with them in setting apart some time, viz.: from seven to eight every Tuesday morning, for the solemn seeking of God, each one in his closet, in this Critical Juncture."

Persevering prayer was heard and answered; and the evils of persecution, which had begun to operate, were averted, by means of the death of the queen, and the accession of George I. By him, ministers of moderate and enlightened principles were chosen, to give him counsel, and execute the laws; and by his recommendation the iniquitous "Schism Bill" was repealed, so that the Dissenters were again allowed to educate their children!

Means of various kinds were employed by zealous ministers for the advancement of religion in the several Churches: among which it will be proper to mention a few. In 1729, Mr. Some, an intimate friend of Dr. Watts and Dr. Doddridge, delivered,

\* Neal's History of the Puritans, vol. ii. *Passim*.



before the Leicester county association, an awakening and impressive sermon, which was printed, and widely circulated with much benefit, under the title of "The Methods to be taken by Ministers for the Revival of Religion." In the same year, Dr. Doddridge published his "Free Thoughts on the most probable means of reviving the Dissenting Interest."

But among the great men who were remarkably honored of God, at this period, was Dr. Watts: he was a singular blessing to the Church of Christ; and to him, in the order of instrumentality, more appears justly to be attributed than to any other individual of his time. His hymns, first published about 1707, and afterwards his version of the Psalms, were received with delight by most evangelical congregations, and they were eminently honored by the great Head of the Church, to awaken the vigor and diffuse the sweetness, of experimental godliness; producing a complete revolution in psalmody. These were followed by his divine and moral songs, and his catechisms for children; which, though apparently of humble origin, had no small influence upon religious parents, as well as upon their children. The pious doctor conferred no small favor upon the Church of Christ by his "Evangelical Sermons for Families," and his "Discourses on the World to Come," which were eminently useful: while his "Logic," "whose every page is piety," was taught in the university of Oxford.

The popular writings of Dr. Watts were widely circulated, not only in Great Britain and America, but in Germany and Holland. About 1730, Dr. Watts published "A Humble Attempt towards the Revival of Practical Religion," and also an impressive address to Dissenters, written upon the words of our Savior, "What do ye more than others?" Besides which, he published several interesting pieces from the pen of professor Frank, and used his influence in various ways for the advantage of pure religion.

Matthew Henry, by his invaluable Commentary, and his other writings, deserves honorable mention, as the means of diffusing the saving knowledge of Christ, and serving the interests of his Church.

In the midland counties, the exertions of Dr. Doddridge were most powerfully and beneficially felt. He educated many young men for the ministry; he projected a society for Christian missions to the heathen; and, in 1741, to arouse his brethren, he delivered, in several places, and afterwards published, his solemn discourse on the "Evil and Danger of neglecting the Souls of Men." His "Family Expositor" of the New Testament, and his work on the "Rise and Progress of Religion in the Soul," planned by Dr. Watts, and written at his request, have been incalculable blessings to the Church of God.

At an early period, a correspondence was carried on with the evangelical ministers in Scotland and America; by whom, in 1744, a "General Consent for Prayer," was agreed upon, to continue for two years. In answer to those united supplications, blessings were showered down upon the Churches, especially in England, Scotland, and America. The religious fervor beginning thus to arise, was surprisingly augmented by means of the rising and powerful ministry of Whitefield and Wesley.

To secure a succession of learned ministers has always been a concern of deep interest to Dissenters. But as an unchristian spirit of bigotry excluded them from the endowed universities of the nation, they were driven to their own private resources, to provide against the evil arising from their circumstances. Hence, some of the two thousand ejected ministers consecrated themselves, and devoted their eminent talents, to the education of pious young men for the Christian ministry! As these devoted men died, they were succeeded by others, many of whom were tutors of distinguished abilities; and as they gave up their time, and directed their energies, to a very limited number, a considerable proportion of their students were enabled, by pious industry, to attain such eminence in those departments of learning necessary for their sacred office, that no nation has ever produced men of superior ministerial qualifications.

Bishop Butler, and archbishops Horte and Secker, than whom the Church of England never possessed brighter ornaments, received their principal education from the tutors among Dissenters.

Altogether to omit mentioning the names of those among the Dissenters who were distinguished for learning and pastoral talents, would be most blameworthy; but we can notice only a few, as our limits will not allow an extended list; besides, many

of them are well known by their various and useful writings. Among the tutors of this period were Dr. Chauncey, Theophilus Gale, Dr. Ridgley, Dr. Jennings, Dr. Taylor, and Dr. Doddridge; whose works will live to praise them, and carry down their names with honor to posterity.

Among the commentators upon the whole Bible, were Matthew Henry and Dr. Gill; concerning the latter of whom Mr. Toplady, a learned clergyman of the Church of England, said, in delineating his character, "If any one man can be supposed to have trodden the whole circle of human learning, it is Dr. Gill." Among the expositors of the New Testament, we must name Dr. Guyse and Dr. Doddridge, of whose writings in this department, together with the "Synopsis Criticorum," and "Annotations" of Matthew Poole, of the last century, willing testimony is borne by those of the Church of England most competent to judge, that they have never been surpassed by divines of any age, or of any denomination.

The works of Dr. Lardner, on the Evidences of Christianity, have placed him at the head of all the learned writers in that department. Dr. Paley's celebrated work on that subject is confessedly, in great part, borrowed from Lardner; and next to him, against the whole host of deists, Dr. Leland is justly ranked. The writings of Jeremiah Jones, on the "Canon of Scripture;" the Hebrew Concordance of Dr. John Taylor, and the various productions of Dr. Watts, Moses Lowman, Dr. Chandler, Dr. Doddridge, Dr. Gill, and Benjamin Bennett, of this period, have rendered their names immortal in the Church of God.

On the accession of George III., in 1760, the Dissenting Churches in England were ascertained to amount to one thousand two hundred and ninety-two, of which three hundred and ninety were Baptist; and one hundred and sixty in Wales, of which fifty-nine were Baptist.

The progress and prevalence of Methodism had a most surprising influence upon the regular Dissenters; and the power of genuine godliness became eminently increased, at this time, in their Churches. Monthly lectures were revived and established in the several parts of London. County associations of ministers and Churches were formed throughout the country, by the Baptists and Independents, for mutual co-operation in the advancement of religion in their respective localities. New congregations were raised in neglected populous towns and villages, and stated county or district meetings were held for prayer and conference. By these various means, many schemes of benevolence were formed: new seminaries were established for the education of pious men for the ministry, to supply the wants of the increasing Churches; and to furnish missionaries for the promulgation of the Gospel, not only throughout Great Britain, but embracing every heathen country.

The diversified plans of operation became so greatly multiplied, that it will be necessary to appropriate a distinct chapter briefly to enumerate the chief of them. In 1750, a society was formed in London, for the purpose of circulating Bibles and approved books among the poor, at a reduced price; and several Churchmen co-operated in the good work. This may be regarded as an earnest of the still further union of the ministers and members of Jesus Christ, in promoting his glorious cause, which has since taken place in the Bible Society and some other institutions.

In 1784, Mr. Robert Raikes, a worthy and liberal Churchman, at Gloucester, deeply affected with the prevailing ignorance and depravity of the lower classes around him, commenced a Sunday school, for the purpose of teaching the children of the poor to read the Holy Scriptures. At the same time, Mr. William Fox, a Baptist of London, was deliberating on a plan for the universal education of the poor; and which he laid before the "Baptist monthly meeting" in May, 1785. The chairman supposing Mr. Fox intended to limit his plan to the Baptist denomination, that gentleman replied, "The work is great, and I shall not be satisfied until every person in the world be able to read the Bible, and therefore we must call upon all the world to help us." A provisional committee was appointed, to appeal to the public, and to call a public meeting, for the purpose of forming a society for the education of the poor. Mr. Fox, in the mean time, hearing of Mr. Raikes's attempts, opened a correspondence with him, to learn his plan of procedure; through which, at the public meeting, August 10, 1785, there was formed "A Society for the Establishment and Support of Sunday Schools throughout Great Britain." This proceeding being published, the plan was immediately adopted by several bodies of Dissenters

and Methodists; so that in a few years almost every congregation had a Sunday school attached to it; and thus so many nurseries were established for the increase of Christian knowledge, and the enlargement of the Church of God.

Another most powerful engine of moral and religious benefit, was the plan of periodical publications. The principal of these were, the Gospel, the Spiritual, the Christian, the Methodist, and the Evangelical Magazines; by whose monthly and extensive circulation, divine doctrine and religious information became diffused through the empire, to an amazing extent; and facilities were afforded for the advancement of those great institutions, which now dignify and adorn our nation and bless mankind, and are the means of promoting the Redeemer's glory through the whole habitable world.

At the present time Dissenters are greatly on the increase in England, especially those who are attached to the evangelical interest.

Of the several classes of Dissenters, the *Congregational Independents* are ranked the first; as being considered the most numerous, and the most respectable, both for learning and orthodoxy. Perfect accuracy has not yet been made in their returns: but their regular Churches, reported in the *Congregational Magazine* for 1829 and 1830, corrected in successive numbers, amount to one thousand three hundred and seventy in England, and to three hundred and eighty in Wales; making a total of one thousand seven hundred and fifty Churches, exclusive of about two hundred and fifty Churches, in which the high Calvinistic notions of the late Dr. Hawker and Mr. Huntington are taught, and which are not reckoned among the regular body. It is also to be observed, that many of the Independent Churches have stations in their several vicinities, especially in the neglected villages and hamlets of the country, for the diffusion of the knowledge of Christ, by Sunday schools and preaching. In these places, worship is conducted generally by gifted laymen of the different congregations, assisted by their pastors. County associations have been formed by the ministers and Churches of the denomination, for the promotion of the Gospel in their respective neighborhoods; and their labors in this manner have been eminently blessed of God.

Many of the pastors of the Independent denomination, in this century, have been highly distinguished, both as scholars and popular writers: among these we must mention the Rev. Drs. Williams, J. P. Smith, Boothroyd, Bogue, Wardlaw, Henderson, Robert Morrison, (missionary, and translator of the Bible into Chinese,) Milne, (his late colleague,) Bennett, H. F. Burder, J. Fletcher, Payne, Raffles, Collyer, and J. Morison; and the Rev. Messrs. G. Burder, Jay, Ewing, Orme, J. A. James, East, Vaughan, Morell, and Mr. C. Taylor, editor of *Calmet*, Mr. J. Taylor, translator of *Herodotus*, and the late Mr. W. Greenfield, editor of the oriental department of the *British and Foreign Bible Society*.

Next in order, among the English Dissenters, the *Baptist* denomination is ranked. They are *Congregational Independents*, but holding baptism to be proper only by submersion, and in the case of adult persons. This respectable body includes about one thousand one hundred Churches in England and Wales, of which, one hundred and ten belong to the General Baptists, who are Arminians; the others being Calvinists, are called Particular Baptists.

This denomination of Christians has been highly distinguished for eminent men; among whom we must not omit to mention the late Robert Hall, D. D., of Bristol, the first preacher in the British empire of our day; Drs. Carey and Marshman, missionaries, and translators of the Scriptures into many languages of India; Drs. Ryland, Steadman, Cox, and Newman, tutors of their academies for the ministry; Dr. Olinthus Gregory, professor of mathematics in the royal military college; the Rev. Andrew Fuller, secretary of the Baptist Missionary Society; the Rev. Mr. Foster, the essayist; and the Rev. Mr. Hughes, founder and secretary of the *British and Foreign Bible Society*. Religion has greatly flourished in the Baptist Churches, some of which contain more than five hundred members in communion.

The *Presbyterians*, at the revolution, were the leading body of Dissenters, and chief of the "Three Denominations:" but at the present time it is by far the smallest. There are now in England and Wales two hundred and fifty-eight Presbyterian congregations; of which, however, there are not many more than fifty who are esteemed orthodox, as regards the person of Christ.



Arianism, which arose in the Church of England soon after the revolution, by the writings of Dr. Samuel Clark and Mr. Whiston, as we have already stated, infected their Churches; the government of which being taken from the people by the trustees who disposed of the endowments, a class of ministers was chosen by them, on account of their learning and moral mode of preaching, rather than of their evangelical piety. By this means new trustees were elected on account of their wealth and aversion to the peculiar doctrines of Christ, rather than of their zeal for the truths in which the martyrs and nonconformist confessors gloried; and the pious part of the people gradually withdrew from a ministry, in which they found no evangelical edification and consolation, while the ministers have, in most instances, sunk into Socinianism. See "Socinians."

There are, notwithstanding, in London and other parts of the kingdom, among the orthodox Presbyterians, large congregations, with pastors of the most distinguished excellencies. It is sufficient to mention the names of Drs. Hunter, Trotter, Nicol, and Waugh, to recommend learning, piety, and pastoral qualifications.

Presbyterian ministers, of orthodox sentiments, are generally members of the Church of Scotland, and educated in that country. At Carmarthen, in Wales, there is a Presbyterian academy; but the tutor, the Rev. Mr. Peters, is an Independent; and such, it is believed, are most of his students.

Several other denominations it is usual to treat of, when speaking of English Dissenters, viz.: Moravians, Quakers, Methodists, &c.; but these will be noticed under a general view of these respective ecclesiastical communities, in a subsequent part of our work.

### III. PRESBYTERIAN CHURCH OF SCOTLAND.

90. The exact period, when Scotland first received the doctrines of the Reformation, is not ascertained. As early as 1526, it appears, that Patrick Hamilton, a youth of noble descent, was converted, probably by means of the writings of the German reformers; and, after spending two years in Germany, returned to Scotland, to communicate to his countrymen the knowledge which he had received.

91. The power of papal Rome was, at this time, universally triumphant throughout Scotland. Ignorance and superstition every where prevailed. On his arrival, Hamilton began to inveigh against the reigning corruption; on which account, he drew upon himself the jealousy of the popish clergy, by whom he was put to death, 1528.

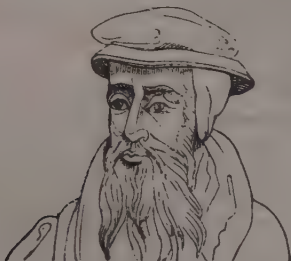
92. The cruel death of Hamilton, and the undaunted fortitude with which he bore his sufferings, excited much inquiry into the "new opinions;" in consequence of which considerable numbers became converts thereto. But the popish clergy adopted the most rigorous measures for their extirpation; and between the years 1530 and 1540, many innocent and excellent men suffered death, in a manner the most cruel.

Persecution seldom effects its object. In Scotland, it served only to increase the number of the reformed. Dr. McCrie remarks, that in 1540 not only a multitude of the common people, but many of rank and respectability, were decided friends of the doctrines of the German reformers. From 1540 to 1542, they increased rapidly. Twice did the clergy attempt to cut them off at a blow, but a holy Providence prevented the cruel design.

Among those individuals, however, who fell a sacrifice to the infuriate zeal of the popish advocates, was the famous reformer, George Wishart, a man of honorable birth, a Christian of primitive sanctity, and a preacher of apostolic diligence and zeal. He was not permitted to publish the doctrine of salvation without molestation. He was soon thrown into prison, and loaded with irons. In a manner the most unjust and brutal, he was condemned by David Beaton, archbishop of St. Andrews, and who was

also a popish cardinal. He was committed to the flames at St. Andrews, in 1546, the cardinal feasting his eyes with the sight from his castle window. The turbulent prelate soon after fell a victim to the revenge of several gentlemen, who had suffered by his tyranny; and his body was thrown from the same window out of which he beheld the martyrdom of Wishart, and it lay unburied for several months. Evangelical truth still continued to make effectual progress, by the circulation of the Scriptures, and writings of the reformers; though every possible effort seemed to have been made for its prevention.

93. Of all the persons, who labored in Scotland, during the Reformation, and who were accessory to its progress and completion, John Knox



is the most conspicuous. He was converted during the general inquiry, excited by the death of Hamilton; but being persecuted, he fled to Germany, whence, at length, he returned, and by his boldness, his zeal, his piety, attained to the honorable title of "the Apostle of Scotland."

Knox was born in the year 1505, and was educated at the university of St. Andrews. He was destined for the Church, and sedulously applied himself to the study of divinity. Having embraced the tenets of the Protestants, he began to spread them abroad; but was soon obliged to flee, to escape the fury of Cardinal Beaton, who, at that time was putting to death all whom he could seize of the reformed.

Knox resided for several years in different countries, not being able with safety permanently to settle in Scotland. In 1559, however, we find him in his native land, engaged in a struggle of the most arduous and perilous kind. He was fitted for unsettled times; for just such a religious warfare, as was carried on, for many years, in Scotland. He was ardent, bold and persevering; eminently devoted to the Protestant cause, and distinguished for a piety, which commanded the respect, even of his bitterest foes.

Knox lived to see the great work, in which he had been engaged, accomplished. His death occurred November 4th, 1572. Morton, the regent of Scotland, pronounced his eulogium, as his body was laid in the grave,—*there lies he, who never feared the face of man.*

94. While Knox resided in Germany, he visited Geneva, the residence of Calvin, whose views of Church government (Presbyterian) he adopted; on his return to Scotland, the Scots, through his instrumentality, embraced the same views, in opposition both to popery and Episcopacy.

95. The date of the establishment of the reformation in Scotland, is about the year 1560. At this time, the Presbyterian Church in that country began to assume a regular form. This year was held the first General Assembly. It was, however, a feeble body, consisting of forty members, only six of whom were ministers.

Previous to this time, the reformed Churches in Scotland had used "the Book

of Common Order," agreed upon by the English Church at Geneva, as their directory for worship and government. But now, Knox, assisted by five divines, drew up a plan, which was received by the whole nation, called, "The first book of Discipline." The plan was judicious, says a distinguished writer, and well adapted to promote the interests of religion and learning. After some time, however, it gave place to a more perfect form—"the Westminster Confession of Faith."

96. In 1561, Mary, the queen, returned from France into Scotland. She had resided in the former country for several years, on account of the unsettled state of her kingdom. During her absence, the nation had become Protestant. Great efforts were made by her to re-establish popery; but her subjects boldly resisted her efforts, and only allowed her the liberty of mass, in her own chapel, and that without pomp or ostentation.

97. On the accession of James I. to the English crown, 1603, with the title of James VI., although he had been educated as a Presbyterian, and had pronounced the Church of Scotland "the purest kirk (Church) in the world," he became a friend to Episcopacy, and caused it to be established in Scotland, contrary to the wishes of the people.

For the purpose of compelling his subjects to observe a complete uniformity in religious ceremonies, James visited Scotland in 1617. Holyrood House having been previously fitted up as a cathedral, adorned with pictures, and statues of the twelve apostles, taken from the palace in London, that the royal chaplains might display the glories of prelatical grandeur. In this visit, his majesty treated his Scotch subjects with a haughty distance, presumptuously telling them, both in parliament and in general assembly, "that it was a power innate, a princely, special prerogative, which Christian kings have to order and dispose external things, in the outward policy of the Church, or as we with our bishops shall think fit; and, sirs, for your approving or disapproving, deceive not yourselves, I will not have my reason opposed."

At an assembly convened by the courtiers, in 1618, at Perth, five articles were carried, subversive of the Church discipline, and which, after much intrigue, and many threats from the king, were ratified in 1621, in the parliament at Edinburgh.

The clergy of Scotland refusing to publish the new articles, as being unscriptural, illegal, and contrary to the sense of the nation, were, in great numbers, suspended, fined, imprisoned, and banished, under the direction of the licentious men who composed the illegal court of high commission. But during these violent proceedings, James I. died, in 1625, leaving his native country full of distractions, the fruit of his imprudence and intolerance.

98. Charles I. succeeded his father James, in 1625. The oppressions of the father were rather increased, than diminished by the son. In 1637, a liturgy for the Scots, which had been begun by James, and was completed by order of Charles, and which in substance was the same with the English liturgy, was appointed to be read in all the Churches.

99. The establishment of this liturgy produced the greatest excitement, and the following year the Scots solemnly renewed their subscription to their confession of faith, or national covenant.

The spirit which pervaded the nation, may be learned, from the dissatisfaction which was manifested in the great Church at Edinburgh, in 1637, on the introduction of the liturgy in that place. On this occasion were assembled a vast concourse of people, says Neal, among whom were archbishops and bishops, lords of the session, and magistrates of the city. As soon as the *dean* began to read from the new liturgy, the people interrupted him, by clapping their hands, and shouting as loud as they were able. Efforts were made to command silence; but a still greater clamor arose. Stones were hurled at the windows, and the lives of the clergy endangered.



100. Notwithstanding the universal dissatisfaction which prevailed, Charles was determined to maintain Episcopacy. In consequence of this rash determination, a civil war burst forth, which involved the whole of Great Britain. In 1643, the Scots formed, with the Puritans of England, and Ireland, *The Solemn League and Covenant*, in which they abjured popery, and prepared for mutual defence. In the issue, monarchy and Episcopacy were abolished, and in 1648, Presbyterianism was re-established.

The opposition of the Scotch to the king's wishes served only to exasperate him, and to induce him, under the influence of sad advisers, to advance towards Scotland with a regular army of twenty thousand foot, and three thousand horse, with a fleet of five thousand marines, determined to compel his northern subjects to submit to Episcopacy and a liturgy, framed by his favorite archbishop. But the Scots, aware of his designs, without delay raised an army for their defence, and quickly marched to meet their sovereign, and justify their procedure in rejecting his illegal impositions.

On the frontiers of the kingdom, the two armies met. The royal forces were most numerous; but many of them favored the cause of their northern brethren, being vexed in England with the oppressive measures of Laud and the bishops. The Scotch, confident of victory, should their troops engage, were animated with one spirit; and regarding their cause as nothing less than the cause of God and truth, they had inscribed upon their colors, as their motto, "For Christ and his Covenant."

Perceiving that he could not depend upon his own troops, the king acceded to the terms which the Scotch humbly presented to him, by which a dreadful sacrifice of life was spared. Both armies were immediately disbanded, and a general assembly was called in Scotland. By this convocation, the service-book, the new canons, and the high commission, were voted away, and it was unanimously determined, that prelatical Episcopacy was unlawful, unscriptural, and not to be allowed in the national Church of Scotland.

In this pacification, Charles I. could not be expected to be satisfied or sincere, having yielded to the petition of the Scotch only from the necessity of the case, because he perceived that his army was not to be depended on as hearty in his cause; and as they proceeded in so summary a manner, to abolish the system imposed on them by Laud, his favorite, he soon repented; and, by his commissioners, signified his objection to their decisions. Mindful of their great purpose, and steadily pursuing their reformation, the Scotch added many aggravations to their former offence, by maintaining the institutions of their Church, in opposition to Episcopacy. Laud, therefore, sent to the lord deputy Wentworth in Ireland, who united with him in advising the king to set aside the pacification, and renew the war. With this counsel, they promised him an army of the Irish, and a large sum of money, and the king's council were led to approve of the proposition. To accomplish the object, active preparations were made immediately.

Acquainted with the designs of Charles, the Scotch were prompt to defend their reformation against the king with his Irish army. They were perfectly well assured, that not a few in England were wishing success to their cause. So oppressive were the illegal measures of Charles and his court, especially as carried on by the star chamber and other courts, without the sanction of parliament, that many patriotic English noblemen sent letters to the Scotch, encouraging them to defend themselves, and promising them assistance, as they clearly saw that the liberties of the two nations were at stake.

The armies met a second time; but the king's soldiers possessed no zeal for his unworthy cause, while the Scotch advanced into England, sending a humble petition to the king, for him to confirm their acts of parliament, recall his proclamation which styled them rebels, and call an English parliament to settle the peace of the two kingdoms.

Though his ambitious advisers had induced Charles to resolve on governing his subjects in a despotic manner, without parliaments, he was unable to confide in his soldiers, and therefore obliged to yield to these mortifying conditions. The follow-

ing year, the king made a second visit to Scotland, and conformed to the mode of worship in the national Church, and even confirmed the acts of assembly, which declared, "that the government of the Church, by archbishops and bishops, was contrary to the Word of God, and was therefore abolished."

101. During the protectorate of Cromwell, the Scotch Presbyterians continued in a flourishing condition, although the protector himself was partial to the Independents, and on all occasions favored their cause.

As to the power of religion among the Scotch, during this period, bishop Burnet has given the following testimony. He says, "Justice was carefully administered, and vice was suppressed and punished; there was a great appearance of devotion; the Sabbath was observed with uncommon strictness; none might walk the streets in the time of divine service, nor frequent public houses; the Lord's days were spent in catechising their children, singing psalms, and other acts of family devotion; insomuch that an acquaintance with the principles of religion, and the gift of prayer, increased prodigiously among the common people." Speaking of the Scots ministers, he says, "They were a brave and solemn people; their spirits were eager, and their tempers sour; but they had an appearance that created respect; they visited their parishes much, and were so full of Scripture, and so ready at extempore prayer, that from that they grew to practise sermons; for the custom of Scotland was, after dinner or supper, to read a chapter in the Bible, and when they happened to come in, if it was acceptable, they would on a sudden expound the chapter; by this means they had such a vast degree of knowledge, that the poor cottagers could pray extempore. Their preachers went all in one track, in their sermons, of doctrine, reason, and use; and this was so methodical, that the people could follow a sermon quite through every branch of it. It can hardly be imagined to what a degree these ministers were loved and revered by their people."

102. Soon after the restoration of Charles II. to the throne of England, 1660, Episcopacy was re-established by order of that monarch, during the whole of whose reign, the Presbyterians suffered even greater acts of severity, than did the Nonconformists in England.

On his restoration to the throne, Charles had made solemn oath, and signed a declaration to that effect, that he would support the Presbyterian constitution of the Church of Scotland; but "advised by his English and Irish ministers, Clarendon and Ormond, and latterly by Lauderdale, secretary for Scotland, introduced the Episcopal form of worship into Scotland. Patronage was renewed; and the clergy were required to procure a presentation from their patrons, and collation from their bishops; to acknowledge their authority, and the spiritual supremacy of the king. The clergy in the northern districts complied without hesitation; but their more pious and zealous brethren in the west, however willing they might be to submit to support the civil authority of the king, rejected his spiritual supremacy, refused submission to the Episcopal judicatories, and preferred rather to suffer the extremity of persecution, than to sacrifice what they deemed the truth, and their duty to God. The people were no less averse from this encroachment on their religious privileges, and resolved to imitate their pastors, whose engaging familiarity, and sanctity of manners, had gained them the esteem and love of their flocks.

"But if they had determined to suffer rather than renounce their beloved presbytery, the bishops, who had now got all power in Scotland into their hands, determined no less than the destruction of both. Burnet, archbishop of Glasgow, and the apostate Sharpe, primate of St. Andrews, with a cruelty little becoming mitred heads, prepared to carry this into effect. Ambulatory courts were established, on the principles of the inquisition, in which the bishops were the judges of those whom they wished to destroy. No regard was had to remonstrance, or entreaty, or even to evidence. To these courts the military were subordinate, and instructed to carry their resolutions, which were often formed in the midst of riot and drunkenness, into execution. By this procedure three hundred and fifty clergymen were ejected from their livings, in the severity of winter, and driven, with their families, to seek shelter among the peasants. The most ignorant and vicious of their northern brethren,

who scrupled at no compliance, were thrust, by the strong hand of power, into their places. The ignorance and shameful lives of these apostates from the covenant, who were now metamorphosed into curates, disgusted the people on whom they had been forced. Their doctrines had none of that heavenly relish which suited the taste of those who had been formerly taught by the best and most affectionate men. Their churches were deserted, and the people went into the mountains in search of that bread of life, which no longer flowed from the pulpits.

"But this was only the beginning of their trials. Their pastors were soon forbidden to preach even in the fields, or to approach within twenty miles of their former charges; and all the people, as well as their pastors, who were not prepared to abjure their dearest rights, and to submit to the most galling despotism, were denounced as traitors, and doomed to capital punishment. To admit any one, who refused compliance, into shelter—to favor his escape, or not to assist in apprehending him,—subjected the person so convicted to the same punishment. To this, military persecution succeeded. They were both the judges and executioners. The very forms of justice were now wholly abandoned. Gentlemen, and peasants, and ministers, were driven out to wander among the morasses and mountains of the country,—were crowded into jails,—sent into exile and slavery,—and multitudes were daily writhing in the torture, or perishing on the gibbet. Rapes, robberies, and every species of outrage, were committed by the soldiers with impunity. The west of Scotland was red with the blood of its inhabitants, shed by their own countrymen. The spirit of darkness seemed to have entered into the bosoms of the persecutors, and to actuate all their doings. They appeared to delight in cruelty, and in shedding the blood of the innocent. But the glorious sufferers, relying on the goodness of their cause, and hoping in the promise of God, opposed sanctity of life to licentiousness and riot; the spiritual weapons of truth to the swords of their enemies; patient endurance to fatigue and want and torture; and calm resignation to the most ignominious death. And truly they did not suffer or bleed in vain. God at last gave them the victory over all their enemies, and through them secured to us the religious privileges we this day enjoy.\*"

Some of the Covenanters armed themselves against their Episcopal oppressors, who sought to satisfy their cruel disposition, by inflicting the most extreme punishments on those who fell into their hands. "Two of those who were indicted to stand trial in a few days afterwards, were singled out as fit objects on which the council might exercise their cruelty. These were John Neilson of Corsack, and Hugh M'Kail, an amiable young preacher, whom the council ordered to be put to the torture, in order to extort from them a confession, that not prelatic oppression, but a determined spirit of rebellion, as Sharpe had informed the king, had occasioned the late rising. Both, however, though shrieking with agony, could be forced to declare nothing but the truth, repeatedly affirming, to the confusion of their tormenters, who still called on the executioner to give another stroke, that the cruelties of the prelates alone had forced the people to arm in their own defence. Mr. Neilson was executed along with John Robertson, a young preacher, and George Crawford, who left their dying testimony against prelacy, and of firm attachment to the covenants and the work of reformation; rejoicing in the belief, that though the adversaries of the Church 'might be permitted to prevail for a season, yet God would arise and plead the cause which was his own.' Mr. M'Kail, together with John Woodrow, and four other martyrs, were executed, all of whom died rejoicing in the Lord. Mr. M'Kail, in particular, having addressed to the people a speech and testimony, which he had previously written and subscribed, bade adieu to the present, and welcomed the opening glories of a future state, in language truly sublime. 'And now,' said he, 'I leave off to speak any more to creatures, and turn my speech to thee, O Lord! Now I begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations! Farewell, the world and all delights! Farewell, meat and drink! Farewell, sun, moon, and stars! Welcome, God and Father! Welcome, sweet Jesus, Mediator of the New Covenant! Welcome, blessed Spirit of grace, and God of all consolation! Welcome, glory! Welcome, eternal life! welcome,

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\*The Persecuted Family, by Robert Pollok, A. M.



death! O Lord, into thy hands I commit my spirit; for thou hast redeemed my soul, Lord God of truth.' While the people lamented the death of this amiable youth and his fellow sufferers, they could not forbear expressing their just indignation at Sharpe, and the archbishop of Glasgow, who evidently acted the part of murderers, by concealing from the council, till after their execution, a letter from Charles, forbidding the shedding of any more blood."\*

During the subsequent reign of James II., it may be added, Scotland continued to be grievously oppressed. The same destructive system, which had afflicted the people and disgraced the reign of Charles II., was allowed to remain; but it was carried on upon a more regular plan, and with still greater severities. No mercy was shown to any who were distinguished for a serious regard to the truths of the Gospel. The following will serve as an illustration of this remark. Claverhouse, a bigoted officer of James, in his zeal against the friends of Presbyterianism, frequently shot those who fell into his hands, though they were unarmed, without any form or trial; and when his soldiers, sometimes shocked at the wantonness of his cruelty, hesitated in obeying his orders, he executed them himself. We have one striking example of this kind in the case of John Brown, in the parish of Muirkirk. Brown was a man of excellent character, by employment a carrier, and no way obnoxious to government, except for nonconformity. On the first of May, 1685, he was at work in the fields near his own house. when Claverhouse passed, on his road from Lesmahagow, with three troops of dragoons. It is probable that information of his nonconformity had been given by Graham, who caused him to be brought from the fields to his own door. After some interrogations, Claverhouse said, 'John, go to your prayers, for you shall immediately die.' Upon which the martyr kneeled down, and poured out his heart in language so affecting, that the soldiers, hardened and depraved as they were, were moved almost to tears. He was twice interrupted in his devotions by Claverhouse; and when he had finished, the cruel wretch ordered him to take farewell of his weeping wife and two infant children, who stood beside him. 'Now, Isabel,' said the martyr, 'the day is come of which I told you, when I first proposed marriage to you.' 'Indeed, John,' she replied, 'I can willingly part with you.' 'Then,' he added, 'this is all I desired: I have no more to do but die: I have been in case to meet death for many years.' After he had kissed his wife and children, 'wishing them all purchased and promised blessings,' Claverhouse ordered his soldiers to fire. But the prayers of the good man had made such an impression on their minds, that they decidedly refused to have any hand in his death. Irritated at the delay, Claverhouse shot him dead with his own hand, regardless of the tears and entreaties of the poor man's wife; and then turning to the widow, asked her what she thought of her husband now? 'I ever thought much good of him,' she replied, 'and as much now as ever.' 'It were but justice to lay thee beside him,' rejoined the murderer. 'If ye were permitted,' said she, 'I doubt not your cruelty would go that length; but how will you answer for this morning's work?' 'To man I can be answerable,' replied the hardened villain; 'and as for God, I will take him in mine own hand!' and immediately rode off. The poor woman then laid her infant on the ground, gathered together the scattered brains of her beloved husband, bound up his head, covered his body with the plaid, and sat down and wept over him! Say, reader, what must be the feelings of an historian who can attempt to eulogize such a man as Claverhouse!†

103. At the *revolution*, that is, on the accession of William and Mary to the throne of England, 1688, Episcopacy was once more abolished, and Presbyterianism firmly established.

The accession of William forms an important era in the history of religious toleration. Although, by the act which politically united Scotland to the English monarchy, in 1603, Presbyterianism was to be the established religion of Scotland, the people of that country had enjoyed but little peace. But no sooner had William ascended the throne, than he proceeded to place his Protestant subjects in a condition to enjoy the

\* History of the Covenanters in Scotland. By the author of the History of the Reformation, Vol. I., p. 208—210.—Edinburgh, 1830.

† History of the Covenanters in Scotland, Vol. II., p. 256—258.

free exercise of their religious rights and privileges. The Scotch convention, or parliament, having ascertained the mind of the king, proceeded to abolish Episcopacy, and to establish Presbyterianism, as the religion of the land.

104. Since the revolution, the Church of Scotland has experienced occasional internal dissensions, yet her religious establishment has remained unbroken. There have been several secessions from the mother system, but the greater part of the Scotch sectaries maintain their attachment to the Presbyterian form of government.

The following is a brief sketch of the origin of the several principal religious bodies in Scotland, who exist as Dissenters from the established Church.

In 1702, Mr. John McMillan became the head of those who were the adherents of the Covenanters, or Cameronians. In 1743, they formed themselves into a "Presbytery in the name of Christ, the alone Head of his Church," under the title of the "Reformed Presbytery." At the close of the century they consisted of about twenty-six congregations.

In 1730, John Glass was deposed by the general assembly, on account of some peculiarities of doctrine, and of his objections to the national establishments of religion; and being joined by Robert Sandeman, Independent Churches were formed by their ministry in many parts of Scotland.

In 1753, Ebenezer Erskine of Stirling, W. Wilson of Perth, A. Moncrief of Abernethy, and J. Fisher of Kinclaven, originated the secession. They were men famous for their purity of life, and the sound orthodoxy of their religious principles. In their protest they declared, that they were "laid under the necessity of making a secession, not from the principles of the Church of Scotland, as stated in her tests of orthodoxy, but from the prevailing party in that Church, till they shall see and amend their errors." They greatly increased in numbers; but they became divided into two parties, in 1745, on the subject of the burgess oath: one party, thinking it lawful to take it, were called burghers; and the other, objecting against it, were called antiburghers: but though they were thus divided, they both held the same principles of evangelical doctrine.

In 1752, the Scottish synod of relief was formed, of which Mr. Gillespie is considered the founder. The design of it was to relieve congregations from the necessity of receiving a minister, imposed by the assembly, contrary to their wishes, and to assist them in obtaining a minister of their own choice.

Besides these several bodies, the Baptists had Churches in different parts of Scotland, with faithful pastors.

The new Independents rapidly increased towards the close of the century. New vigor was diffused through Scotland, by the separation from the Church of J. and R. Haldane, Esqrs., who, with several others, itinerating, preached with great success. They were joined by two eminent ministers, Mr. Innes, and Mr. Ewing, who seceded from the established Church, and were remarkably useful in advancing the cause of pure religion.

Episcopacy had also some adherents in Scotland; and they had an "Episcopal Church;" but the bishops had little more than a nominal dignity superior to their brethren, they being pastors of congregations. They held six diocesses, containing about fifty chapels; but of course they were considered Dissenters from the established Church of Scotland.

105. Of the two millions of inhabitants which Scotland contains, only about four hundred thousand do not belong to the established Church; and of this number two hundred and fifty thousand are Presbyterians, who are seceders; the remainder consist of Baptists, Roman Catholics, Methodists, &c.

The government of the Church of Scotland is strictly Presbyterian. Each Church has its *kirk session*, which is composed of the ministers and ruling elders; and upon this body devolves the management of the concerns of the Church. Next to the kirk session is the *Presbytery*, composed of neighboring ministers and delegates of elders.

*Synods* are composed of delegates from Presbyteries; and the *general assembly*, the highest judicatory, of delegates from the several Presbyteries, together with commissioners from the universities and royal boroughs. The president of the assembly is a nobleman, who receives his appointment from the king.

The number of presbyteries in Scotland is seventy-eight; and the number of ministers is nine hundred and thirty-seven; besides which, are about fifty chapels of ease, in the more populous towns and vicinities: but the ministers of these have no vote in the Presbyteries.

Patronage exists to some extent in the Scottish establishment; through which the people are to a considerable degree prevented from choosing their own ministers; and consequently, although the pastors in general regard the wishes of the people, pastors sometimes are introduced into the Church, who are unsound in doctrine, or destitute of personal piety.

The secession Churches in Scotland have continued to increase from the time of the Erskines to the present day; and their present condition is flourishing. Though divided into four branches, they meet in a united synod, and consisted, in 1820, of eighteen presbyteries, including two hundred and sixty-five ministers, having under their inspection three hundred and seven congregations. In their education, these ministers are in no respect inferior to those of the national Church; and it is necessary to mention no more of them than John Brown, divinity professor, and commentator on the Bible, and Dr. M'Crie, the biographer of Knox, the reformer, to recommend piety, talents, and varied erudition.

Lately, the Independents have flourished in Scotland; and the Congregational union of Scotland comprises about ninety Independent congregations. Their ministers are of a highly respectable class; and Greville Ewing, and Dr. Wardlaw, would be regarded as ornaments to any communion, as their imperishable writings have brought undying honor to themselves, and blessings immortal to the Church of God. This body maintains a most active and extensive system of itinerancy through the uncultivated parts of Scotland, and God has rendered their labors an increasing blessing.

Another branch of Dissenters in the north is the Scottish Episcopal Church: it is not large, nor has it greatly increased since the restoration of the Church of Scotland. It contains six dioceses, with so many bishops; though their dignity is little more than nominal: they assume not the title of lord, and they are pastors of congregations, assembling in their several chapels. In these dioceses are sixty chapels; thirty-two of which are situated in Edinburgh, Fife, Glasgow, and Aberdeen.

## IRELAND.

106. The relation which Ireland bears to Great Britain, naturally leads us to speak of the state of religion in that country, in the present connection. The introduction of Christianity into that country by Patrick, in 432, has already been noticed. (Period IV. Sec. 44.) Previous to the reformation, Ireland was sunk in ignorance and degraded by superstition; but it was not altogether neglected, during that more auspicious period of the Church. The principal instrument of disseminating the doctrines of the reformation in that country was George Brown, a monk of the order of Augustine, in the time of Henry VIII.

Being recommended to Henry, he was sent by him, in 1535, as archbishop of Dublin, to abolish the pope's supremacy in Ireland. He destroyed the popish relics and images in the cathedrals and churches, and employed his authority, with considerable success, in promoting the knowledge of the Gospel. By king Edward, Brown was constituted primate of all Ireland; and by his writings and ministry, he advanced the interests of scriptural truth.

107. In the time of Mary, sanguinary measures were adopted by that bigoted princess, as already related, (Period VIII. Sec. 61,) to reduce the



Protestant Irish to the faith of Rome, which was most singularly and providentially defeated.

108. In 1641, Ireland was the scene of a bloody massacre, caused by the papists, in which more than two hundred thousand Protestants were cruelly put to death. (Sec. 79.)

About the period of the Irish massacre, flourished two eminent men of God, archbishop Usher and Dr. Bedell, some account of whom, belongs to this place, especially as their history is connected with the progress of the Gospel in Ireland.

James Usher was the first student in the Protestant university of Dublin; and in that university he was a popular preacher early in the seventeenth century. In 1620, he was made bishop of Meath; and in five years after, archbishop of Armagh. He was uncommonly diligent in study, and of extraordinary learning; and equally remarkable for his piety and Christian moderation, by which he rendered essential service to the cause of religion, conducting himself wisely and temperately towards both the English and Scotch Puritans in his province. His usefulness, however, was seriously impeded by Laud's subverting the Irish Church, by his forcing their adoption of the new articles. He came to England a short time before the rebellion; and the massacre, with its consequences, precluded his return. Usher died, in 1655, in England.

Dr. Bedell also deserves the most honorable mention, as a Christian and a minister of no ordinary virtues. In 1629, he obtained the bishopric of Kilmore: he applied himself vigorously to reform the Church from the shocking abuses and disorders that existed in his diocese, and treated the papists with Christian mildness. After he had attained the age of sixty, he learned the Irish language, into which he translated the common prayers, which were read in the cathedral every Sunday. The New Testament having been translated into the Irish by archbishop Daniel, Bedell procured a translation of the Old Testament, an edition of which was printed at the expense of the generous and truly honorable Robert Boyle. When the dreadful rebellion of 1641 broke out, in which the Protestants were massacred, his was the only house in Cavan that was not violated. The bishop, affording shelter to many Protestants at that time, was seized, and imprisoned in a castle for three weeks: but from respect to his virtues, he was not put in chains. He died in 1642, aged seventy-two years. The Irish did him unusual honors at his funeral; the rebel chiefs, assembling their forces, and accompanying the procession to the church-yard, fired a volley at the interment; at which even a Romish priest is said to have uttered these words, "Requiescat in pace, ultimus Anglorum."—"Let him rest in peace, he is the last of the English."

109. During the eighteenth century, religion was in a state of great depression in Ireland. From the period of the rebellion, in 1641, and the retirement of archbishop Usher from that country, the established Church in Ireland sunk more and more into formality, leaving little else remaining.

In the early part of this century, that communion partook of the deathly apathy of the Church of England, with many additional causes of disadvantage, and the Arian and Socinian errors prevailed. The Roman Catholics constituted the bulk of the nation; and, in many parishes, scarcely even a nominal Protestant was to be found, the mass of the population being sunk in the darkness and superstition of popery.

Ulster, the northern province of Ireland, had been blessed in the last century with numerous colonists from Scotland, who had fled from the persecutions of Charles II. By these the Scriptures were possessed, and Presbyterian Churches were formed in most of the towns. For a long period, much of the power of God rested upon them: but the Arian doctrines spread among the more wealthy of their members, and two parties were formed. The orthodox were denominated "old lights," and the "new lights" generally included many Arians, and even Socinians; though some of them were sound in the faith; yet they were not distinguished for the life and power of religion, and error operated as a blight.

How far these Churches increased, may be partly estimated by the observation, that the general synod of Ulster, in 1688, included ninety congregations; in 1725, one hundred and forty-eight; and at the close of the century, one hundred and seventy-seven. It may be, therefore, that vital godliness prospered more than is generally imagined.

Methodism, by Mr. Wesley, was introduced into Ireland, in the year 1747; and universal excitement was produced by his ministry, and by the labors of his colleagues. Many, both in the established Church and among the Dissenters, were blessed by the preaching of the Methodists; and many souls were evidently converted to God, by faith in the Lord Jesus Christ.

Spiritual religion provoked "the carnal mind," which "is enmity against God," and the licentious rabble stirred up a furious persecution against the Methodists at Cork, in 1749; so that the grand jury made a memorable presentment, which deserves especial notice. They said, "We find and present Charles Wesley, to be a person of ill fame, a vagabond, and a common disturber of his majesty's peace, and we pray that he may be transported!" Nine others are mentioned, as having been presented in like manner, after having suffered all kinds of insult and abuse by the mob. Their innocence, however, was fully established before the judge at the assizes, and their cause was made to triumph.

Of the numerous Methodist converts, one of the most eminent at this time was Thomas Walsh. He had been a Roman Catholic, and "his soul chiefly mourned over the poor ignorant people of that communion which he had renounced. For their sakes he often preached in Irish, which he perfectly understood; and many of them were thereby turned to God. Thirsting for knowledge, he employed himself night and day in studying the original language of the Scriptures, and became a respectable Hebrew scholar. But, as one observes of him, 'His soul was too large for his body.' At the age of twenty-eight he died an old man, being worn out by his great and uninterrupted labors."

Referring to the last conference held in Dublin, in the year 1789, Mr. Wesley says, "I had much satisfaction in this conference; in which, conversing with between forty and fifty travelling preachers, I found such a body of men, as I hardly believed could have been brought together in Ireland: men of so sound experience, so deep piety, and so strong understanding, that I am convinced, they are no way inferior to the English conference, except it be in number."

Of the state of Methodism in Ireland, we may form a tolerable judgment by the report at the time of Mr. Wesley's death, in 1791: at that period there were twenty-nine circuits; sixty-seven preachers; and fourteen thousand one hundred and six members in their society.

110. The state of religion in Ireland, at the present time, is greatly depressed, yet not absolutely hopeless; for, although ignorance and superstition extensively prevail, there are yet many pious and zealous ministers of different denominations of Christians in Ireland, whose labors have been a blessing to the country; and many of the servants of God in England, it is said, feel a lively interest in the welfare of the sister island.

Ireland possesses a population of about seven millions, six millions of whom are Catholics, upwards of a million are Presbyterians and other denominations called Dissenters, and the rest profess to be of the Church, the chartered "United Church of England and Ireland."

Ireland presents a most strange anomaly in the "established Church." The Rev. Mr. Adam, a clergyman, in his work, "The Religious World Displayed," says, "In Ireland there are about two thousand two hundred and forty-six parishes, of which two hundred and ninety-three are in the gift of the crown, three hundred and sixty-seven in that of laymen, twenty-one in that of Trinity college, one thousand four hundred and seventy in that of the bishops, &c. &c. The archbishop of Dublin presents to one hundred and forty-four livings; the bishop of Ferns to one hundred and seventy-one; the bishop of Cloyne to one hundred and six; and the bishop of Kildare to one hundred and thirty-one."

By the fifth article of the union, in 1800, the united Church is the only Church recognized in Ireland; yet her members there are comparatively few, not being supposed to exceed four hundred thousand, whereas her revenues are immense.\*

Patronage in the Church of Ireland is a crying evil of enormous magnitude; as "many of the clergy, through interest, have obtained large preferment;" and it was lately stated, (in 1831.) in the house of commons, beyond contradiction, by Mr. O'Connell, that a son of a bishop in Ireland holds no less than eleven different livings!! There are in the Church of Ireland four archbishops, eighteen bishops, three hundred dignitaries, and twelve hundred incumbents. As must necessarily be the case, many of the clergy are nonresidents and absentees, for which they have "dispensations." Some have no Protestants in their parishes, consequently the Churches are seldom opened for public worship; and some indeed have no Churches!

Mr. Douglas, in his most interesting volume, says, "Ireland has been but half civilized, and it is certainly not half Christianized. Popery there exists in its worst form of slavish and blindfold bigotry; and the errors of the darkest ages remain undisputed by the increasing light, which is spreading over the rest of Europe. A difference of religion has aggravated a difference of political interest; that which, with respect to members, is a small sect, becomes, by the assistance of the bayonet, the established Church; and poverty the most squalid is ground to the dust, to enrich what it believes to be a heresy as fatal to the souls, as it actually finds it to be to the bodies of men."†

The exaction of tithes from the wretched Catholic population, by means of mercenary agents, in support of a small number of ministers, whom they are taught to regard as heretics, and who actually, in many instances, pay no regard to the spiritual welfare of the people, provoking their hatred, has been the cause of much contention, strife, and even bloodshed, in Ireland. B. Osborne, Esq., at the county meeting at Wexford, held July 30, 1831, speaking of the system of tithes, said, "I have taken the laborious trouble to search accurately the files of some Irish journals, and I have found that no less than six and twenty thousand persons have been butchered, in twenties and tens, during the last thirty years in Ireland, in the enforcement of this system."

The enormity of the tithe system, especially in Ireland, is monstrous in itself, and injudicious to the interests of pure Christianity; and through this, principally, the Catholic priests succeed in cherishing among their people their rooted prejudices against the scriptural doctrines of Protestantism. In his letter to Lord Farnham, Dr. Doyle eloquently appeals against this unrighteous and unchristian exaction, in the following melting terms: "Can heaven, my lord, witness, or the earth endure, any thing more opposed to piety and justice, than a man professing to be the minister of Him who, being rich, became poor for our sake, the teacher of his Gospel, the follower of his law, taking the blanket from the bed of sickness, the ragged apparel from the limbs of the pauper, and sell it by auction for the payment of tithes? Who with patience can hear and behold the hundreds of starving peasants assembled before the seat of justice, (Oh, justice, how thy name is profaned!) to await the decrees of some heartless lawyer, consigning their persons (for property they have what scarcely deserves the name) to ruin, or imprisonment for tithes? In this group of harassed, hungry, and afflicted paupers, you, my lord, could recognise the widowed mother and the orphan child—the naked youth, whom individual charity had just clothed, and the common mendicant, whose cabin and rood of earth could not supply them with food and shelter for one half the year. But to view the assemblage of human misery, which I so often have beheld, and reflect that, perhaps a moiety of them were the very objects, for whose relief or comfort tithes were consigned by our fathers, to clerical trust—that these paupers were the legal claimants on the funds now extorted from them under the very color of law;—to consider all this, and that the religion of him who claimed this tithe was a religion unknown to them—that the priest who fleeced them never prayed with them, never consoled them, never ministered for them to Almighty God;—to reflect on all this, and yet be silent or unmoved,

\* Religious World Displayed, by the Rev. Robert Adam, M. A., p. 204.—Abridgment.

† Advancement of Society in Knowledge and Religion, by James Douglas, Esq., 8vo. edition, p. 245, 246.



should not be expected, unless of some atheist, whose God was his belly; or of some fanatic, whose heart was hardened, and whose sense was reprobate. These are the exhibitions, my lord, which I have seen and touched, and which led me, as they have led the best men Ireland ever saw, not to conspire against tithes, but to denounce them as unjust in principle, destructive of true religion, and subversive of the peace and happiness of our native land."

Dissenters are numerous in Ireland, especially in the northern province of Ulster. We have already mentioned their existence and their increase during the last century.

The general synod of Ulster, in 1830, included two hundred and sixteen congregations; the Presbyterian synod of Ireland, about one hundred and twenty; the reformed or common synod, about twenty-five; and the original burgher and another, about twelve; in all, about four hundred congregations!

About sixty congregations of Independents are flourishing in different parts of Ireland; and by means of the Irish evangelical society, whose ministerial agents amount to nearly sixty, their numbers are increasing.

The Baptists have Churches in several parts of the country, and an active society for the promotion of the Gospel in Ireland, so that the cause of religion is being advanced by their means.

The Methodists have continued to increase in Ireland, and though they have not multiplied as they have in England, the number in society with them, in 1830, was reported to be twenty-two thousand eight hundred and ninety-six, instructed by one hundred and forty-five regular travelling preachers.

The Roman Catholic priests amount to about four thousand five hundred in number, supported by the voluntary contributions of their people. But these being compelled to support the teachers of the small sect of the Church of Ireland by tithes, cherish their antipathy to the Protestants; and by this means the priests succeed in confirming their hostility even to the Bible. Nevertheless, scriptural education is increasing by the vigorous agencies of several societies formed in England; and the purity of divine truth will ultimately prevail against every unrighteous exaction, and every form of superstition.

#### IV. MORAVIANS.

111. The period from which the *Moravians*, or United Brethren, date their modern history, is the year 1722, when a small company from Fulneck, in Moravia, removed, under the direction of one Christian David, to the estates of count Zinzendorf, in Upper Lusatia, where they commenced a settlement by the name of Herrnhut, or the Lord's Watch.

Bohemia and Moravia first received the Gospel, in the year 890, from two Greek monks, Methodius and Cyrillus; and for a time united with the Greek Church; but, afterwards, were compelled to submit to the authority of Rome. In the fifteenth century, through the labors and example of John Huss and Jerome of Prague, they renounced the papal dominion. Some time before the Reformation, they took the name of "United Brethren." (Period VI., Sec. 45.)

During the Reformation, they held a friendly correspondence with Luther, and other reformers. In subsequent years, they experienced a great variety of fortune. In 1621, a civil war broke out in Bohemia, and a violent persecution, which followed it, occasioned a dispersion of their ministers, and brought great distress upon the brethren in general. Some fled to England; others sought refuge in different countries. Numbers, who remained, conformed to the Church of Rome. The colonists mentioned above, appear to have retained their principles and practice in original purity.

112. Not long after their settlement at Herrnhut, count Zinzendorf, from being a zealous Lutheran, was converted to their faith. In 1735, he was consecrated one of their bishops, and became their spiritual father and benefactor.

Zinzendorf died in the year 1760. His death was a severe loss to the Brethren. With much reason do they honor him, as having been the instrument by which God

restored and built up their Churches. By some, he is represented to have been fanatical in his preaching.

113. The United Brethren profess to adhere to the Augsburg confession of faith. In the government of their Church they are Episcopal; their bishops, however, are superior to the ordinary ministers, only in power of ordination.

With respect to their *doctrinal* sentiments, the United Brethren receive, as observed above, the *Augsburg* confession as their only creed, considering it as founded on the Scriptures, the only *rule* of their faith and practice; and, in 1784, they published an "Exposition of Christian Doctrine" in harmony with it. In a Summary of the Doctrine of Jesus Christ, published in 1797 for the instruction of their youth, they say nothing on the Trinity, but merely quote passages of Scripture which relate to it. Under the article of the Holy Spirit, however, they say, "He is very God with the Father and the Son." They admit the doctrine of universal redemption, and avoid the doctrine of absolute election, and indeed all controversy on points which they consider non-essential; but they say expressly, "We do not become holy by our own power; but it is the work of the Father, Son, and Holy Spirit." There is no doctrine on which they dwell with such delight, as that of the cross, or the love of Christ in laying down his life for sinners; and this, they say, has been the preaching which the Lord hath mostly blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet, and child-like spirit has been more cultivated. In some instances, however, it has been thought by other Christians to degenerate too much into puerility; and the manner in which they have formerly spoken and written on some subjects, has been far from consistent with the rules of propriety. This has been attributed partly to the weakness of their leaders, in yielding too much to the indiscretion of some of the Brethren, whose prudence was by no means equal to their zeal. But the time of these indiscretions is over, and these censures by no means apply to the Brethren in the present age.

The Church of the United Brethren is *Episcopal*; and the order of succession in their bishops is traced with great exactness in their history: yet they allow to them no elevation of rank, or pre-eminent authority; their Church having, from its first establishment, been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by those elders, who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with the bishops, lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats allowed them in the synod. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labor among their own sex; but they have no vote in the synod.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide; but recourse is had to the *lot*. For this practice the Brethren allege the examples of the ancient Jews, and of the apostles (Acts i. 26;) the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promise of the Lord Jesus, that he will approve himself the head and ruler of his Church. The lot is never made use of, but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod, the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine, or deviations in practice, have crept in, the synod endeavors to remove them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member

of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and those who are approved are consecrated accordingly.

Towards the close of every synod a kind of executive board is chosen, and called, "The Elders' Conference of the Unity," divided into committees or departments. 1. The *missions'* department, which superintends all the concerns of the missions into heathen countries. 2. The *helpers'* department, which watches over the purity of doctrine, and the moral conduct of the different congregations. 3. The *servants'* department, to which the economical concerns of the Unity are committed. 4. The *overseers'* department, of which the business is to see that the constitution and discipline of the Brethren be every where maintained. No resolution, however, of any of these departments, has the smallest force, till it be laid before the assembly of the elders' conference, and have the approbation of that body.

Besides this general conference of elders, there is a conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called "The Elders' Conference of the congregation," consists,—1. Of the minister, as president, to whom the ordinary care of the congregation is committed. 1. The *warden*, whose office it is to superintend all outward concerns of the congregation. 3. A *married* pair, who care particularly for the spiritual welfare of the married people. 4. A *single* clergyman, to whose care the young men are more particularly committed. And, 5. Those *women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in *this* conference have equal votes.

Episcopal consecration does not, in the opinion of the Brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyters amongst them can perform every function of the bishop except ordination. Deacons are assistants to the presbyters, much in the same way as in the Church of England; and deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness: but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances. They have likewise *seniores civiles*, or lay elders, in contradistinction from spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the United Brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the governments under which they live.\*

Each congregation, also, has a conference of its own. Formerly they had a community of goods; but about the year 1818, this was abolished. Landed estate, however, is considered as belonging to the Church, and is rented by individuals. They also married only in their own connection, and their partners were selected by lot. These peculiarities are now done away.

114. In their manners, dress, and inoffensiveness, they strongly resemble the Quakers. They pay peculiar attention to the education of their children. In their worship, they use a liturgy, but not uniformly. Their missionary operations have been very extensive, and by means of them, they have accomplished great good, in various quarters of the globe.

In their home settlements, they reckon twelve or fourteen thousand members. Their converts among the heathen are computed at thirty thousand. They have fourteen settlements in Germany; also settlements in Denmark, Holland, England, Scotland, Ireland, and Russia. In the United States, the number of their congregations is twenty-four; each congregation is provided with a church. Their communicants are supposed to amount to four thousand; ministers thirty-three, of whom four have the charge of literary institutions; their principal settlements are at Bethlehem, Salem, N. C., Lititz, and Nazareth. They have a flourishing seminary at Bethlehem, fifty miles from Philadelphia, and a theological institution at Nazareth, nine miles north of Bethlehem.



## V. CONGREGATIONALISTS OF NEW ENGLAND.

115. *Congregationalists* are so called, from their maintaining, that each congregation, or assembly, which meets in one place for religious worship, is a complete Church, and has the power of self-government, without being accountable to any other Church.

116. The Congregationalists of New England are descendants of a body of people, who formerly belonged to the counties of Nottinghamshire, Lancashire, and Yorkshire, in England, and who, becoming desirous of a *purser* Church, separated from the English establishment, about the year 1602, resolved, "whatever it should cost them," to enjoy liberty of conscience.

The Congregationalists are supposed by some to be a branch of the Brownists, of whom an account has been given, (Sec. 71.) They appear to have adopted some of the views of the Brownists in relation to Church government; but it is evident, as a writer remarks, that the discipline for which they contended, and which they practised, was fraught with more moderation and charity, than belonged to the system of Robert Brown.

117. These people, on separating from the establishment, became organized into two Churches, the history of one of which, after a little time, is unknown. Of the other, Mr. John Robinson, a learned, pious, and accomplished divine, was not long after elected pastor, and Mr. William Brewster, elder and teacher.

The Church, whose history is in a great measure unknown, had for its pastor, for a time, Mr. John Smith; but its members falling into some errors, it became neglected, and little more is known of it. Of the other Church, Mr. Richard Clifton was the first pastor. He was an eminently pious and devoted minister, and singularly successful in his preaching. Mr. Robinson, who succeeded him as pastor, was among his converts.

118. The existence of such a people could not long remain unknown; nor was it compatible with the intolerance of the times to leave them unmolested. The spirit of persecution arose against them like a flood; to escape which, in 1608, Mr. Robinson and his flock took refuge in Holland.

To us who live at the present day, it seems incredible, that a man so accomplished, so unassuming, so inoffensive, as Mr. Robinson was—and a people so harmless, pious, and humble, as were his flock, should not have been tolerated in England; but although the fires of Smithfield were quenched, toleration was a virtue unknown on English ground. In exile alone, was security to be found from the pains and penalties of nonconformity to the Church of England.

But even escape was difficult. There was a general prohibition of emigration; the Puritans who were suspected of such attempts, were narrowly watched by the ecclesiastical authorities. The ports and harbors were carefully inspected, and, the design of this congregation being suspected, strict orders were given that they should not be suffered to depart. They were necessitated to use the most secret methods, to give extravagant fees to seamen, by whom they were often betrayed. Twice they attempted to embark, were discovered and prevented. At another time, having got on board a ship, with their effects, the shipmaster sailed a little distance, then returned and delivered them to the resentment of their enemies. The next year they made another attempt, in which, after the severest trials, they succeeded. Having engaged a ship belonging to Holland for their conveyance, they were going on board. By some treachery, their enemies had been informed of their design, and, at this juncture, a great number of armed men came upon them. A part of the men were on board, without any of their effects; the women and children were in a barque approaching the ship. The Dutch captain, apprehensive of danger to himself, hoisted sail, and with a fair wind directed his course to Holland. The passengers used every effort to

persuade him to return, in vain. They saw their wives and children fall into the hands of merciless enemies, while unable to afford them any relief. They had none of their effects, not even a change of clothes on board. A violent storm came on, which raged seven days without intermission. By the violence of the storm they were driven to the coast of Norway. On a sudden, the sailors exclaimed, "The ship has foundered; she sinks! she sinks!" The seamen trembled in despair; the pilgrims looked up to God, and cried, *Yet Lord thou canst save: Yet Lord thou canst save.* To the astonishment of all, the vessel soon began to rise, and rode out the storm. At length they arrived at their destined port, and united in the praise of their Holy Preserver, in the words of the Psalmist, *O that men would praise the Lord for his goodness, for his wonderful works to the children of men.* After some time, all their friends who had been left, by the favor of a gracious Providence, in perils of robbers, in perils by their own countrymen, in perils in the sea, in perils among false brethren, arrived safely in Holland, where they mingled their mutual congratulations with grateful praise to God.\*

119. On arriving in Holland, the pilgrims, for such they might be truly called, first established themselves at Amsterdam, but the following year they removed to Leyden, where, for twelve years, they lived in much peace, and were greatly prospered.

Here they were joined by many from England. The congregation became large, and the Church numbered three hundred communicants. In doctrine, they were Calvinistic; in discipline, exact; in practice, very exemplary. It was a high encomium on the purity and inoffensiveness of their lives, which the Dutch magistrates passed from the seat of justice: "These English have lived among us now for twelve years, and yet we have never had one suit, or action, come against them."

120. Although the condition of the pilgrims in Holland was thus peaceful and prosperous, they had many reasons for wishing to remove. The fathers in the Church were dropping away; fears were entertained, lest their young men would be overcome by temptation, and their Church, in a few years, be lost. Hence, they strongly wished for a place, where they might perpetuate the precious blessings which they enjoyed.

121. At length, they resolved to depart. It was settled, that a portion of the Church, under charge of elder Brewster, should embark for America,



Pilgrims setting sail.

leave having been obtained of the Virginia company to begin a settlement, at the mouth of the Hudson river.

It was designed that Mr. Robinson and the remainder of his flock should remove, when matters were duly prepared; but he never followed them. Various circumstances, for a time, prevented, and in March, 1625, death put a period to his valuable life. His removal excited great grief among his Church, who justly regarded him as a spiritual father, and one who had power with God. The family of Mr. Robinson, and the remainder of his people, soon after joined the emigrants in America.

122. Preparation having been made for removal, on the 6th of September, 1620, one hundred and one souls set sail from Southampton, in England, accompanied by the fervent prayers of all who were left behind. For two months they were tossed on the stormy ocean. To add to their



Pilgrims landing.

calamities, the captain, who had been bribed by the Dutch, carried them north of their destination; and instead of settling at the mouth of the Hudson, they landed on the rock at Plymouth, on the 22d of December, and began the settlement of New England.

On their arrival, they stepped upon the strand, and with bended knees gave thanks to God, who had preserved his Church in the ark, who had preserved their number entire, and brought them in safety to these unhallowed shores. Being without the limits of their patent, as to civil government, they were in a state of nature. They therefore procured and signed a civil compact, by which they severally bound themselves to be obedient to all ordinances made by the body, acknowledging the king of Great Britain to be their lawful sovereign. They say in the preamble, "Having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, we do by these presents," &c. This instrument was executed on board their ship on the 11th of November. Mr. John Carver, a man of distinguished abilities and eminent piety, was chosen their governor.

The prospects now before them were such as to appal any other than our fathers. In a most howling wilderness, inhabited by pagan savages and wild beasts, a dreary winter approaching, no shelter from the tempest, and, as yet, no place of abode. They had one resting place, and that was their all. Their trust was in Him who hath said to his chosen, *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them.*

After several unsuccessful attempts to find a convenient place for their residence, a party sent out for discovery, entered the harbor of Plymouth. In a severe storm on a December night, having, with their little barque, narrowly escaped a shipwreck, they were cast upon an island in the harbor. This was on Friday night. The next day they dried their clothes, concluding to remain on this little island till after the Sabbath. This little band, about twenty in number observed the next day as a Sab-



bath, which was the first Sabbath ever observed in a religious manner on the New England shore. Having examined the harbor, they returned to the ship, which weighed anchor and brought in their consecrated cargo in safety. Here these pious pilgrims landed on the 22d of December, 1620. They called the place Plymouth, the name of the town from which they last sailed in England. They now had a country and a home, but they had a better country on high.\*

123. For nine years from this date, the Church of Plymouth was destitute of a stated pastor, and consequently deprived of the enjoyment of the ordinances. This was a great grief to the pious pilgrims. Yet, under the preaching of elder Brewster, the Church flourished, and grew. In 1629, Mr. Ralph Smith became their pastor.

As Mr. Brewster was only a ruling elder and teacher, he had no authority to administer the ordinances. This latter was the exclusive prerogative of the pastor. The pastor was a practical and experimental, and the teacher a doctrinal preacher. The elders assisted the pastor in the work of discipline, and were ordained, like the ministers. It was the business of the deacons to distribute the elements in the celebration of the sacrament, and to provide for the poor. These were the officers of the Church of Plymouth, which was the model of the Congregational Churches of New England, for many years afterwards.

At a subsequent period, the office of pastor and teacher was united in one man; ruling elders were generally discontinued, although they are still retained in a few Churches.

The grand principle of the Church at Plymouth, and of the Churches which were subsequently formed on the Congregational plan, was that of *independence*. Every Church had the exclusive right to choose its ministers, and to exercise discipline, according to its sense of the Scriptures.

Synods and general councils were acknowledged, as warranted by the Scriptures; but they were only advisory bodies.

124. The colony of Plymouth had been established but a few years, before the attention of many others in England, who were denied liberty of conscience, was directed to America, as an asylum from their oppressions. These, therefore, among whom were numbers distinguished for their learning, rank and wealth, came over, and settled at Salem, Charlestown, Roxbury, Dorchester, and other places.

The settlement of Salem was commenced in the summer of 1628, by the famous and truly pious John Endicott. In the following year, five ships, with nearly three hundred planters, arrived in safety, and were added to this settlement. Among them were two eminent divines, Mr. Higginson, and Mr. Skelton. Soon after the arrival of this reinforcement, a day of solemn fasting and prayer was appointed, preliminary to their uniting in Church state. On the sixth of August, the persons proposing to unite in Church relation, gave their public assent to a confession of faith, and then solemnly covenanted with God, and with each other, to walk in the ordinances of Christ. Mr. Higginson and Mr. Skelton were then set apart as the ministers of the Church, the former as teacher, the latter as pastor. Mr. Endicott having corresponded with the Church at Plymouth, previous to the arrival of the second company, and finding an agreement in their views on the subject of Church order, that church sent delegates to Salem, to unite in this interesting transaction, who gave to their new brethren the right hand of fellowship. Their confession of faith and covenant were drawn by Mr. Higginson. The covenant begins in the following manner: "We covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth."† This was the first Church that was fully organized in New England. The Church at Plymouth, the only one of an earlier date, had not a regular pastor till after this time.

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\* Robbins's New England Fathers.

† Mather's Magnalia.

In 1630, seventeen ships were sent out with emigrants, among whom were the distinguished John Winthrop, governor of the company, and lieutenant-governor Dudley. On their arrival, the settlement was found in a distressed state. In the preceding autumn, the colony contained about three hundred inhabitants. Eighty of these had died, and a great part of the survivors were in a weak, sickly state. Their supply of corn was not sufficient for more than a fortnight, and their other provisions were nearly exhausted. In addition to these evils, they were informed that a combination of various tribes of Indians was forming for the purpose of the utter extirpation of the colony. Their strength was weakness, but their confidence was in God, and they were not forsaken. Many of the planters, who arrived this summer, after long voyages, were in a sickly state, and disease continued to rage through the season. By the close of the year, the number of deaths exceeded two hundred. Among these, were several of the principal persons in the colony. Mr. Higginson, the venerable minister of Salem, spent about a year with that parent Church, and was removed to the Church in glory. His excellent colleague, Mr. Skelton, did not long survive him. Mr. Johnson, one of the assistants, and his lady, who was a great patroness of the settlement, died soon after their arrival. Of the latter, an early historian observes, "She left an earthly paradise in the family of an earldom, to encounter the sorrows of a wilderness, for the entertainments of a pure worship in the house of God; and then immediately left that wilderness for the heavenly paradise."

Persons of less constancy than was possessed by the fathers of New England, in view of the obstacles and dangers now before them, would have been wholly discouraged. Before several of the ships arrived, the summer was past; they had no habitations for the approaching winter: the places of their settlement were unfixed; they had little or no forage for their cattle: they had but a distant and doubtful prospect of obtaining a support from the productions of the country; they were wholly unacquainted with the means of clearing the wilderness; the climate was much more severe than they had experienced; a wasting sickness prevailed among them; the wild beasts of the forest often raised their alarms: the savages of the wilderness, jealous of their encroachments, whose number and temper they could not ascertain, surrounded all their borders. But they had committed their cause to God. They believed they were called in his providence to leave the land of their nativity; he had carried them through the sea, and, they believed, though many of them might fall, he would not wholly desert them in the wilderness. He did not suffer his faithfulness to fail. *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

Four eminent ministers, Messrs. Maverick, Warham, Wilson, and Phillips, who were distinguished lights of the Church of Christ, while in England, attended the company which came over in 1630. These were eminent instruments of maintaining harmony in several settlements, and of promoting the general interests of the colony. Before the conclusion of the season, settlements were commenced in several places, which are now some of the finest towns in New England. Governor Winthrop and a considerable number of the company laid the foundation of the town of Boston. Mr. Nowell, one of the assistants, with a number of his friends, sat down at Charlestown, where a few remained of those who began that settlement in the preceding year. This place and Boston were considered, for a season, as one settlement and one Church, under the ministry of Mr. Wilson. Sir Richard Saltonstall, one of the assistants, with a company of planters, began the settlement of Watertown. They enjoyed the ministry of Mr. Phillips. Another of the assistants, Mr. Rossiter, with Mr. Ludlow, and a number of settlers, began the town of Dorchester. The ministers, Messrs. Warham and Maverick, settled with them. A few years after, Mr. Warham and a considerable part of his people, began the settlement of Windsor, on Connecticut river. Mr. Pyncheon, also an assistant, was at the head of a company who commenced the settlement of Roxbury. The famous Mr. Elliot, who came from England the year following, became their minister. At these places and Salem, the first planters continued till the next year.

The succeeding winter commenced in December, with great severity. Few of the houses which had been erected were comfortable, and the most of them were miserable coverings. Unused to such severities of climate, the people suffered severely

from the cold. Many died from being frozen. The inconveniences of their accommodations increased the diseases which continued to prevail among them. But their constancy had not yet been brought to the last trial. During the continuance of the severe season, their stock of provisions began to fail. Those who wanted were supplied by those who possessed, as long as any remained. A poor man came to the governor to complain, and was informed that the last bread of his house was in the oven. Many subsisted upon shell-fish, ground-nuts, and acorns, which at that season could not have been procured but with the utmost difficulty. Of the steadfastness and submission of the people, under these accumulated sufferings, the early historians give us many very striking testimonies. In consideration of their perilous condition, the sixth day of February was appointed for a day of public fasting and prayer, to seek deliverance from God. Every day, many knees bended in secret, many sighs rose to Him, to whose providential care they had committed their all, whose earthly kingdom they were laboring and suffering to advance. *He who provideth for the raven his food*, who prepared sustenance for Jacob, could not now be inattentive to the cries of his people. On the fifth of February, the day before the appointed fast, the ship *lion*, which had been sent to England for that purpose, arrived, laden with provisions. She had a stormy passage, and rode amid heavy drifts of ice after entering the harbor. But He who once stilled the tempest for the sake of his people, carried this ship through every danger, and brought her safe to land. On this event, the existence of the colony was, in a great measure, dependent. These provisions were distributed among the people according to their necessities, and their appointed fast was exchanged for a day of general thanksgiving.

On the opening of the spring of 1631, health was generally restored in the settlements, but the colony was greatly impoverished. The most of their provisions had been brought from England; the preceding year having been a season of uncommon scarcity, they were purchased at very high rates; by the length of the passage and the severity of the winter, the greater part of their cattle had died; the materials for building and implements of labor were obtained with great difficulty and expense. In imitation of their venerable governor—before whose virtues the patriotism of Leonidas and Timoleon, of Publicola, and the Decii, appears in a deepened shade—the wealthy, feeling that they had embarked in this cause, not for themselves, but for the colony and for God, distributed of their property according to the necessities of their brethren, and soon found themselves almost divested of plentiful fortunes.

In the year 1631, great exertions were made for a crop of Indian corn, which was their whole dependence, and it pleased God to give them a favorable season, and, according to the lands improved, an abundant harvest. This must have been, indeed, an unpalatable pittance for those who had been nursed in all the delicacies of polished life, which was the case of many of those settlers, but it supplied their necessities. They came not to this trackless desert to repose on roses, but they were travellers towards a better country, that is, a heavenly. The fears of the colony, from the hostility of the savages, gradually subsided. In consequence of petty animosities and internal hostilities, they could not be united in a general combination for the extirpation of the colony. The small-pox, and other epidemic disorders, greatly prevailed among them, by which immense numbers died. These events were considered by our fathers as the signal interpositions of Providence, by which God was making room and preparing peace for his people.

In the commencement of all the individual settlements, the planters were mindful of their great errand into the wilderness, and directed their first exertions to the establishment of a Church of Christ, and the institutions of the Gospel. The first Church, after the one at Salem, was gathered at Charlestown, on a day of solemn fast, August 27, 1630. Soon after this, a Church was organized at Dorchester. The next was at Boston. Soon after which, there was one at Roxbury, one at Lynn, and one at Watertown. In less than two years from the organization of the first Church, in Salem, there were in the colony, *seven Churches*, which were indeed "*golden candlesticks*."\*

125. In the years 1635 and 1636, as the number of planters had

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\*Robbins's New England Fathers.



considerably increased, the Churches of Dorchester, Watertown, and Newtown removed, and began the settlement of Connecticut.

The people from Dorchester settled at Windsor; those from Watertown settled at Wethersfield; and those from Newtown, among whom was the distinguished Mr. Thomas Hooker, their pastor, settled at Hartford. The first company which removed, consisted of about one hundred men, women, and children. Their route lay through



an unexplored wilderness. Many were the distresses which they endured, during their journey; which, from unanticipated difficulties, occupied fourteen days. The forests through which they passed, for the first time since the creation, resounded with the praises of God. They prayed, and sang psalms and hymns, as they marched along; the Indians following, in silent admiration.

126. From this time, emigration to New England was more rapid. The country seemed to have been reserved by Providence, as a refuge from the oppression of religious intolerance. By the year 1650, only thirty years from the time the pilgrims landed on "forefathers rock," at Plymouth, about forty Churches had been planted in New England, over which had been settled eighty ministers, and which had embosomed seven thousand seven hundred and fifty communicants.

The character of the first emigrants to New England, deserves a more extended notice, than we have room to give. Both ministers and people were an extraordinary set of men. Many of the former possessed high literary endowments, and popular pulpit talents. An historian remarks of them, "They were men of great sobriety and virtue, plain, serious, affectionate preachers, exactly conformable to the doctrines of the Church of England, and took a great deal of pains to promote a reformation of manners, in their several parishes." In their labors—in preaching, in visiting from house to house—in prayer, in catechetical instruction, they exhibited a fidelity, a holy zeal, worthy ambassadors of God.

The effect of these abundant labors was, as might be expected, correspondingly great. The first emigrants had faults—in some points they erred much; but as a body of men, none were ever more pious—more exemplary—more humble and devoted servants of God. Religion among them was the business of the week day, as well as of the Sabbath. The common vices of mankind were little known among them. "Whatsoever things were pure, and lovely, and of good report," were the things which were admired by them, and long existed among them.

127. Distinguished as were the fathers of New England, for their

attachment to the order and peace of the Gospel, it was not to be expected that difficulties would not occur—that harmony would not sometimes be interrupted. As early as the year 1634, the peace of the Churches in the vicinity of Boston, was disturbed by novel opinions advanced by Roger Williams, one of the ministers of Salem; on account of which, the magistrates of the colony considered themselves justified in banishing him.

It is to be regretted, that dissensions should have thus early prevailed in the New England Churches; but still more to be regretted, that the fathers should have proceeded to measures inconsistent with the principles of religious toleration, which they had advocated on the other side of the water.

Mr. Williams refused to hold communion with the Church of Boston, because its members would not confess their guilt, for having communed with the Episcopal Church, while they remained in England; and induced the Church at Salem to address admonitory letters to that at Boston, and several others. At length, he separated himself from the Church at Salem, because it would not refuse to hold communion with the Churches in New England. Moreover, he taught that it was not lawful for a pious man to commune in family prayer, with those whom he judged to be unregenerated.

Historians generally agree in censuring the conduct of Mr. Williams; but in latter times, more justice has been done him, than formerly. The fathers of the country, too, soon forgot their condemnation of the conduct of their persecutors, in England, which drove them to these shores. "To punish a man for any matters of his conscience, is persecution."

Mr. Williams, on retiring from Massachusetts, began the settlement of Rhode Island. He became a Baptist, and was the principal founder of the first Baptist Church. The colony of Rhode Island has the honor, under the guidance of Mr. Williams, of introducing into America proper notions on the subject of religious liberty, and the rights of conscience.

128. About the same time, the Churches in Massachusetts were still more seriously disturbed by Anna Hutchinson, a member of the Church in Boston, who, among other things held, that the person of the Holy Ghost dwells in a justified person—that a man is justified before he believes—that faith is no cause of justification, &c. On these and other topics, she gave public lectures, and gained many proselytes.

129. The controversy, which hence arose, pervaded the whole colony, and excited no small disturbance. In 1637, a synod was convened at Cambridge, which, after a session of three weeks, condemned eighty-two opinions, among which, those of Mrs. Hutchinson were involved. At the next session of the general court, she was banished from the colony.

The sentence of the court added to the wildness and fanaticism of this erring woman, who now retired to Rhode Island. The effects of the controversy were long felt; but, says an historian of the times, "nothing can justify persecution—no, not the character and piety of the New England fathers."

At a subsequent date, it may here be added, severe laws were passed against Baptists and Quakers; both of whom inveighed against the magistrates, and abused the ministers. For these, and other extravagant errors of conduct, they may well be censured; and had the laws enacted against them referred only to their *improper conduct*, and not to their *religious tenets*, the course pursued by the fathers would have borne a different aspect.

130. In the year 1646, a synod was convened at Cambridge, by the general court of Massachusetts, for settling an uniform scheme of ecclesiastical discipline. Most of the Churches of New England were represented. The synod continued its sessions by adjournments for two

years, when it adopted the platform of Church discipline, called the *Cambridge platform*, and recommended it, with the Westminster confession of faith, to the Churches. This platform was generally adopted by the Churches of Massachusetts, and, until the adoption of the Saybrook platform, (sixty years afterwards,) was the constitution of those of Connecticut.

In this platform the distinction between pastor and teacher is recognized, together with the existence in the Church of ruling elders. The visible Church consists of saints and their baptized offspring. Churches are to choose their own officers, and to ordain them by imposition of the hands of the brethren, if elders or ministers are not to be obtained. Controversies about faith and practice are referred to synods and councils, which, however, have no disciplining power.

131. About the year 1650, an unhappy controversy arose in the Church at Hartford, Connecticut, respecting church membership. Hitherto, great watchfulness had been exercised, to admit only such as gave visible evidence of piety. The choice of pastors, also, had been confined exclusively to the Church, and all the honors and offices of the state had been distributed to professors of religion, who only had the right of suffrage, in meetings of a political character.

132. During the lives of the first generation, little trouble had arisen on these points, as most of the first emigrants were professors of religion. But the fathers were nearly all now removed; a new generation had succeeded, many of whom, on account of their not belonging to the Church, were excluded from their proper influence in the community. Most of them had been baptized, and by virtue of this, it was claimed, that they might own their covenant, have their children baptized, and thus perpetuate the Church.

133. The controversy which thus arose in the Church at Hartford, soon extended to other Churches; until, at length, the whole of New England became more or less agitated on the subject. In 1657, the disputed subject was referred to a council, composed of the principal ministers of New England, at Boston. In consequence of the decision of this council, the *half-way covenant*, as it has since been termed, was introduced, and adopted by many of the Churches.

The decision of this council declared, "That it was the duty of those come to years of discretion, baptized in infancy, to own the covenant; that it is the duty of the Church to call them to this; that if they refuse, or are scandalous in any other way, they may be censured by the Church. If they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, giving up themselves and their children to the Lord, baptism may not be denied to their children. In consequence of this decision, many owned their covenant, and presented their children for baptism, but did not unite with the Church in the celebration of the Supper. Hence, it was termed the *half-way covenant*."

134. The decision of the above council was far from producing peace in the Churches. Those of Massachusetts generally adopted the practice recommended; but those of Connecticut, for many years refused, and in some Churches the practice was never introduced. Towards the conclusion of the eighteenth century, the practice was generally abandoned, throughout New England.

135. The year 1692 was rendered memorable in the annals of New



England, by the prevalence of a strong delusion, in several places, on the subject of *witchcraft*. Hitherto, the Churches had been remarkably free from superstition; but now, for a short time, like a sweeping deluge, it spread over the land, and for a season was seriously injurious to the cause of vital piety.

This delusion first made its appearance in the family of the Rev. Samuel Paris, of Salem, Mass., two of whose children, being affected with an unusual distemper, it was ascribed by the physician to witchcraft. From this time, several others were affected in the same neighborhood; and, at length, the madness extended to many parts of the country.

The anxiety and distress occasioned by this delusion were intense. The whole country became agitated. Councils were called; legislatures acted; many were executed. At length, however, the spell was broken; the cloud passed over; it was all a delusion; was seen and acknowledged to be such; and deep regret pervaded the minds of the people, that they should have thus been blinded, and should have acted so contrary to the principles of the Gospel.

136. Until the year 1708, the Churches in Connecticut had adopted the Cambridge platform, as their scheme of discipline; but at this date, a convention of ministers and delegates met at Saybrook, and adopted what is called the *Saybrook platform*, which was received by most of the Churches of the Congregational order, and was recognized by the legislature of the state.

This platform, among other things, established district associations, a general annual association of ministers and delegates from the respective district associations, and a consociation of ministers and delegates, as a standing council, to which ecclesiastical difficulties might be referred, and whose decision should be final.

137. The year 1737 was distinguished for an extraordinary excitement throughout New England, on the subject of religion. The attention of thousands was arrested, converts to the faith of the Gospel were multiplied, and vast numbers united themselves to the Churches in the land. In some places, unhappily, a degree of extravagance prevailed, which among many brought the work into discredit, and by such it was strongly opposed.

The good effects of this work among many, were long happily seen. They adorned their profession, and became strong pillars in the Church of God. With others, the excitement was only temporary; and among these latter a serious defection took place. Errors and corruptions greatly increased, and sadly marred the beauty of the spiritual edifices of the land.

138. During the French war, which commenced in 1755, and terminated in 1763, foreigners, for the first time mingled extensively with the inhabitants of New England. The influence of these upon the country was highly injurious to religion. In the army were many infidels, who diligently and too successfully inculcated their principles among the yeomanry of New England.

139. During the war of the revolution, religion suffered still more materially. Many of the foreigners, with whom the people had intercourse, were far more dissolute than those who had come to New England, in the war of 1755. They were the disciples of Voltaire, Rousseau, D'Alembert, and Diderot. The writings of these infidels were spread over the land. Great laxity of morals prevailed, and at the termination of the war, religion had sunk to a low ebb.

140. A happier state of things, however, awaited the Churches. The weakness and impiety of infidelity were powerfully opposed by many divines, among whom the late President Dwight stands pre-eminent. The Churches became enlivened and purified; the colleges were signally blessed. The standard of piety and morality was raised.

141. Within the last twenty years, the condition of the Congregational Churches in New England has been rapidly improving. Her ministry has become learned and powerful; her numbers are rapidly increasing; Sabbath schools and Bible classes have been instituted; moral societies have been organized; domestic missionary societies are repairing her waste places; revivals of religion are multiplying, and a general prosperity of her interests is apparent.

The Congregational Churches in New England exceed one thousand in number. A few of these in Massachusetts, particularly in Boston and its vicinity, have recently become Unitarian. In other parts of the United States, the number of Congregational Churches may be estimated at three hundred and fifty.

The Congregationalists have several valuable theological seminaries. One at Andover, established in 1808, and which is munificently endowed; a theological school is, also, connected with Yale College, and with Harvard University. One is established at Bangor, Maine, for the education of young men for the ministry, who may not have received a collegiate education.

#### VI. PRESBYTERIAN CHURCH IN THE UNITED STATES.

142. The first ministers and members of the Presbyterian Church in the United States were chiefly from *Scotland* and the north of *Ireland*. They settled principally in Pennsylvania, West Jersey, Delaware, and Maryland, because in these colonies alone, they were permitted to enjoy the exercise of their religious rights and privileges.

The Presbyterians were generally driven from their native land, as were the Puritans of New England, by persecution; and sought in America that liberty to worship God, according to the dictates of conscience, which they had been denied at home. But, in selecting the above territories as the places of their residence, they appear to have acted from necessity, rather than choice. For, although they agreed with the Puritans of New England in *doctrine*, the latter were not disposed to encourage the settlement among them of persons who differed with them very materially, in respect to the government and discipline of the Church. The Episcopalians in Virginia and New York were still more indisposed to extend the rites of Christian hospitality. But Pennsylvania, West Jersey, Delaware, and Maryland, being open to all denominations, they concluded to settle in these territories, and this may be considered the reason why the first Presbyterian Churches were almost all found in these colonies.\*

143. The founders of these Churches were warmly attached to the Westminster confession of faith, and to the Presbyterian form of ecclesiastical government. And towards the close of the seventeenth century, they began to form congregations on this plan. In 1704, they constituted their first judicatory, under the name of the "Presbytery of Philadelphia."

144. In the neighborhood of these Presbyterians lived not a few, who had removed from New England, and who had there been bred Congregationalists. These, from time to time, acceded to the new body, and

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\* Miller's Letter to Presbyterians, published in the New York Observer, 1833.

consented to bear the name, and act under the order and discipline of the Presbyterians.

145. But when, at length, the Presbyterians became desirous to carry into effect the system, to which they had been accustomed, in all its extent and strictness, the Congregationalists were dissatisfied, and plead for several abatements and modifications of Presbyterianism.

"It is due to candor to say," observes the writer already alluded to, (Dr. Miller,) "that the Congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the Church, with peculiar zeal, their wishes that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination. The strict Presbyterians, on the one hand, were zealous for the Westminster confession of faith, catechisms, directory, presbyterial order, and academical learning, in the preachers of the Gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examinations were conducted, as being different from any thing to which they had been accustomed in their native country. On the other hand, the brethren congregationally inclined, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable in candidates for the holy ministry, as their opponents contended for; but were too ready to make indulgent exceptions, and to give dispensations as to this point, and even in violation of rules to which they had virtually assented. And in some instances, they proceeded, with indecent haste, and in defiance of order, to license and ordain candidates, whose want of suitable qualifications gave great offence to the more regular part of their brethren."

146. In 1716, the number of ministers had increased so far, chiefly by emigration from Europe, that they distributed themselves into four Presbyteries, bearing the names of *Philadelphia*, *Newcastle*, *Snow Hill*, and *Long Island*, and erected a synod under the name of the "Synod of Philadelphia." But the body was far from proving harmonious, by reason of the different views entertained on the subject of the discipline of the Churches.

147. In 1729, the synod passed what was called the "adopting act," which consisted in a formal adoption of the Westminster confession of faith and catechisms, and the confession of faith of the Church; and made it necessary, that not only every candidate, but also every actual minister in the Church, should be obliged by subscription or otherwise, in the presence of the Presbytery, to acknowledge these formularies respectively, as the confession of their faith. To this act there was strong opposition; but, when at length it was adopted, it was peaceably acquiesced in.

148. In 1734, an overture was brought into synod, concerning the trials of candidates for the ministry, directing that "all candidates for the ministry be examined diligently, as to their experience of a work of sanctifying grace in their hearts; and that none be admitted, who are not, in a judgment of charity, serious Christians."

This overture was adopted unanimously, and was highly gratifying to the Congregational party, which had complained of their Presbyterian brethren for passing over a subject, which to them appeared of paramount importance.

149. In 1738, the synod, finding several of the Presbyteries, especially



those in which the brethren were inclined to Congregationalism, disposed to license candidates without due attention to literary attainments, passed an act requiring a thorough examination respecting their literature, before they should be approved. To many this act gave great umbrage. Contentions ensued, and for many years the harmony and peace of the Presbyterian Churches were nearly destroyed.

The ministers and their respective adherents entered warmly into the dispute, and became distinctly arranged into two parties. The friends of Presbyterian order, a learned ministry, and strict adherence to the confession of faith, were styled *old-side-men*, or *old lights*; while the others were denominated *new-side-men*, or *new lights*. These parties, in the progress of collision, become more excited and ardent. Prejudices were indulged. Mutual misrepresentation took place, and they, at length, reached a stage of mutual suspicion and animosity, which almost, and in many cases, absolutely precluded all intercourse as Christian brethren.

150. At length, during the preaching of Mr. Whitefield in the country, a division was made among the Presbyterians; the synod of New York being established by the new side, in opposition to the synod of Philadelphia. In 1758, this breach was healed, from which time harmony has prevailed, and their cause has rapidly gained strength.

Mr. Whitefield arrived in America, it being his second visit, in 1739. In the revival which followed, the Presbyterians were ranged in parties for and against this revival, as above noticed—the *old-side-men*, under the influence of prejudice, regarding their opponents as a body of extravagant and ignorant enthusiasts, on account of some irregularities, which unfortunately existed, and which were truly censurable;—while the *new-side-men*, under a prejudice equally strong, regarded their hostile brothers, as a set of pharisaical formalists, while warmth of feeling and speech, and improper inferences were admitted on both sides. One act of violence led to another, until, at length, in 1741, the highest judicatory of the Church was rent asunder, and the synod of New York, composed of *new-side-men*, was set up in a sort of opposition to that of Philadelphia.

“In this controversy,” observes Dr. Miller, “there were, undoubtedly, faults on both sides. This indeed, not only moderate men, as was just stated, saw at the time, but even some of the most excited and fervent actors of each party in the humiliating scene, were candid enough, after union was restored, to acknowledge, and on account of it severely to censure themselves. The *old-side* were wrong in opposing the revival of religion under the ministry of *Whitefield* and his friends; and in contending, as they did at first, against examinations on vital piety;—while the *new-side* were as plainly wrong in frequently violating that ecclesiastical order which they had stipulated to observe; in undervaluing literary qualifications for the holy ministry; and in giving countenance, for a time, to some real extravagancies and disorders which attended the revival of religion. That the *new-side* men were sensible of having carried to an extreme their comparative disregard of literary qualifications, and of mature theological study, was made evident by their strenuous and successful efforts, a few years after they became organized as a party, to retrace their steps, and to establish the college of *New Jersey*.”

“These errors were afterwards seen and lamented. Both parties gradually cooled. Both became sensible that they had acted rashly and uncharitably. Both felt the inconvenience, as well as the sin, of division. Congregations had been rent in pieces. Two houses of worship, and two ministers, were established in places where there was not adequate support for one. The members of one synod were excluded from the pulpits of the other; and this was the case, even when individuals cordially respected each other, and were desirous of a fraternal interchange of ministerial services. Still, although both parties soon became heartily sick of the division, the synods remained divided for seventeen years. The first overture towards a union appears to have been made by the synod of *New York*, in the year 1749. But nine years were spent in negotiation. At length mutual concessions were made; the articles of

union in detail were agreed upon; and the synods were happily united, under the title of 'the synod of *New York and Philadelphia*,' in the year 1758."

151. In 1789, the first general assembly, which is now the highest judicatory of the Presbyterian Church in the United States, was convened at Philadelphia, which has continued to be the place of its annual meeting to the present time.

Great prosperity has attended the cause of Presbyterianism, in the United States. Within a few years, however, differences have to some extent prevailed among the ministers of this connection; but as among so able and pious a body of men, the principles of the Gospel are justly expected to exert their legitimate influence, it can subserve no benefit to record the grounds of a dissension which it is hoped will be only temporary.

The advocates of Presbyterianism reside chiefly in the middle, southern, and western states. The clergy attached to the order are an able, enlightened, evangelical, and pious body, and their labors have been signally blessed. The number of synods, in 1832, was twenty-one; that of presbyteries, one hundred and ten; the clergy are estimated at one thousand nine hundred and thirty-five; the Churches under the care of the general assembly, are two thousand two hundred and eighty-one, comprising more than two hundred seventeen thousand three hundred and forty-eight members. In 1812, a theological seminary was established at Princeton, N. J. At a more recent date, other theological institutions have been founded at Auburn, N. Y.; in Prince Edward county, Va.; and at Alleghany town, near Pittsburgh, Pa.

Between the Presbyterians and the Congregationalists of New England, a good understanding exists. In the general assembly, the several ecclesiastical bodies of New England, in the Congregational connection, are represented by delegates; to which bodies, delegates are annually sent by the general assembly in turn.

## VII. EPISCOPAL CHURCH IN THE UNITED STATES.

152. Episcopacy was introduced into America, on its first settlement by the English; all the colonists of Virginia belonged to the English establishment, at the time of their emigration, and continued connected with it for many years after.

The Virginia settlers, in their removal to America, sought not religious liberty, like the colonists who planted New England. This they enjoyed at home. Their object was emolument. Yet, they were not unmindful of religion, nor regardless of the form of their religious establishment. They chose to continue Episcopalians, and early took measures to maintain their own worship.

In 1621, the Virginia company made provision for the support of religion, by appropriating one hundred acres of land in each borough, for that purpose, and two hundred pounds sterling, which together constituted a living for the minister.

To guard against encroachments by persons of different religious views, laws were from time to time enacted, which excluded all preachers who had not received ordination from England. In process of time, however, this exclusive spirit was relaxed, and other denominations gradually formed societies in Virginia, and also in the other southern states.

153. The first Episcopal society in New England, was formed at Boston, in 1686, on sir Edmund Andross' assuming the government of the colony. The progress of Episcopacy in the northern and middle states was for many years slow. At the commencement of the war of the revolution, the number of Episcopal clergy north and east of Maryland, has been estimated at about eighty.

Most of the Episcopal clergy, at this time, derived their support from the society established in England, for the propagation of the Gospel in foreign parts. In Maryland and Virginia, and in the principal cities north, they had legal establishments for their support.

154. Antecedently to the revolution, repeated applications were made by the Churches in America to the proper authorities in England, for an Episcopate of their own; but owing chiefly to political considerations, their request was not granted. During the war, all intercourse with the mother country being suspended, the Episcopal cause in America was much depressed. No candidates could obtain orders, and many parishes being deprived of their ministers by death, became vacant.

155. Early after the establishment of the American government, the Episcopal Churches took measures to obtain their long desired object, and were now successful. Parliament passed the act necessary for consecration, upon which the Rev. Samuel Provost, D. D., rector of Trinity Church, New York, and the Rev. William White, D. D., of Philadelphia, were consecrated bishops by the archbishop of Canterbury, in the year 1787.

The eastern Episcopal Churches had before this obtained a bishop—the Rev. Samuel Seabury, D. D., who was consecrated to that office by the nonjuring bishops of Scotland, who had broken from the state in the revolution of 1688.\* In 1789, an union was formed between the eastern and southern Churches, upon which bishop Seabury was acknowledged.

156. The union between the eastern and southern Churches, formed in 1789, continues to the present day. At that time, the liturgy was revised, and the Book of Common Prayer established in its present form.

The Episcopalians in the United States are now a large and respectable body of Christians. The English common prayer book is adopted, with the omission of the Athanasian creed, and some other alterations to conform it to the peculiar state of the Church. Subscription to the articles is not required by candidates for holy orders. The number of bishops is fifteen; the number of their clergymen is estimated at five hundred and ninety-six; and their Churches at nine hundred and twenty-two. The Episcopalians have several colleges and seminaries of learning under their direction, which are generally flourishing. The one at Hartford, Connecticut, known by the name of Washington college, has been recently established. In its incipient state, it struggled with numerous difficulties incident to institutions of a similar kind; but is now acquiring strength, respectability, and importance.

The Episcopal establishment in the United States has no archbishops, nor lord bishops, archdeacons, deans, prebends, canons, nor vicars. The bishops are elected by the convention of the diocess. Their bishops have no episcopal palaces, but dwell in their own hired houses; nor episcopal revenues, being pastors of congregations, as are the other clergy, and, like them, supported by the contributions of those who enjoy their instruction. When they travel through their diocess, the Churches they visit pay their expenses. The bishops have no patronage, nor can they, by individual authority, appoint or remove any minister. No person has the gift of "parish" or "living;" it depends on the choice of the people. Some Churches leave the appointment of the minister to the vestrymen, who are annually selected by the pew-holders; others select him by the ballot of the whole congregations. It is entirely left to the clergymen who shall be admitted to the ordinances: but their discipline varies in the different states. This Church is governed by a general convention, which sits once in three years, divided into an upper and lower house; the former is composed of the bishops of the different states, and the latter of a portion of the clergy and laity from the several diocesses. All motions may originate in either house; although the concurrence of the majority of both must be obtained before they pass into a law.

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\*The nonjurors were the remains of the ancient Episcopal Church of Scotland, who, at the revolution of 1688, adhered to the banished family of the Stuarts, and refused to take the oath of allegiance to king William. At the death of the late president, in 1788, the denomination became extinct, and the laws against them have been repealed.



## VIII. BAPTISTS.

157. The term *Baptists*, is, at the present day, applied to that denomination of Christians, who maintain that baptism, as a religious rite, conveys the idea of *immersion*, and is to be applied only to adults, or to such as make a personal profession of their faith.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion; such they insist is the meaning of the Greek word βαπτίζω, to wash or dip, so that a command to baptize is a command to immerse. They also defend their practice from the phrase, *buried with him in baptism*, from the first administrators repairing to rivers, and the practice of the primitive Church after the apostles.

With regard to the *subjects* of baptism, this denomination allege, that it ought not to be administered to children or infants at all, nor to adults in general; but to those only, who profess repentance for sin and faith in Christ. Our Savior's commission to his apostles, by which Christian baptism was instituted, is to *go and teach all nations, baptizing them*, &c.; that is, not to baptize all they meet with, but first to examine and instruct them, and whoever will receive instruction, to baptize in the *name of the Father, and of the Son, and of the Holy Ghost*. This construction of the passage is confirmed by another passage; *Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved*. To such persons, and to such only, this denomination says, baptism was administered by the apostles and the immediate disciples of Christ; for those who were baptized in primitive times are described as repenting of their sins, and believing in Christ. See Acts ii. 38; viii. 37, and other passages of Scripture.

They farther insist, that all positive institutions depend entirely upon the will and declaration of the institutor; and that therefore, reasoning by analogy from previous abrogated rites, is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism, ought to be our only rule.\*

158. The Baptists themselves, in tracing up their history, would ascend to the first Churches planted by the apostles, which they believe to have maintained their peculiar views. Others, however, do not admit these claims; but deduce their origin, as a sect, to the Anabaptists, who excited great commotions in Germany, in the years 1524, (Period VII. Sec. 33,) and 1533, (Period VII. Sec. 45,)—but who were afterwards united into a regular and respectable community, by Menno Simon, in the year 1536.

The true origin of the Anabaptists (says Dr. Mosheim,) is hid in the remote depths of antiquity, and is of course extremely difficult to be ascertained. There were some among the Waldenses, Albigenses, Petro-brussians, and other ancient sects, who appear to have entertained the notions of the Anabaptists; but, “as a distinct community,” says Bogue, “they appear not to have existed, till about the time of Luther.”

But however the *antiquity* or *origin* of the sect may be settled, it appears probable, that, as a distinct communion—a regular sect, it may be dated about the year 1536, and is indebted to that “famous man,” Menno Simon, mentioned above.

Menno was a native of Friesland, and for many years a popish priest. But, at length, resigning his office in the Romish Church, he embraced the communion of the Anabaptists.

From this time to the end of his days, that is, for twenty-five years, he travelled from one country to another with his wife and children, giving strength and consistency to the sect. “Menno,” says Mosheim, “was a man of genius. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, and extremely zealous in promoting practical religion.” His disciples after him were called *Mennonites*.

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\* Dictionary of all Religions.

Menno drew up a plan of doctrine and discipline, of a much more mild and moderate nature than that of the Anabaptists, already mentioned, and gave to the community an appearance, not dissimilar to that of other Protestant Churches.

159. The Mennonites, as they were now generally called, soon separated into two great parties, distinguished by the name of the rigid and moderate, or austere and lenient. The former were sometimes called Flandrians; the latter Waterlandrians, from the places where they resided.

The rigid Mennonites were far more strict than any other denomination of Christians, and bordered upon cruelty and superstition. They were disposed to excommunicate not only all open transgressors, but even those who varied from their established rules, as to dress, without a previous admonition, and to separate them from all intercourse with their wives and friends. The moderate Mennonites were for treating offenders with more lenity and moderation.

160. During the reign of Henry VIII., some of the Anabaptists, or Mennonites, fled from persecution at home, and took refuge in England. But here they were cruelly persecuted. Some of them were put to death. In the reign of Elizabeth, they were banished from England, and took refuge in Holland.

161. In 1608, however, some of the Independents in England appear to have separated from their own communion, and to have sent one of their number to Holland, to be immersed by the Dutch Anabaptists, that he might be qualified to administer the ordinance in England. By him all the rest of the society, about fifty, were baptized.

162. From this time they rejected the name of Anabaptists and Mennonites, and adopted that of Baptists, claiming to be the only true Church; and through the Waldenses to have descended directly from the Churches planted by the apostles.

163. In 1611, an unhappy dissension arose in the communion, and they became divided into two great parties, which continue to the present day—viz. *General Baptists*, and *Particular Baptists*. The former are *Arminian*; the latter *Calvinistic*.

The Particular Baptists have always been, and still are, the most numerous. Within a few years some of the Baptist Churches, belonging to both parties, have so far relaxed from their exclusive principles, as to admit persons baptized in infancy to the sacrament of the Supper. A more liberal spirit is obviously prevailing among this respectable denomination of Christians.

164. For many years, the English Baptists suffered in common with other Dissenters, especially during the reign of the infamous court of high commission and the star chamber. They also experienced much trouble from the Quakers; and in 1662, by the act of uniformity of Charles II., were ejected from their pulpits.

165. At the revolution, in 1688, (on the accession of William, prince of Orange,) the Baptists with other Dissenters, gained a legal toleration, which they have enjoyed to the present time.\*

The Scottish Baptists form a distinct denomination; and are distinguished by several peculiarities of Church order. "No trace can be found of a Baptist Church in Scotland, (says Mr. Jones,) excepting one which appears to have been formed out

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\* For an account of this denomination in England, at the present time, see Sec. 89.

of Cromwell's army, previous to 1765, when a Church was settled at Edinburgh, under the pastoral care of Mr. Carmichael and Mr. Archibald M'Lean. Others have since been formed at Dundee, Glasgow, and in most of the principal towns of Scotland ;" also at London, and in various parts of England. "They think that the order of public worship, which uniformly obtained in the apostolic Churches, is clearly set forth in Acts ii. 42—47 ; and therefore they endeavor to follow it out to the utmost of their power. They require a plurality of elders in every Church, administer the Lord's supper, and make contributions for the poor every first day of the week. The prayers and exhortations of the brethren form a part of their Church order, under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labor in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen, generally chosen from among the brethren ; but, when circumstances require, are supported by their contributions. They approve also of persons, who are properly qualified for it, being appointed by the Church to preach the Gospel and baptize, though not vested with any pastoral charge.

"The discipline and government of the Scottish Baptists, are strictly congregational. Members are received, after making a public profession of their faith, with the consent of the *whole* Church ; every case of discipline is determined in the same manner, and nothing is decided by majority. They religiously abstain from eating of blood ; esteem a conscientious regard to the law of discipline, as delivered by our Savior, (Matt. xviii.) absolutely necessary ; they also expect all the members to be obedient to magistrates, to honor them, to pay them tribute, and in no case to resist them by force ; agreeable to the apostolic injunctions, Rom. xiii. and 1 Peter ii. 13, 14. They profess to consider the peculiar and distinguishing love which the disciples of Christ owe to each other, as one of the most striking evidences of true Christianity."

For several years, it appears, the Scottish Baptists were "all of one faith and order ;" but so many divisions and subdivisions have taken place of late years, as to produce much discord and confusion.\*

166. The first Baptist Church in America was formed about the year 1639, at Providence, R. I., by the famous Roger Williams. (Sec. 127.) The increase of the denomination for many years was small. About the year 1741, however, many Churches in New England embraced their sentiments.

167. The regular Baptists in the United States are generally Particular and Calvinistic. As a body, they are characterized for great seriousness, strong attachment to their faith and discipline, and a high regard for personal piety. Many of their Churches have enjoyed precious revivals of religion. Several of their preachers are able, and, as a body, are more intelligent and discriminating than formerly. The denomination has manifested a laudable zeal in the great work of evangelizing the heathen ; and God has graciously honored their missionaries in several parts of the world.

The number of ministers in the Calvinistic Baptist connection in the United States, at the present time, is three thousand and twenty-four ; their Churches or congregations, five thousand three hundred and twenty-two ; communicants, three hundred and eighty-four thousand. They have a flourishing university at Providence, R. I. The board of trustees is composed of thirty-six members, of whom twenty-two must be Baptists, five Quakers, five Episcopalians, and four Congregationalists. The fellows are twelve, of whom, eight, including the president, must be Baptists.

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\*Dictionary of all Religions.



Besides the foregoing, the Baptists have, under their direction, a college in the District of Columbia, delightfully situated, about two and a half miles from the capital. It was incorporated in 1821. For several years, the institution was embarrassed for want of funds; but at this time it is flourishing. Waterville college is beautifully located on the western bank of the Kennebec river, in the town of Waterville, eighteen miles above Augusta, in the state of Maine. It is yet in its infancy, but yearly rising in importance. The principal theological institution under the Baptist direction in the United States, is at Newton, seven miles west of Boston. Its operations commenced in 1825. It promises great usefulness to the kingdom of Christ in general; and to the religious denomination, to whose interests it is devoted, in particular.

168. Under the general denomination of Baptists, it is common to reckon several other ecclesiastical communities, viz.: Free Willers, Mennonite Tunkers, Free Communion Baptists, Seventh-day Baptists, Six-Principle Baptists, Emancipators, Rogerenes, &c. With most of these, the regular or Calvinistic Baptists have little connection; the former being considered in the light of seceders, and, in point of numbers and influence, are of minor importance.

In respect to numbers, the Arminian, or Free Will Baptists form an exception to the foregoing remark; as do also the Mennonites; the former of whom have in their connection three hundred and forty-two ministers, and five hundred and forty-six Churches; the latter, two hundred ministers, and thirty thousand communicants. The Tunkers, from *Tunken*, (German) to dip, plunge, who practise *trine* immersion, (i. e. dipping three times,) have about forty ministers settled over forty Churches, with three thousand communicants. This denomination reside principally in Pennsylvania. The Seventh-day and Six-principle Baptists have, the former thirty-two, and the latter twelve ministers.

## IX. METHODISTS.

169. The *Methodists*, as a sect, owe their origin to John Wesley, a native of England, who was born in the year 1703. While a tutor in



the University of Oxford, 1729, becoming impressed with the conviction of the importance of a deeper attention to spiritual things, he began to hold meetings for religious improvement, in connection with several of the students, among whom was the celebrated George Whitefield. The superior devotion and even austerity of this little band, gained for them, by way of derision, from the other members of the university, the name of *Methodists*.

Wesley was, at this time, an ordained deacon in the established Church; but he seems not to have become much acquainted with the true nature of religion, till some years after. Under an impression of the importance of high attainments, however, in religion, he associated with him Mr. Morgan, Mr. Kirkham, his brother Charles,

and several others, who held meetings, in which they observed great order; and, in their conduct and conversation abroad, maintained a noticeable strictness, much superior to the licentious members of the university.

Notwithstanding the derision in which they were held, by their fellow members of the university and others, the society obtained some popularity among the more strict and pious abroad, by their visits to the poor and sick, in the vicinity, who tasted of the fruits of their labors and benevolence.

170. The popularity of this society of Methodists, whose principles had spread somewhat abroad, and had obtained some adherents, at length became so great, that the trustees of the new colony in Georgia invited Mr. Wesley to go thither, in the character of a spiritual guide, and also to preach to the Indians. Accordingly, in 1735, he sailed for America, with the colony which General Oglethorpe was conducting thither. At the same time, his brother Charles, Mr. Ingham, and others, embarked for a similar purpose.

171. In the mean while, Whitefield returned to Gloucester, his native city, where he was successful in the conversion of several young men, who united with him in pious exercises. He made frequent religious visits to the county gaol, in which he read and prayed every day with the prisoners. The fame of his piety had reached the ears of Dr. Benson, bishop of Gloucester, who sent to him, declaring that he should think it his duty to ordain him, when he chose to make the request, though he was only twenty-one years of age. After examining the articles of the Church, and studying the epistles to Timothy, he made application to the bishop, and was ordained June 30, 1736. The following Sunday, he preached his first sermon, "on the necessity and benefits of a religious society," in the Church at Gloucester, in which he had been baptized.

"Curiosity," says Whitefield, "drew a large congregation together. The sight, at first, a little awed me. But I was comforted with a heart-felt sense of the Divine presence, and soon found the advantage of public speaking when a boy at school, and of exhorting and teaching the prisoners and poor people at their private houses, whilst at the university. By these means I was kept from being daunted. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust I was enabled to speak with some degree of authority. Some few mocked, but most for the present seemed struck; and I have since heard, that a complaint was made to the bishop, that I drove fifteen mad the first sermon. The worthy prelate wished the madness might not be forgotten before the next Sunday."

The bishop offered him a curacy, but he preferred going to Oxford, that he might prosecute his studies. Soon after, he accepted an invitation to officiate at the chapel in the tower of London, and preached his first sermon in the metropolis in August, 1736, at Bishopsgate Church, to a deeply affected congregation. He continued two months at the tower, where he took great pains with the soldiers, and several young men who attended his sermons.

172. While Whitefield was thus preaching with great popularity and effect, he received letters from America, from the Wesleys, which made him desirous of going thither; and Mr. Charles Wesley coming to England, to procure more laborers, he agreed to go, but did not finally embark till December, 1736. He remained in America until the same month of the following year, when he returned to England.

On his arrival in America, he found Mr. John Wesley had already sailed for his native country. But he was well received by the new colony of Georgia, and betook

himself with great zeal to the duties of his calling. Besides religious visiting, he generally preached twice a day, and four times on a Lord's day; and, for the benefit of the Georgians, he projected, and ultimately completed, an orphan asylum, similar to that of Professor Frank, in Germany. "I was really happy," says he, "in my little foreign cure, and could have cheerfully remained among them, had I not been obliged to return to England to receive priest's orders, and to make a beginning towards laying a foundation to the orphan house."

He arrived in London, December 8, 1738, where he again enjoyed the society of his friend Mr. Wesley, and they began to form societies in different parts of London; the principal place of meeting being in a large room which they hired in Fetter-lane. In January, 1739, he received priest's orders from his good friend, bishop Benson.

He complied with invitations to preach in London, Oxford, and Bristol; by which thousands were awakened to a sense of religion: but the Churches could not contain the crowds that followed him.

On account of his preaching the necessity of spiritual regeneration, the pulpits, in many places, were refused to him by the clergy; and at Bristol he determined, after much reflection and prayer, to commence preaching in the open air. This practice



Whitefield preaching in the open air.

he began among the rude and ignorant colliers at Kingswood, near Bristol, of which he writes, "Having no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend of publicans and sinners, and 'came not to call the righteous, but sinners to repentance.' The first discovery of their being affected was, to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. The change was visible to all, though numbers chose to impute it to any thing rather than the finger of God."

Besides the colliers, and thousands from the neighboring villages, persons of all ranks flocked daily to hear him, out of Bristol; and he was soon invited to preach by some of the better sort, in a large bowling-green, in the city itself. Such success attending his labors in field-preaching, he wrote to Mr. Wesley, who had never been at Bristol; and as he, as well as Mr. Whitefield, had been refused the use of Churches, he followed the practice of his younger friend, having the sanction of our Savior's example, in calling sinners to repentance both in highways and in fields.

In reference to his former prejudices on this point, Mr. Wesley says: "Having been, till very lately, so very tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been in Church." In justification of this practice, he says, "When I was told, I must preach no more in this, and this, and another church, so much the more those who could not hear me there flocked together when I was at any of the societies; when I spoke more or less to as many as the room I was in would contain. But after a time, finding those rooms would not contain a tenth part of the people that were earnest to



hear, I determined to do the same thing in England, which I had often done in a warmer climate,—to preach in the open air. And I cannot say I have ever seen a more awful sight, than when on Rose Green, or on the top of Hanham Mount, some thousands of people were joined together in solemn waiting upon God, while

“They stood, and under open air adored  
The God who made both air, earth, heaven, and sky!”

Mr. Wesley continued at Bristol for some months; and of his labors there, he says, “Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of Scripture, at one or more of the societies. On Monday in the afternoon, I preached abroad near Bristol. On Tuesday, at Bath and Two-mile-hill, alternately. On Wednesday, at Baptist Mills. Every other Thursday, near Pensford. Every other Friday, at Kingswood. On Saturday, in the afternoon, and Sunday mornings, in the Bowling-green. On Sunday, at eleven, at Hanham Mount; at two, at Clifton; at five, at Rose Green.”

In the mean time, Whitefield visited many of the principal towns in the kingdom, collecting for his Orphan Asylum in Georgia. In Wales, he found the power of religion reviving, through the zealous ministry of Howel Harris, with whom he co-operated. Being unable to obtain the use of churches in London, he ventured one Sunday to preach in Moorfields. Though threatened by the mob, a divine blessing evidently attended these labors; and he went the same evening to Kennington-common, about three miles from the city. For several months, Moorfields, Kennington-common, and Blackheath, about five miles from the city, were the chief scenes of his ministry, and his auditors often consisted of twenty thousand persons. It is said their singing could be heard two miles off, and the voice of the preacher at the distance of a mile.

While Mr. John Wesley continued at Bristol, his brother, Mr. Charles, was laboring in London and other places; Mr. Ingham in many Churches in Yorkshire; Mr. Kinchin, in Oxford; and Mr. Rogers, in Bedfordshire. Thus many were brought to the faith of Christ, and societies were formed of pious believers.\*

173. In August, 1739, Whitefield embarked a second time for America. In this country he was received with a cordial welcome by many of the ministers, and by thousands of the people, who hung upon his preaching with admiration and delight. In 1741, he again returned to England.

174. During the absence of Whitefield, Wesley, adopting different views as to some of the doctrines of the Gospel, from those which he had held in common with the former, especially in favor of perfection, and against election, began openly to proclaim them in his preaching, and from the press. This change, at length, caused a separation between these two distinguished men, which has continued, in respect to their followers, to the present day.

175. After the above separation, Whitefield continued, as before, to preach in England, Scotland, and America, with the same unexampled popularity, and unexampled success. At length, he closed his life, at Newburyport, Mass., 1770, having crossed the Atlantic fourteen times, and been the means of bringing many thousands to the acknowledgment of the truth. His followers are known by the name of the *Whitefieldian*, or *Calvinistic Methodists*.

Mr. Whitefield said in his will, “I leave a mourning ring to my honored and dear friends, and disinterested fellow laborers, the Rev. John and Charles Wesley, in token of my indissoluble union with them in heart and affection, notwithstanding our difference in judgment about some particular points of doctrine.”

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\*Timpson's Church History.

The respect and affection cherished by Mr. Wesley for his friend, will appear by a short extract from his funeral sermon. Having quoted the high testimonies of the public newspapers, he says, "These accounts are just and impartial; but they go little farther than the outside of his character: they show you the preacher, but not the man,—the Christian,—the saint of God. May I be permitted to add a little on this head, from a personal knowledge of forty years? Mention has already been made of his unparalleled zeal, his indefatigable activity, his tender-heartedness towards the poor. But should we not likewise mention his deep gratitude to all whom God had used as instruments of good by him, of whom he did not cease to speak in the most respectful manner, even to his dying day? Should we not mention, that he had a heart susceptible of the most generous and the most tender friendship? I have frequently thought that this, of all others, was the distinguishing part of his character. How few have we known of so kind a temper, of such large and overflowing affections! Was it not principally by this that the hearts of others were so strangely drawn and knit to him? Can any thing but love beget love? This shone in his very countenance, and continually breathed in all his words, whether in public or private. Was it not this which, quick and penetrating as lightning, flew from heart to heart? which gave life to his sermons, his conversation, his letters? Ye are witnesses. If it be inquired, what was the foundation of his integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality, it is easy to give the answer. It was not the excellence of his natural temper, nor the strength of his understanding; it was not the force of education; no, nor the advice of his friends. It was no other than faith in a bleeding Lord; faith of the operation of God. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of God shed abroad in his heart by the Holy Ghost, which was given unto him, filling his soul with tender, disinterested love to every child of man. From this source arose that torrent of eloquence which frequently bore down all before it; from this that astonishing force of persuasion, which the most ardent sinners could not resist. This it was which often made his head as waters, and his eyes a fountain of tears. I may close this head with observing, what an honor it pleased God to put upon his faithful servant, by allowing him to declare his everlasting Gospel in so many various countries, to such numbers of people, and with so great an effect on so many of their precious souls!"\*

The followers of Whitefield embraced many from among the higher classes of society. The countess of Huntingdon, a lady of great wealth and distinguished piety, became his admirer and patron. She invited Whitefield to become her chaplain, and for the benefit of his followers, erected several chapels, in various parts of England and Wales, and filled them with preachers.

Whitefield never organized his followers into a distinct sect; but continued a member of the English establishment himself, and advised them to follow his example. After his death, however, the Calvinistic Methodists formed an union; but they have never been reduced to much order. They are few in number, compared with the followers of Wesley. In England, they have about sixty places of worship; and in Wales three hundred. The congregations in England are generally large, and most of them use the whole or part of the Common Prayer in their public worship. Religion is generally prosperous among them, and they co-operate with the Independents, in their plans for the promotion of the kingdom of Christ throughout the world in the missionary cause, and with the union of evangelical Christians in supporting the Bible Society.

176 Mr. Wesley, soon after his return from Georgia, found himself, most unexpectedly, if we may believe his own declarations, at the head of a large community, who acknowledged him as their religious leader, and whose gradual organization as a distinct denomination he effected, without withdrawing himself from the English establishment.

The first society under Mr. Wesley was organized in London, on the occasion of several of his disciples and inquirers coming to him for advice and instruction. Next

at Bristol, and afterwards in other places, he adopted a similar course. All these societies had the same rules, the same religious meetings, and all acknowledged him as their leader. As some of the societies increased in numbers, houses of worship became necessary for their accommodation. This led to a system of finance. The collection of money, for these purposes, from all the members of the society, led to the formation of classes. And from this time, one part of the system was added after another, as experience required or occasion suggested, till the system, which is now perhaps more efficient than that of any other religious community, long before the death of its founder, was complete.

177. Wesley died in the year 1791, in the eighty-eighth year of his age, and the sixty-fifth of his ministry, having travelled, as has been estimated, three hundred thousand miles, preached forty thousand sermons, and attended forty-seven annual conferences. During his life, he maintained a surprising control over his followers. He adhered to the Church of England, and required his followers to imitate his example. But after his death a division took place among them, on the subject of government. A large party withdrew from the English establishment, and formed a separate connection.

178. The year 1766, marks the date of the introduction of Methodism into America, at which time a few Methodists came from Ireland, and established themselves at New York. Several preachers followed in succeeding years, being sent over by Mr. Wesley. Through the instrumentality of these ministers, the numbers increased so greatly, that in 1773, a regular conference was held in Philadelphia. In 1784, the American Methodists became independent of those in England. Mr. Wesley having, at that time, consecrated in England, Thomas Coke, as their bishop, the latter, on his arrival, raised Francis Asbury to the same dignity. Since this time, the cause of Methodism has gradually, and even rapidly increased in the United States.

In the form of government the Methodist Church is Episcopal. She acknowledges the "three orders" of the Church of England, and three degrees of ordination; and at the same time has as many additional grades and distinctions. Their clergy consist of bishops, presiding elders, elders, deacons, and an unordained order of licensed preachers. Besides these distinctions, there is another and very important classification of their ministry into itinerant and local. The "travelling connection" consists of those who give themselves wholly to the work, yielding their time and strength to the disposal of the bishops and conferences. The "local connection" consists of those who being either ordained as ministers, or licensed as preachers, perform these offices only as opportunity offers, without giving themselves up to travel at the discretion of the ecclesiastical authorities. The former might be called the *regular*, the latter the *secular* clergy of Methodism. The former are a standing army, thoroughly drilled, always on duty; the latter are a sort of militia, acting only occasionally.

The great ecclesiastical authority to which all Methodists own allegiance, is the "General Conference." This assembly meets once in four years; and consists of delegates from the annual conferences, in the ratio of one delegate for every seven itinerant preachers. In this assembly all the bishops are elected, and to it they are accountable for their conduct. It has "full power to make rules and regulations" for the Methodist Church, under certain limitations, which are as follows. They may not alter the articles of religion; they may not diminish, or materially increase the ratio of delegation; they may not change the Episcopal constitution of the Church; they may not alter "those general rules," originally formed by Wesley, which are to Methodists the standard of practice, and by which membership in their societies is regulated; they may not do away certain privileges of ministers and members in regard to trial when accused and they are forbidden to appropriate certain funds except "for the benefit of the travelling, supernumerary, superannuated, and worn



out preachers, their wives, widows, and children." Legislation in regard to these particulars, can be effected only by the joint recommendation of all the annual conferences, and by a vote of two thirds of the general conference.

The annual conferences are twenty-two in number, dividing the whole territory of the United States. These assemblies consist of all the travelling preachers in full connection, and *no others*. Without the election of an annual conference, no man can be ordained either deacon or elder. These bodies, when preachers offer themselves for admission, receive them first on trial, and afterwards, if they choose, into full connection and membership. In other words, each annual conference is a corporation which perpetuates itself by the election of its own members, and into which there can be no admission in any other way. This body has also the exclusive right of sitting in judgment on the character and conduct of its members. No itinerant preacher can be permanently censured or silenced, except by the conference to which he belongs; and from their decision he can make no appeal except to the general conference.

The bishops, of whom there are at present six, are *elected* by the general conference, and are *ordained* "by the laying on of the hands of three bishops, or at least of one bishop and two elders." To them it belongs to ordain elders and deacons; to preside in the conferences, annual and general; to appoint the presiding elders, giving to each his district, and changing them or removing them at discretion; to assign to every preacher, the circuit or station in which he shall labor, for a term not exceeding two years in succession; to change, receive, or suspend preachers, *pro tempore*, in the intervals of the conferences, as necessity may require, and the rules of discipline dictate; and, finally, to travel at large among the people and "oversee the spiritual and temporal concerns of the Church."

Presiding elders are assistant bishops, having each the special charge of a particular district; and each, within his own district is, as it were, the bishop's vicegerent.

It belongs to the travelling preachers to appoint all the class leaders within the circuit or station to which he is sent; and he may remove them at pleasure. He also appoints the receivers of the quarterly collections—nominates the steward, and such exhorters as he judges qualified. When a member is accused, the preacher in charge selects a committee, before whom the trial, as to facts, must proceed. If that committee, in which, of course, the preacher presides, finds the accused guilty, the appeal is not to the "society," the whole body of his brethren and equals, but to what is called the quarterly conference, consisting of all the travelling and local preachers, stewards, and class leaders of the circuit. If the committee before whom the accused is tried in the first instance, finds him not guilty of the charge, he is not therefore acquitted; the preacher may send the whole matter up to the quarterly conference, and from that body the accused, if there condemned, has no appeal.

The privileges and prerogatives of local preachers, are of an inferior character. The local preachers in each district, are assembled annually by the presiding elder, in what is called the district conference. This body has power to license as preachers, such persons as have been recommended by the quarterly conference; to recommend whom they choose to the annual conferences for ordination as deacons or elders "in the local connection," or for admission on trial in the "travelling connection;" and by them local preachers, when accused, are to be tried, as travelling preachers are tried by the annual conference, with the same right of appeal.

The Methodists are the largest body of professing Christians in the United States. In the minutes of the annual conference for 1832, the number of travelling preachers is stated to be two thousand and fifty-seven, exclusive of one hundred and forty-three who are superannuated; the number of communicants reported for the year, is five hundred and forty-eight thousand five hundred and ninety-three.

Until within a few years, little attention has been paid to the education of ministers in this denomination. They have now several respectable theological seminaries in the United States, and a flourishing college in Middletown, Connecticut, the latter of which especially will serve to raise the standard of intellectual culture among this large and rapidly increasing religious community.

In respect to the present state of the Wesleyan Methodists in Great Britain, it may be remarked, that their regular preachers, or pastors, as reported by the minutes of conference of 1830, are eight hundred and forty-eight in England, Wales, and Scot-

land ; but these are assisted by a large body of "local preachers," who are the more gifted of the members in communion, and who amount to the number of about two thousand five hundred : so that they supply about three thousand chapels, including their preaching stations, on the Lord's day.

The numerical strength of the Wesleyan Methodist body, as reported by conference in 1830, we shall here record :—

Great Britain, members in	249,278
Ireland,	22,896
Foreign stations—Europe,	214
Asia,	1,000
South Seas,	341
Africa,	867
British North America,	5,906
West Indies,	32,858
	<hr/>
	313,360
Travelling preachers—Great Britain,	848
Ireland,	145
Foreign stations,	193
	<hr/>
	1,186

The Methodists have no institution for the education of their ministers, who are generally chosen from the body of their local preachers, after certain recommendations and probation. This has been felt as a serious disadvantage by many among them ; and several sensible appeals have been made by intelligent individuals in favor of such an establishment, but hitherto in vain. Nevertheless, besides a few of liberal education, who have joined that society, there are individuals among the Wesleyan Methodists, whose learning, chiefly by personal application to study, like that of bishop Warburton, would do honor to any communion. Of their eminent men, we must not omit to mention the Rev. Mr. Drew, the Rev. Richard Watson, and especially the late very learned Adam Clarke, LL.D.

In addition to the Wesleyan Methodists in Great Britain, there exist several communities, who have seceded from the regular body, viz. : "The Methodist New Connection"—"Primitive Methodists," or Ranters—"Independent Methodists"—"Bryante Methodists"—and "Wesleyan Protestant Methodists." These various secessions from the original body, with their adherents, have so increased, that it is computed that their number exceeds two hundred thousand ; there being about seventy thousand in society and their congregations about seven hundred. They are considered as holding the same doctrinal views as their original founder, Mr. Wesley, and as having adopted most of his practical methods in seeking the salvation of souls.

## X. QUAKERS, OR FRIENDS.

179. The *Quakers*, or, as they choose to denominate themselves, the *Society of Friends*, owe their origin, as a sect, to George Fox, an Englishman, who finding nothing in the religion of the times which pleased him, began, about the year 1647, to propagate his peculiar sentiments.

Fox was born at Drayton, Leicestershire, in 1624. He was bound by his father, who himself was a weaver, to a shoemaker and grazier. Becoming discontented with his employment, he commenced a wandering life in 1643, sometimes retiring into solitude, and at other times frequenting the company of religious and devout persons.

Fox soon became dissatisfied with the existing state of things in the Church. He inveighed against the clergy and their vices ; against the Church—its modes of worship, its doctrines, and the manner in which it was supported.

His peculiar notions, at length, exposed him to persecution and imprisonment. He was first imprisoned at Nottingham, in 1649. After his release, he travelled through England, Ireland, Scotland, Holland, and Germany. He also visited the American colonies, and the West Indies. During the whole of his laborious life, he employed himself in calling upon men to disregard the ordinary forms of religion, to attend to

the *divine light* implanted in the human mind, which he maintained to be sufficient to lead to salvation.

Fox was imprisoned no less than eight different times. By some, he is represented as a meek, devout, inoffensive man; but the opinions he advanced, and the fanatical spirit which he manifested, could not but bring upon him the censures of other denominations. He died in London, in 1690.

180. The followers of Fox were called Quakers, as some affirm, from the circumstance of his once telling a judge, before whom he was arraigned, to *tremble*, or *quake* at the word of the Lord. Others derive the term from certain distortions of the face observed during their worship. The sect choose to be called Friends, an appellation which they borrow from Scriptural example: "Our *friends* salute thee,"—"Greet the *friends*."

181. The principal doctrine which distinguishes the Quakers from other denominations, is, that to every man is imparted a measure of the Holy Spirit, or, as they call it, *light of Christ*, which, independent of the Bible, is able to lead him to a knowledge of his duty, and to eternal life.

In practice, they reject a regular Gospel ministry; but admit any one, whether male or female, to exhort, as they are moved by the Spirit. They also reject the Sabbath, the ordinances of baptism and the supper. Singing among them forms no part of worship. They have no family worship, and no religious service at meals.

They also refuse to take an oath, but practice affirmation. In war, they never engage, nor to any person pay outward homage. In their dress, they are remarkably neat, plain, and uniform. In their manners, they are reserved; but distinguished for their love of order and sobriety.

In their ecclesiastical discipline, they may be denominated Presbyterian, as they have monthly, quarterly, and yearly meetings; which appear to be set one over another, much as the respective ecclesiastical tribunals are in the Presbyterian Church.

A writer remarks of them, that "their benevolence, moral rectitude, and commercial punctuality, have excited, and long secured to them, very general esteem; and it has been observed, that in the multitudes that compose the vast legion of vagrants and street beggars, not a single Quaker can be found."

182. As the sect arose during the protectorate of Oliver Cromwell, it was narrowly watched by that sagacious man, and for a time was on the point of being suppressed by him. But the more he became acquainted with them, the less he was inclined to measures of severity, although he did not put an end to the persecutions which were waged against them.

As their numbers increased, the protector required Fox to promise not to disturb his government. This engagement was to be given in writing. To this Fox agreed, and wrote to the protector, by the name of Oliver Cromwell, declaring that, "he did deny the wearing or drawing a sword, or any outward weapon, against him or any man."

183. At the restoration of Charles II., the Quakers participated in the general joy, anticipating, as did the Dissenters generally, a free toleration; but in this they, as well as others, were disappointed. Charles seized the first opportunity to persecute the Quakers, who suffered many calamities. On the accession of James, they joined with other Dissenters in congratulating him; but until the revolution which placed William on the throne, they enjoyed but little peace.

184. In 1656, the Quakers first made their appearance in New England. They consisted of several females, who, for their indecent and

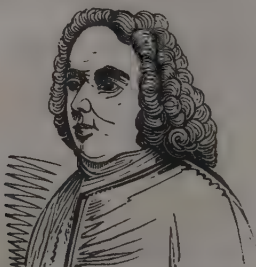


sedition conduct, were punished with stripes and banishment, and some were put to death.

The wild and fanatic conduct of the Quakers justly drew upon them the odium of the fathers of New England; but the measures of the latter against them were, it must be acknowledged, of a character too severe to be justified.

185. The principal residence of the Quakers in America, is in the state of Pennsylvania, called after an eminent Quaker, William Penn, to whom Charles II. granted the territory, in 1680, as a reward for the services of his father, who was a vice-admiral in the British navy.

The territory was settled by the Friends, who, under the direction of William Penn, emigrated to America, and founded the city of Philadelphia, which received



this name, from the harmony which prevailed among the order. The Quakers have rapidly increased in this state, and among their number are many of the most wealthy and respectable citizens.

In America, they have about four hundred congregations; in England, their numbers are estimated at about fifty thousand.

186. In 1774, a sect arose in the United States, by the name of *Shakers*. Their founder was James Wardley, an Englishman, who, about the year 1747, seceded from the Quakers in England, to which denomination he belonged, and began to announce, as by vision and revelation from God, "That the second appearance of Christ was at hand." From the shaking of his body and those of his followers, in their religious exercises, they were called Shakers, or Shaking Quakers. In 1770, Anne Leese (or Lee) joined the society, and became a distinguished leader of the denomination. In the year above, 1774, this woman, with a number of her followers, emigrated to America, and settled at Niskayuna, a village situated a few miles from Albany. The sect has considerably increased, and have neat and flourishing establishments at Niskayuna, Lebanon, and a few other places. Their congregations are about fifteen, and the number of their association, not far from six thousand.

From a work published by this denomination, in 1810, entitled "The Testimony of Christ's Second Appearance," &c., it appears that in the delineation of their doctrines, this denomination are exceedingly mystical and obscure: it is much easier to pronounce negatively rather than positively concerning them. They are neither Trinitarians nor Satisfactionists. They deny also the imputation of Adam's sin to his posterity; the doctrine of election and reprobation, as well as the eternity of future punishments. And in their chapter on the resurrection, the resuscitation of the body is denied very positively, and at great length. They reject the celebration of water baptism and the Lord's supper.

The tenets on which the Shakers most dwell, are those of human depravity, and of

the miraculous effusion of the Holy Spirit. Their leading practical tenet is the *abolition of marriage*, or indeed the total separation of the sexes. The essence of their argument is, that the resurrection spoken of in the New Testament, means nothing more than conversion. Our Savior declares, that "in the resurrection, they neither marry, nor are given in marriage;" therefore, on the conversion (or the resurrection) of the individual, marriage ceases. To speak more plainly, the single must continue single, and the married must separate. Every passage in the Gospels, and in the Epistles, is interpreted according to this hypothesis. In particular, they endeavor to support their opinions from 1 Cor. vii. 32—40.

This denomination asserts, that the day of judgment is past; and consider their testimony as a new dispensation, which they call Christ's second appearance; in which they are to be guided, not so much by the Scriptures as by the influence of the Holy Spirit. They pretend to have the power imparted to them of working miracles; and have related several instances of supernatural cases, attested by witnesses, &c., "by which (say they) the most stubborn unbelievers were confounded, and the faith of others strengthened."

They maintain, that it is unlawful to take oaths, game, or use compliments to each other. They practise a community of fasts, and have no persons regularly educated for the ministry. In their chapter upon public worship, they vindicate their music and dancing as leading parts of worship, especially alluding to the return of the prodigal; while the elder son, disliking music and dancing, represents the natural man condemning their soul-reviving practices.\*

## XI. UNITARIANS.

187. *Unitarians* are those, who reject the doctrine of the Trinity, or the distinction of three co-equal persons in the Godhead, and suppose Jesus Christ to be a created being. They consist of several classes or sects, among which the principal are the *Arians* and *Socinians*.

The following are some of the arguments advanced by Unitarians, generally, in favor of their own sentiments, and in opposition to Trinitarians:

The Scriptures, they observe, contain the clearest and most express declarations that there is but one true God, and forbid the worship of any other. Exod. xx. 3; Deut. vi. 4; Mark xii. 20; 1 Cor. viii. 6; Ephes. iv. 5.—In the prophetic accounts which preceded the birth of Christ, he is spoken of as a *man* highly favored of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8, to be of the *seed of Abraham*. Deut. xviii: *A prophet like unto Moses*. Psal. lxxxix. 19: *Of the family of David*, &c. As a man, and as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Messiah.—Christ never claimed, they allege, any honor or respect, but such as belonged only to a prophet, an extraordinary messenger of God. He, in the most decisive terms, declares the Lord God to be one God, and the sole object of worship. He always prayed to him as *his* God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. John v. 19, 21, 30, &c. xvi. 10. He directed men to worship the Father, without the least intimation that himself, or any other person whomsoever, was the object of worship. Luke xi. 1, 2; Matt. iv. 10; John xvi. 23.

Christ cannot be (say they) that God to whom prayer is to be offered, because he is the High Priest, to make intercession for us. Heb. vii. 25. The apostles speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. (Acts ii. 22, &c.) The apostle directed men to pray to God the Father only.—Acts iv. 24; Rom. xvi. 27, &c.

This denomination maintain, in passages already quoted, that repentance and a good life are of themselves sufficient to recommend us to the divine favor; and that nothing is necessary to make us in all situations the objects of that favor, but such moral conduct as we are fully capable of. That Christ did nothing by his death, or

in any other way, to propitiate God, who is of his own accord disposed to forgive men their sins, without any other condition than the sinner's repentance. Isaiah lv. 7; Ezek. xviii. 27. Above all, the beautiful and affecting parable of the prodigal son, (Luke xv.) is thought to be most decisive, that repentance is all our heavenly Father requires, to restore us to his favor.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature. They contend that Adam transmitted no moral corruption to his posterity; but that human nature is now as perfect, morally, as at the creation.\*

188. The *Arians*, among whom considerable diversity of opinion exists, derived their name from Arius, who flourished in the fourth century, and of whose opinions an account has been given, (Period IV. Sec. 15.)

The following are the chief particulars in which the Arians and Socinians differ:

The Socinians assert, that Christ was simply a man, and consequently had no existence before his birth and appearance in this world. The Arians maintain, that Christ was a super-angelic being, united to a human body; that, though he was himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say, that the Holy Ghost is the power and wisdom of God, which is God. Some Arians suppose, that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

189. The *Socinians* derive their name from Lælius Socinus, of the illustrious family of Sozzini, in Tuscany. He died at Zurich, in 1562. Among the doctrines rejected by Socinus, was that of the Trinity—original sin—predestination—propitiation for sin by the death of Christ—and the plenary inspiration of the Scriptures. Christ he supposed to be only a man, inspired as a preacher of righteousness, and whose death is to be regarded as an example of heroism. The Holy Ghost he considered as nothing but the power of the Father, who alone is God.

190. The doctrines of Socinus, after his death, were embraced by multitudes, principally in Poland and countries around it, by means of his writings, which were published by his nephew, Faustus Socinus. His followers continued to flourish, until the year 1638, when they drew upon themselves the indignation of the Catholics, through whose instrumentality, the government of Poland demolished their flourishing academy at Racow, and shut up their churches. By the diet of Warsaw, in 1658, they were forever banished the country. From this time, they were scattered through Europe, and were to be found chiefly embodied among other sects.

191. In the beginning of the eighteenth century, the Unitarian controversy was revived in England, by Mr. Whiston, Mr. Emlyn, Dr. Samuel Clarke, and others, who adopted the Arian scheme, with some variation. For a time, Arianism prevailed to a considerable extent in England, particularly among the Presbyterians and General Baptist Churches.

Dr. Clarke, it is understood, adopted what may be termed *high* or semi-Arianism; but Mr. Whiston and Mr. Emlyn, advocated the principles of the low Arians, reducing the rank of the Savior to the scale of angelic beings—a creature “made out of nothing.” Since this time, however, both Arians and Socinians are supposed to be nearly extinct; being sunk into the common appellation of *Unitarians*, or rather *Humanitarians*, who believe the Savior to be “a man, like themselves.” The last ad-



vocates of the pure Arian doctrines, of any celebrity, were Mr. Henry Taylor, (under the signature of Ben Mordecai,) and Dr. Richard Price, in his "Sermons on the Christian Doctrine."

192. At a later date, Socinianism has met with more advocates through the labors of Dr. Lardner, Dr. Priestly, Mr. Lindley, Gilbert Wakefield, and Mr. Belsham.

Within a few years, Unitarianism has extensively prevailed in Germany and Switzerland. In 1794, Dr. Priestly, meeting with opposition in England, emigrated to America, where he gained some adherents, and was instrumental in forming a few congregations in the middle states. He was a man of extensive learning, and contributed much to the advancement of science. His death took place in 1804.

In opposition to the above advocates of Unitarianism, several able works have appeared within a few years, in Great Britain, among which may be mentioned "The Atonement and Sacrifice," by bishop Magee; "The Calvinistic and Socinian Systems Compared as to their moral Tendency," by Andrew Fuller; and especially "Discourses on the Socinian Controversy," by Dr. Wardlaw; and "The Atonement, Sacrifice, and Priesthood of Christ;" and "The Scripture Testimony to the Messiah," by Dr. J. P. Smith.

193. Within the last thirty years, Unitarianism has prevailed to some extent within the United States, principally within the State of Massachusetts; although Churches belonging to that connection are to be found in not a few of the large towns throughout the country. Several of their clergymen are distinguished for their talents and erudition; yet they are far from maintaining an uniformity of views.

The number of Churches reported as belonging to this denomination in the United States is one hundred and ninety-three, which are supplied by one hundred and sixty ministers. The professorships of Harvard university, are at present held by gentlemen of Unitarian faith. A theological seminary is connected with this institution, designed to qualify young men as ministers for the Unitarian Churches. Within a few years an able controversy has been sustained between the late Dr. Worcester, professors Stuart and Woods on the one side, and Dr. Channing and professor Ware on the other.

## XII. UNIVERSALISTS.

194. The *Universalists* are those, who believe that all mankind, through the merits of Christ, will finally be admitted into the kingdom of heaven.

The advocates of this doctrine have not been openly numerous, in any period of the Christian world. Origen, who flourished in the former part of the third century, is supposed by Moshem to have embraced the sentiment; and from him several others in that age, and in later times, interpreted the Scriptures in the same manner. Among these we may enumerate the chevalier Ramsay, Mr. Jer. White, Dr. Cheyne, Dr. Hartley, and Lavater.

195. As a distinct sect, the Universalists belong to modern times. The first open advocate of the doctrine was Dr. Chauncey, of Boston, who in an anonymous volume, published in 1784, strongly maintained, that as Christ died for all men, it is the purpose of God to bring all men, either in the present state, or in another, to a willing subjection to his moral government.

The writers in favor of universal salvation, have in modern times been considerably numerous, though there appears to be no small diversity of opinion among them. One class hold that mankind are already perfectly restored to the divine favor, and receiving what correction is due to them, in the present world, are, at death, immediately admitted to the enjoyments of the heavenly world. Another class dissent from the opinion that the whole of man's punishment is received in the present state; but maintain that it is extended to another world, where being, as it is here, corrective

and disciplinary, it will ultimately prepare the soul for the felicities of the divine kingdom.

The latter were the sentiments of Dr. Chauncey. In his "Salvation of all men," he maintains that the scheme of revelation has the happiness of all mankind, as its great and ultimate end: that it gradually tends to this end, and will not fail of its accomplishment, when completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled, in their present state, to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind; and this will be the effect of future punishment upon many, the consequence whereof will be their final salvation, after being thus fitted for it. And there may be yet other states, before the scheme of God shall be perfected, and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in eternal happiness. But however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it: insomuch that the Son of God and Savior of men will not deliver up his trust into the hands of the Father (who committed it to him) till he has finally fixed all men in heaven, when God shall be *all in all*.—1 Cor. xv. 28.

A scheme of universal salvation, corresponding to the former views, was afterwards advanced by the late Dr. Joseph Huntington, in a posthumous work, entitled "Calvinism Improved." In this work, the author supposes the atonement to be "a direct, true, and proper setting of all our guilt to the account of Christ, as our federal head and sponsor; and alike placing his obedience to death to our account." Agreeably to this idea, Dr. Huntington maintains, "that our sins are transferred to Christ, and his righteousness to us; that he was a true and proper substitute for all mankind, and has procured unconditional, eternal salvation for every individual."

Both of the above works were ably answered—the former, by Dr. Jonathan Edwards, of New Haven; the latter, by Dr. Nathan Strong, of Hartford, Connecticut.

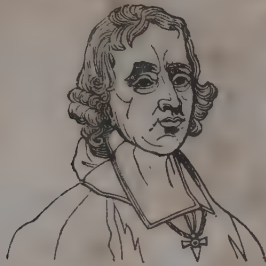
The number of ministers in the United States of this connection is variously stated, from one hundred and fifty to three hundred. They are, however, far from harmonizing in their views. Their Churches are estimated at three hundred; but, in general, they maintain little order, or discipline.

#### DISTINGUISHED CHARACTERS IN PERIOD VIII.

*Observation.* During the Reformation, we have seen that there was a great increase of eminent men throughout Christendom. Since the establishment of that glorious event, however, the number has continued to swell, until only the mention of such as might be thought entitled to notice, would add many a page to our volume. We must limit ourselves, therefore, and notice such only, as have been, perhaps, most conspicuous; and, moreover, as the history of these men is better known than the history of those, who belong to our former periods, we shall omit any biographical notice in smaller type, of those who belong to this. It may be added, that in the following catalogue, we shall not be particular as to the order of time in which they lived, but shall rather follow the *order in which we have treated the several sects*.

1. *Ignatius Loyola*, a Spanish knight, founder of the order of Jesuits, 1540.
2. *Francis Xavier*, a Jesuit missionary to India, who, from his zeal and success in spreading the Romish faith in that country, has been styled "the apostle of the Indians."
3. *Robert Bellarmine*, an Italian Jesuit, and one of the most celebrated controversial writers, in the Romish connection. Died, 1543.
4. *Father Paul*, the distinguished historian of the council of Trent.
5. *Louis Bourdaloue*, justly esteemed one of the most eloquent preachers among the Catholic clergy. Died in France, 1704.
6. *John Baptiste Massillon*, a French preacher, distinguished for his powers of elocution, and for his volume of published sermons.

7. *Fenelon*, archbishop of Cambray, distinguished for the beauty of his style in writing, and for the uncommon purity of his manner of life. Died, 1651.



8. *Philip James Spener*, a Lutheran German divine, founder of the Pietists. Died, 1715.

9. *Emanuel Swedenborg*, a Swede, who, about the year 1750, founded the New Jerusalem Church, and after whom his followers are called *Swedenborgians*.

10. *James Arminius*, a professor of divinity at Leyden, who, about the beginning of the seventeenth century, gave rise to the "*Arminian Schism*."

11. *John Le Clerc*, a celebrated Arminian and theological writer, and universal scholar. Died at Geneva, 1736.

12. *Daniel Whitby*, an English Arminian divine, author of more than forty works, which display a fund of sense and learning. Died, 1726.

13. *Henry VIII.*, king of England, in whose reign the Reformation in that country commenced.

14. *Edward VI.*, son and successor of Henry VIII., a prince distinguished for his piety, and for the countenance which he gave to the cause of the Reformation in England.

15. *Mary*, queen of England, who opposed the Reformation in England, and attempted the re-establishment of the Roman Catholic religion, in that country.

16. *John Rogers*, a zealous English divine, who suffered martyrdom, at Smithfield, 1555, in the persecuting reign of Mary.

17. *Thomas Cranmer*, archbishop of Canterbury, a great friend to the cause of Protestantism, and for which he was burnt at Oxford, 1555, by order of queen Mary.

18. *Hugh Latimer*, bishop of Worcester, who, for his zeal in the Protestant cause, was burnt at Oxford, in 1555.

19. *Nicholas Ridley*, bishop of London, burnt at the same time with Latimer, and for the same cause.

20. *Edward Bonner*, bishop of London, a violent and cruel persecutor of the Protestants, in the reign of queen Mary.

21. *Stephen Gardiner*, bishop of Winchester, and chancellor of England, like Bonner, a powerful and cruel persecutor of the Protestants, during the reign of queen Mary.

22. *Elizabeth*, queen of England, during whose reign the Reformation in that country was firmly established.

23. *James Bancroft*, archbishop of Canterbury, under king James I., a furious persecutor of the Puritans. Died, 1610.

24. *William Laud*, archbishop of Canterbury, in the reign of Charles I., a violent opposer of the Puritans, but who, for high treason, was beheaded in 1645.

25. *Oliver Cromwell*, protector of the commonwealth of England, who greatly favored the cause of the Dissenters, in that country, and promoted the faithful preaching of the Gospel. Died, 1658.

26. *James Usher*, archbishop of Armagh, in Ireland, a prelate of distinguished learning and piety, author of "*Annals of the Old and New Testament*." Died, 1655.



27. *Isaac Barrow*, a learned English divine, highly celebrated for his sermons,



which are said to be richer in thought, than any other sermons in the English language. Died, 1677.

28. *John Tillotson*, archbishop of Canterbury, the most popular preacher of his day, author of several volumes of sermons, characterized by great simplicity and ease of



language. He introduced into England the custom of preaching with notes. Died, 1694.

29. *Edward Stillingfleet*, bishop of Worcester, author of "*Origines Sacrae*," or a rational account of natural and revealed religion. Died, 1699.

30. *Gilbert Burnet*, author of a "*History of the Reformation*," and of a "*History of his own Times*." Died, 1714.



31. *Humphrey Prideaux*, dean of Norwich, author of "*Connection between Sacred and Profane History*."

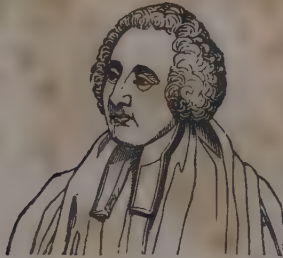
32. *Robert South*, a preacher, distinguished for his great learning, and uncommon powers of satire. Died, 1716.



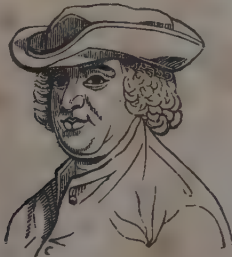
33. *Joseph Butler*, bishop of Durham, the learned author of the "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." Died, 1752.

34. *George Berkeley*, bishop of Cloyne, a distinguished benefactor of Yale college, author of the "Minute Philosopher." Died, 1753.

35. *Robert Lowth*, bishop of London, author of "Lectures on the Poetry of the Hebrews," and a "Translation of Isaiah." Died, 1787.



36. *William Paley*, archdeacon of Carlisle, author of "Natural Theology," "Moral Philosophy," &c. Died, 1805.



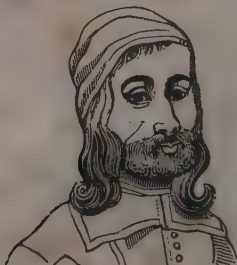
37. *John Newton*, who, from being eminently bold in sin, became a distinguished minister of the Gospel, in London, and author of several valuable works. Died, 1807.

38. *Thomas Scott*, an English divine, distinguished for his invaluable, learned, and practical commentary on the Bible. Died, 1821.

39. *John Owen*, an eminent English divine among the Dissenters, a man of great

learning and piety, whose works are highly esteemed, at the present day. Died, 1683.

40. *Richard Baxter*, an eminent Nonconformist divine, author of various theolo-



gical treatises, which abound in fervent piety, and eminent love to the souls of men. Died, 1691.

41. *John Flavel*, a distinguished dissenting minister, author of several valuable sermons and treatises, which are marked with the same piety and benevolence as those of Baxter. Died, 1691.

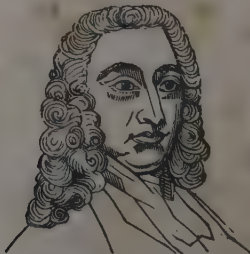
42. *Matthew Henry*, an eminent English Dissenter, best known by his valuable "Exposition of the Bible." Died, 1714.

43. *Thomas Ridgely*, a dissenting clergyman, author of a "Body of Divinity." Died, 1731.

44. *Isaac Watts*, a dissenting divine, author of several valuable treatises on Philosophical subjects; but still better known for his sermons, and his metrical version of the Psalms. Died, 1748.

45. *Daniel Neal*, a dissenting divine, author of a "History of New England," and a "History of the Puritans." Died, 1743.

46. *Philip Doddridge*, an English Dissenter, distinguished as a theological instruc-



ter, and for several valuable works, viz. "Lectures," an "Exposition of the New Testament," "Rise and Progress of Religion in the Soul," &c. Died, 1751.

47. *Nathaniel Lardner*, a dissenting divine, author of the "Credibility of Gospel History." Died, 1768.

48. *John Robinson*, a distinguished English clergyman, who with his people removed to Holland, and is called the "father of the Congregational Churches in New England." Died, 1625.

49. *John Cotton*, one of the most distinguished ministers in New England, highly celebrated for his wisdom and learning. Died, 1652.

50. *Thomas Hooker*, first minister at Cambridge, Massachusetts, one of the founders of Connecticut, and the first minister of Hartford. Died, 1647.

51. *John Davenport*, first minister of New Haven, and one of the founders of the colony of that name. Died, 1670.



52. *Increase Mather*, a clergyman of Boston, and president of Harvard college, greatly respected both for his learning and usefulness. Died, 1723.
53. *Cotton Mather*, son of the former, justly reputed the most distinguished minister of New England. His publications amounted to three hundred and eighty-two, several of which, as his *Magnalia*, were large. Died, 1728.
54. *Jonathan Edwards*, president of New Jersey college, distinguished for his able works on "Original Sin," "Freedom of the Will," &c. Died, 1758.
55. *Jonathan Edwards*, president of Union college, son of the preceding, an able metaphysician. Died, 1801.
56. *Joseph Bellamy*, a minister of Bethlehem, in Connecticut, a powerful preacher, and an able instructor in theology. Died, 1790.
57. *Samuel Hopkins*, minister of Newport, Rhode Island, author of a "System of Divinity," in which he maintains that holiness consists in disinterested benevolence, and sin in selfishness. Died, 1803. It is from his name that the term *Hopkinsianism* is derived.
58. *Joseph Lathrop*, a minister of West Springfield, eminently pious and profoundly versed in theology, author of several volumes of popular sermons. Died, 1820.
59. *Timothy Dwight*, president of Yale college, distinguished for his great usefulness, while at the head of that institution, and for a much admired course of theological lectures, delivered to the students; besides other valuable works. Died, 1817.
60. *Nathan Strong*, pastor of a Congregational Church in Hartford, distinguished for his talents, eloquence, piety, and learning. Died, 1816.
61. *John Smalley*, a divine, of Berlin, Connecticut, distinguished for his great logical powers, and for a volume of sermons, which greatly contributed to the advancement of theological science.
62. *Samuel Davies*, president of Princeton college, New Jersey, an eloquent and powerful Presbyterian preacher, whose published sermons are still much admired. Died, 1761.
63. *John Witherspoon*, for some years minister of Paisley, in Scotland; afterwards president of Princeton college, in New Jersey, an eminent politician, and a sound and pious divine. Died, 1794.
64. *John Rogers*, father of Presbyterianism, in the city of New York. Died, 1811.
65. *Samuel Seabury*, an Episcopal clergyman, bishop of Connecticut, and the first diocesan in the United States. Died, 1796.
66. *Theodore Dehon*, bishop of South Carolina, distinguished for his eminent learning and piety, and for two volumes of sermons, which are much admired, both at home and abroad. Died, 1817.
67. *Roger Williams*, founder of the colony of Rhode Island, and father of the first Baptist Church in New England. Died, 1683.
68. *John Gill*, a distinguished Baptist divine, in London, well known for his Commentary on the Bible, and for a Body of Divinity. Died, 1771.
69. *John Ryland*, an eminent Baptist preacher in England, and head of the Baptist academy at Bristol. Died, 1792.
70. *James Manning*, president of Rhode Island college, the most learned man of his time, among the American Baptists. Died, 1791.
71. *Samuel Stillman*, a Baptist clergyman in Boston, distinguished for his uncommon eloquence and fervent piety.
72. *John Wesley*, an Englishman, founder of the sect called *Methodists*. Died, 1791.
73. *George Whitefield*, an Englishman, a most popular and truly useful preacher, and the leader of the Whitefieldian, or Calvinistic Methodists. Died, 1770.
74. *Francis Asbury*, the first bishop of the American Methodist Church, distinguished for his great attachment to the principles of his sect, and for the zeal with which he promoted its cause. Died, 1816.
75. *George Fox*, the founder and head of the English *Quakers*. Died, 1690.
76. *William Penn*, an Englishman, and father of the Friends, or Quakers, in the state of Pennsylvania, distinguished for his intelligence, and benevolence of character. Died, 1718.
77. *Laelius Socinus*, a native of Tuscany, the reputed founder of the *Socinian sect*. Died, 1562.
78. *Joseph Priestly*, a distinguished polemical and philosophical English writer,

who, having embraced the Unitarian faith, and meeting with opposition in England, removed to America, where he died, in 1804.

79. *Joseph Stevens Buckminster*, an eloquent Unitarian minister, in Boston, and lecturer on biblical criticism in Harvard college. Died, 1812.

80. *Charles Chauncey*, a Congregational minister in Boston, the first open advocate in America of the doctrine of universal salvation. His volume on that subject was answered by Dr. Edwards, of New Haven. Died, 1787.

81. *Joseph Huntington*, minister of Coventry, Conn., author of "Calvinism Improved," which was answered by Dr. Strong, of Hartford. Died, 1785.

82. *John Eliot*, minister of Roxbury, Mass., and who from his missionary labors among the aborigines of New England, has been called the "Apostle of the Indians." Died, 1640.

83. *Mayhews*, Thomas, John, and Experience, ministers on the island of Martha's Vineyard, and distinguished for their zeal in preaching to the Indians of that island.

84. *David Brainerd*, a pious and devoted missionary of New England, to the Indians in New Jersey. Died, 1747.

85. *Bartholomew Zeigenbalg*, the first Protestant missionary to India; he was sent out by Frederick IV., king of Denmark, in 1706; and died at Tranquebar, in 1719. He was indefatigable and successful in his labors.

86. *Christian F. Schwartz*, a most eminent and devoted missionary to India. He entered the field of his labors, in 1750, under the government of Denmark; and labored at Tanjore, and other stations in its vicinity, until his death, in 1798. It is said he reckoned two thousand persons, converted through his instrumentality.

87. *William Ward*, D. D., Baptist missionary to Serampore. He died, in 1823.

88. *J. T. Vanderkemp*, D. D., missionary to South Africa. He labored with success among the Caffres and Hottentots, and died at Cape Town, in 1811.

89. *Claudius Buchanan*, D. D., a Scotch divine; one of the chaplains of the East India company, and provost of the college at Fort William. By his writings, he excited a spirit of inquiry in reference to the moral condition of the heathen, and materially aided the cause of missions. He died in England, in 1815.

90. *Henry Martyn*, an English missionary to Hindostan and Persia. He engaged in the work of evangelizing the heathen with the ardor and zeal of an apostle, but in 1812, he sunk under the severity of his labors, and the destructive influences of the climate. He lived, however, to complete a translation of the New Testament and the Psalms, into the Persian language.

91. *Samuel Worcester*, minister of Salem, Mass., one of the earliest and most zealous promoters of missions from New England, for communicating the Gospel to the heathen; secretary of the board of commissioners for foreign missions; died at Brainerd, in the country of the Cherokees, 1821.

92. *Samuel Newell*, American missionary to Bombay. Died, 1821.

93. *Gordon Hall*, one of the first American missionaries to Bombay; where he, with his associates, established schools and preached the Gospel until 1826, when he died.

94. *Levi Parsons*, American missionary to Palestine. He arrived at Smyrna in January, 1820; proceeded to Scio to learn the modern Greek, and soon after visited the seven Churches of Asia. He then went to Jerusalem, but, in consequence of ill health, he sailed soon after to Alexandria, where he died, in 1822.

95. *Pliny Fisk*, missionary to Palestine, and companion of Parsons, he died in October, 1825.

96. *Jeremiah Evarts*, secretary of the board of commissioners for foreign missions, distinguished as well for his humble piety, as his ardent zeal in spreading the Gospel among the heathen. Died at Charleston, S. C., 1831.

97. *Elias Cornelius*, the active and laborious successor of Mr. Evarts, as secretary to the board of commissioners for foreign missions. Died at Hartford, Conn., 1832.

OF THE

**RELIGIOUS WORSHIP, RITES, CEREMONIES, &c.**

OF

**DIFFERENT NATIONS,**

ANCIENT AND MODERN.

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THE surface of the earth is not more diversified, in its mountains and hills and vallies—in its oceans and lakes and rivers—in its forests and fruits and flowers, than has been, and still is the human family, in respect to their religious opinions and religious practices. This diversity commenced at an early period after the apostasy, and has continued to prevail among the nations and tribes of men, as they have spread over the earth, in successive periods of the world.

Considering the character of the human heart—its depraved nature and ignoble tendencies, it is not, perhaps, surprising to find a dark and gloomy system of idolatry and superstition growing up, and prevailing throughout the whole heathen world, and rites and ceremonies correspondingly cruel and degrading. True, the heathen might have known and practised better. For the Supreme Being “left not himself without witness” among them; for, “the invisible things of Him, (namely, his eternal power and godhead,) were clearly seen, being understood by the things that are made; so that they were without excuse.” But to the lessons taught by the light of nature they gave little heed. Early losing sight of the cardinal doctrine of the Divine Unity, they were soon lost in the mazes of a gloomy superstition, and involved in the senseless rites of an impious idolatry. “Professing themselves to be wise,” and they sincerely believed they were, “they became,” in the emphatic language of the Scriptures, “fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts and creeping things.”\*

Some of the ancient philosophers, it is true, occasionally uttered sentiments concerning the Divine Being, which, even in this enlightened age, must be pronounced sublime; “some rays of light shine forth in their writings; but they are from the midst of a thick darkness.” They are blended with principles unworthy of a Deity, destructive of all virtue, and at war even with decency. Plato, who has himself been called “divine,” from the manner in which he spoke of the Supreme Being, recommends the worship of false gods, and the same sacrifices as the people offered to their idols. Seneca, after exposing many of the vulgar

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\* Rom. i. 22, 23.



errors of his day in matters of religion, yet freely allows their practice. And it is well known that even Socrates, though condemned to death for contemning the gods, and making light of the religion of his country, ordered a cock to be sacrificed to the dæmon Æsculapius, immediately before his death, in conformity with the vulgar error.

Such being the opinions and practices of the great moral teachers of heathen antiquity, it is not to be wondered at, that the mass, the unenlightened, stupid majority should have adopted the most disgusting idolatries, and descended to the most abject and loathsome religious ceremonies. "*It is a shame,*" observes the distinguished apostle to the Gentiles, "*to speak of those things, which were done of them in secret.*"

Where a divine revelation has been enjoyed, the aspect of mankind has been very different. Yet among the Jews, although taught by God himself, and constantly enjoying the manifestations of his glory, how strong was their tendency to the idolatrous customs of surrounding heathen nations. Nay, they were often accused of serving "other gods" than Jehovah; and, actually, at various times, formed images of the heathen deities, which they had seen either in Egypt, or among contiguous idolatrous tribes. Scarcely was it within the compass of the fearful judgments of heaven to save that nation from abandoning the worship of the only true God; and adopting the ceremonies, the incantations, the sacrifices, and oblations of the votaries of a false and superstitious religion.

The promulgation of Christianity in the world has effected and is effecting a glorious change among mankind. Brought back to the knowledge of the one only living and true God, and riveted to this most important of all religious truths, it is to be anticipated, that as the Bible spreads, and its holy doctrines and precepts are received and felt, men will more and more harmonize in their views, and more and more accord in practice. Yet even among professing Christians of different denominations, under all the amalgamating influence of the religion of a common Lord—"of one faith and one baptism"—how wide the distance! Not only different opinions prevail, but different rites and ceremonies are practised. When all these differences in sentiment, together with the forms and ceremonies which now separate the religious communities of Christian lands, shall be done away—if that era is ever to arrive—is known only to Him, who alone can cause men "to see eye to eye," and make "their practice all the same."

It being the object of this part of the volume to present to our readers some account of the modes of worship, together with the rites and ceremonies of the inhabitants of our globe in all periods, we shall distribute our observations into four general heads, in accordance with the four grand divisions, under which the different religions of the world are commonly considered, viz.: the *Pagan*, the *Jewish*, the *Mahometan*, and the *Christian*.

## I. PAGANISM.

We begin with Paganism. And in the account which we propose to give of the religious ceremonies, and of subjects of a correlative charac-

ter, of heathen nations, ancient and modern, the reader will perceive, that not "a particle is found to interest or amend the heart; no family Bible, 'profitable for doctrine, for reproof, for instruction in righteousness, that men may be thoroughly furnished unto all good works;' no domestic worship; no pious assembly, where the village preacher 'attempts each art, reproves each dull delay, allures to brighter worlds, and leads the way.' No standard of morals to repress the vicious; no moral education, in which the principles of virtue and religion may be implanted in the youthful mind." But he will see the evidences of a moral darkness, more intense and more appalling than that darkness which once settled upon idolatrous Egypt; and will be led, it is to be hoped, to praise God, who, in the Gospel of his Son, has brought life and immortality to light.

**EGYPTIANS.**—Egypt was the fertile soil, in which idolatry was first nurtured and matured; and its ancient inhabitants are said to have been the first people who erected altars, images, and temples. They worshipped a great variety of gods; but two were universally adored, viz: Osiris and Isis, which are thought to have been the sun and moon.

Besides these gods, the Egyptians worshipped a great number of beasts; as the ox, the dog, the wolf, the hawk, the crocodile, the ibis or stork, the cat, &c.



It was death for any person to kill one of these animals voluntarily; and even a punishment was decreed against him, who should have killed an ibis, or a cat, without design. Diodores relates an incident, to which he himself was an eyewitness, during his stay in Egypt. A Roman having inadvertently killed a cat, the exasperated populace ran to his house; and neither the authority of the king, who immediately detached a body of his guards, nor the terror of the Roman name, could rescue the unfortunate criminal. And such was the reverence which the Egyptians had for these animals, that in extreme famine they chose to eat one another, rather than feed upon their imagined deities.

Of all these animals, the bull Apis was the most famous. Magnificent temples were erected to him; extraordinary honors were paid to him, while he lived, and still greater when he died. On this event, Egypt went into a general mourning. His obsequies were solemnized with a

pomp scarcely credible. In the reign of Ptolemy Lagus, the bull Apis dying of old age, the funeral pomp, besides the ordinary expenses, amounted to upwards of fifty thousand French crowns. After the last honors had been paid to the deceased god, the next care was to provide him a successor, and all Egypt was examined for this purpose. He was known by certain marks, which distinguished him from all other animals of that species; upon his forehead was to be a white spot, in the form of a crescent; on his back the figure of an eagle; upon his tongue, that of a beetle. As soon as he was found, mourning gave place to joy; and nothing was heard, in all parts of Egypt, but festivals and rejoicings. The new god was brought to Memphis, to take possession of his dignity, and there installed with a great number of ceremonies.\*

The origin of this strange and preposterous kind of worship is uncertain. The conjecture of those who ascribe the worship of animals to the benefits which were derived from them, seems most plausible. The ox they might come to regard with veneration for his usefulness in tilling the land; the sheep, for supplying milk and wool; the dog, for protecting the house, &c. But whatever was the origin of these idolatrous services, they bespeak a deep moral darkness, which it is painful to contemplate; the superstition of the Egyptians, Juvenal has finely ridiculed, (*Sat. xv. v. 1, &c.*) in a passage, which an English poet has thus translated:

"Who knows not, that there is nothing vile or odd,  
Which brain-sick Egypt turns not to a god?  
Some of her fools the crocodile adore,  
The ibis crammed with snakes, as many more.  
A long tailed ape, the suppliants most admire  
Where a half Memnon tunes his magic lyre;  
Where Thebes, once for her hundred gates renowned,  
An awful heap of ruins strews the ground:  
Whole towns in one place, river fish revere,  
To sea fish some as piously adhere;  
In some, a dog's high deity is seen;  
But none mind Dian, tho' of dogs the queen;  
Nay, vegetables here take rank divine;  
On leeks and onions 'tis profane to dine.  
Oh holy nation! where the gardens bear  
A crop of gods through all the livelong year."

The ancient Egyptians used frequent ablutions and purifications; they scrupulously avoided eating with strangers, as unclean; and the custom of circumcision, which remains to this day, and which was extended to women, as well as to men, was observed by them from time immemorial, and esteemed by them so necessary, that Pythagoras, in order to obtain the liberty of conversing with the Egyptian priests and entering into their temples, was obliged to submit to this operation.

The mourning for the dead, and funeral rites, were performed with peculiar solemnity. When any eminent person died, all the women of the family, having their heads and faces besmeared with dirt, their breasts bare, and their waists girt, left the body at home, and marching in this garb, attended by all their friends of the same sex, through the streets

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\* Rollin, Book I., Part II.



of the city, lamented the deceased, and beat themselves in a most cruel manner. The men formed another company, and mourned in the same manner. This ceremony they continued till the corpse was interred, abstaining from the bath, from wine and delicate meats, and from the use of their best attire. The body was afterwards embalmed, delivered to the relatives, and put in a wooden coffin, which was placed upright, against the wall of the edifice appropriated to this purpose. At the time assigned for the interment, the judges and friends were invited, and sat in a certain place beyond the lake, (supposed to be that of Mœris,) which the body was to pass. The vessel, whose pilot was called Charon, being hauled up to the shore, before the body was suffered to embark, every one was at liberty to accuse the deceased. If the accuser made good his charge, that the deceased had led a bad life, the body was denied the customary burial; but if the accuser charged the deceased unjustly, he incurred a severe punishment. If no accuser appeared, or the accusation could not be supported, the relations recited the praises of the deceased, and the attendants joined their acclamations to this funeral oration. The body was then deposited in the family sepulchre.\*

The embalming spoken of above was performed three different ways. The most elaborate was bestowed on persons of rank, and cost rising of six thousand dollars. In the ceremony, several persons were employed. Some drew the brain through the nostrils, by an instrument made for that purpose. Others emptied the bowels and intestines, by cutting a hole in the side; after which, the cavities were filled with perfumes and various odoriferous drugs. When this operation was over, the persons who had been engaged in it fled. The embalmers filled the body with myrrh, cinnamon, and all sorts of spices. After a time, the body was wrapped in lawn fillets, which were glued together with a kind of thin gum, and then crusted over with the most exquisite perfumes. By this means, it is said that the entire figure of the body, the very lineaments of the face, and the hairs on the lids and eyebrows were preserved in their natural perfection. These embalmed bodies are what we now call *mummies*. They are still brought from Egypt, and are justly regarded with wonder.

MOABITES AND MIDIANITES.—The worship of these nations was similar to that of the Egyptians. They paid divine honors to departed men, and offered sacrifices to them. Chemosh and Baal-Peor were the idols of Moab; and the Psalmist says, *they joined themselves unto Baal-Peor, and eat the sacrifices of the dead*, viz: the sacrifices offered up to their idols, or departed men, whom they worshipped. In honor of this god, the men bound their temples with garlands; and it was at his shrine, that Moabitish women, to do him reverence, parted with their virtue.

AMMONITES.—This people worshipped the sun under the figure of a man in polished gold, his face representing that luminary. The idol was called Moloch. He was represented by a statue of brass, with arms extended,

but declining towards the earth. To this monster the Ammonites were wont to sacrifice their children, called, "Passing through the fire to Moloch." The children offered were placed upon, or within the arms of the idol; but not being able to retain their position, fell into a furnace of fire below. In the mean time, loud instruments were sounded, that the cries of the suffering babes might not be heard.

CANAANITES.—The religion of this people appears to have been the same as that of the Ammonites. They worshipped the same idol, Moloch, with the same ceremony of passing their children before the idol of the sun. From the commands given to Moses to destroy *their altars and break down their images, and cut down their groves, and to burn their graven images with fire*, it appears that they were idolaters of a deeper die than most of the infatuated nations of Canaan.\*

PHILISTINES.—The most famous idol of the Philistines was Dagon. The sculptured images or representations of him, exhibited, as may still be seen on ancient coins, the appearance of a woman above, but of a fish below. Besides Dagon, the Philistines worshipped Baal-Zebub, or the god of flies, i. e. the deity, who protected the people from gnats. What his form was is uncertain. He had a temple of some note erected to him in the city of Ekron. 2 Kings, i. 2. Ashtaroth was another idol of the Philistines, said also to have been the abominations of the Zidonians. By it is understood the moon, as Baal, so often mentioned in Scripture, denoted the sun. To these gods, in general, groves were planted—altars erected—and sacrifices and oblations of various kinds offered.

CARTHAGENIANS.—The Carthagenians had two deities to whom they paid particular worship. The first was the goddess Cœlistis, called likewise Urania or the moon, who was invoked in great calamities, and particularly in droughts, in order to obtain rain. This was doubtless the same whom Jeremiah (vii. 18. xlv. 17—25) "calls the queen of heaven;" and who was held in so much reverence by the Jewish women, that they addressed their vows, burned incense, poured out drink offerings, and made cakes for her, *ut faciant placentas reginæ cœli*; and from whom they boasted their having received all manner of blessings, whilst they paid her regular worship; whereas since they had failed in it, they had been oppressed with misfortunes of every kind.

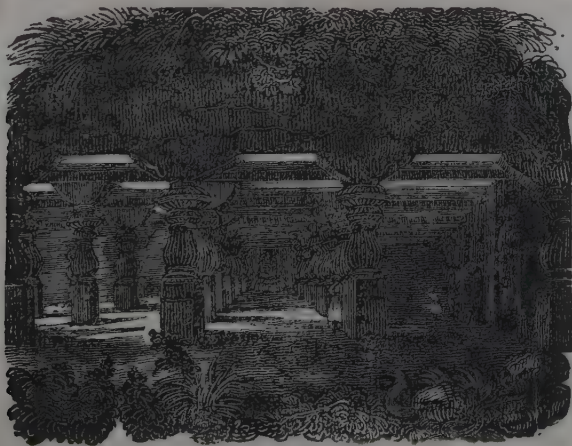
The second deity particularly adored by the Carthagenians, and in whose honor human sacrifices were offered, was Saturn, known in Scripture by the name of Moloch, and this worship passed from Tyre to Carthage. In times of pestilence, they used to sacrifice a great number of children to their gods. Such as had no children were wont to purchase those of the poor, in order that they might not be deprived of the merit of such a sacrifice. Mothers, whose children were thus devoted, made it a merit, and a part of their religion, to view this barbarous spectacle

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\* Bellamy's History of all Religions.

with dry eyes, and even without a groan. Diodorus relates an instance of cruelty which strikes the reader with horror. At the time Agathocles was about to besiege Carthage, the inhabitants, perceiving the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn, because that, instead of offering up children nobly born, who were usually sacrificed to him, he had been fraudulently put off with the children of slaves and foreigners. To atone for this crime, two hundred children of the best families in Carthage were sacrificed; besides which, three hundred citizens, from a sense of their participation in the guilt of this pretended crime, voluntarily sacrificed themselves.

**HINDOOS.**—There is perhaps no other people on the globe, whose religious belief and mythology are so strange and so unaccountable, as those of the inhabitants of Hindostan. The temples erected for the celebration of their worship, appear to have been in ancient times of the most costly and magnificent description. Their early structures bear also a peculiar form, so dissimilar to those of modern date, that they would seem to be the monuments of some mighty people who no longer exist. The most remarkable are those found in different parts of the Deccan, not consisting of masonry, but excavated in the sides of mountains, which, in many instances, have been entirely cut out into columns, temples, and images. The most celebrated, perhaps from having first attracted observation, is the Cave of Elephanta, termed by Mr Maurice



Cave of Elephanta.

“the wonder of Asia.” It is situated about half way up the declivity of a hill, in a small wooded island near Bombay. Three entrances are afforded between four rows of massive columns, and the principal one is two hundred and twenty feet long by one hundred and fifty broad. The most conspicuous object, placed in the centre, is a triple head of colossal dimensions, being six feet from the chin to the crown. It was



long supposed to represent the Hindoo tuad ; but is now believed to be simply a figure of Siva, to whom this temple is dedicated, and with whose images it is filled.

According to the Hindoo views of religion, none manifest a more zealous devotion than they. Their ceremonies employ every day and almost every hour ; their ministers of religion rank above almost every other class, even above kings ; there is no history, and scarcely any poetry, but what relates to the actions of the gods and deified heroes. Unhappily, this devotion, unenlightened by divine instruction, and misled by the perversities of the human heart, instead of being a lamp to their path, has involved them in an abyss of absurdity, and impelled them to follies, and even to crimes, of which there is scarcely an example in any other pagan worship.

The Supreme Mind, according to the Braminical system, displays its energies in the three grand operations of creating, preserving, and destroying. These are expressed by the letters A U M, united in the mystic syllable O'M, which the Hindoo always pronounces with the profoundest veneration. These three powers are separately imbodyed in Brama, Vishnu, and Siva, whose names, according to the philosophers, express only attributes of the one Supreme Mind ; but the popular theo-



Hindoo gods.

logy views them as distinct persons, with visible, human, and even fantastic forms, mixing with mortals, committing extravagant and often scandalous actions, controlled and oppressed by inferior deities, giants, and even by men.\* Their history accordingly presents a strange collec-

\* In the engraving here given of the principal Hindoo deities, the figure in the centre, with four heads, is Brama. On his right, in front, is Vishnu, and behind, Indra. On the left Rama is seated in front, while Siva stands behind. These figures are taken from Sir William Jones's Asiatic Researches, vol. I., except Siva, the representation of whom is borrowed from Sonnera.

tion of the loftiest and the meanest, the purest and most corrupted features in moral nature.

To Brama, the first and highest person in the Hindoo trinity, is assigned the work of creation. Mr. Ward thinks that he is considered by the Indian sages as the soul of the world; yet, from the examination of their writings, it does not appear that they took so refined a view of the subject. They represent him rather as having produced or drawn the universe out of himself, so that all that ever was, or is, once formed a part of his essence. His own origin was very singular. The Supreme Mind, it is said, having created by a thought the waters, laid in them an egg, which remained inactive for many millions of years, till Brama, by the energy of his own thought, caused it to divide, and from it he himself was born in the shape of the divine male, famed in all worlds as the great forefather of spirits.

Brama, among the Indian deities, holds decidedly the pre-eminence, sharing even the essence of the Supreme Mind; yet, perhaps from the very circumstance of this lofty position, he attracts comparatively little attention or worship. He has neither temples erected, nor sacrifices offered to him, nor festivals celebrated in his honor. He gives name indeed to the great caste of the Bramins or priests; but no sects derive from him their appellation, or specially devote their lives to his service. In return, the priests in regard to him have indulged less in those scandalous and indecent fictions which crowd the history of inferior divinities.

Vishnu, in the sacred annals of India, makes a much more frequent and conspicuous figure. In his character of preserver, or more properly deliverer, he is represented as having interposed whenever the world and the race of men were threatened with any peculiar danger. The avatars of Vishnu, his descents to the earth in various animated forms, furnish the most fertile theme of Hindoo legend and poetry. The chiefs and heroes whose exploits appeared to indicate a celestial origin were considered as incarnations of this deity. These illustrious personages, in becoming Vishnu, did not lose altogether their own identity; they acquired a sort of compound existence, and had worship paid to them under both characters.

This latter god, according to the Hindoo mythology, has at different periods undergone several transformations, called *avatars*. His first appearance on earth was in the likeness of a fish; his second, in the likeness of a boar; his third, was to act a conspicuous part in an extraordinary process, called the churning of the ocean, by which the whole of the mighty deep was converted into one mass of butter; his fourth appearance was that of half man and half lion, &c.

Siva, the third member of the Hindoo triad, is represented as passing through an equal variety of adventures, most of them in the highest degree strange and unnatural; but he does not appear under so many characters, nor are his exploits on the whole so striking. Although the destroyer be his proper appellation, it seems more applicable to Doorga, his female partner, whose aspect and deeds do indeed combine whatever is most awful and terrific. He is represented as being of a silver color,

exhibiting various shapes, having sometimes five faces, sometimes only one with three eyes. Elsewhere he is seen naked riding on a bull, with serpents hanging from his ears like jewels. Worship is rendered to him by numerous votaries, who exalt him as the supreme deity, greater and more ancient than either Brama or Vishnu. He is peculiarly revered in the mountain territory; and, under the appellation of Mahadeo, is described as throned in the most inaccessible precipices of the Himmalehs.



Siva and his wife Doorga.

But the chief disgrace of his religion consists in the lingam, a symbol resembling the phallus of the ancients, which is not only displayed in the temples, but worn round the necks of all his votaries. Yet it is remarkable that these sectaries make a boast of leading more pure and even austere lives than the generality of Hindoo devotees.

Doorga is the chief among the female deities, and indeed the most potent and warlike member of the Hindoo pantheon. The Greeks had Minerva, an armed and martial goddess, whose prowess equalled that of their greatest male divinities; but she was a weak and pacific maiden when compared with the spouse of the Indian destroyer. The wars waged by the latter, and the giants who fell beneath the might of



her arm, form prominent themes in the wild records of Hindoo mythology. Her original name was Parvati; but hearing that a giant named Doorga had enslaved the gods, she resolved to destroy him. He is said to have led into the field a hundred millions of chariots and one hundred and twenty millions of elephants. In order to meet this overwhelming force, Parvati caused nine millions of warriors, and a corresponding supply of weapons, to issue out of her own substance. The contest, however, was ultimately decided by her personal struggle with the giant, whose destruction she then succeeded in effecting. In honor of this achievement, the gods conferred upon their deliverer the name of the huge enemy whom she had overcome.

It would be of little interest to enter into details respecting the minor divinities, whose number is very great. Indra, though presiding over the elements, and invested with the lofty title of king of heaven, is not destined to reign for ever; he has even, by the efforts of men and giants, been already repeatedly driven from his station. Kartikeya,



Kartikeya riding on a peacock.

the god of war, riding on a peacock, with six heads and twelve hands, in which numerous weapons are brandished, presents a striking specimen of the fantastic forms in which Hindoo superstition invests its deities.

Ganesa, a fat personage with the head of an elephant, is so revered that nothing must be begun without an invocation to him, whether it be an act of religious worship, opening a book, setting out on a journey, or even sitting down to write a letter. Surya is the deified sun; Pavana is the god of the winds; Agnee, of fire; Varuna, of the waters. Yama, the Indian Pluto, pronounces sentence on the dead; but his judgment-seat is not beneath the earth, but in its southern extremity, at a place called Yamalaya. A large share of homage is attracted to him by the mingled influence of fear and hope.

Among a superstitious people, it is not wonderful that the grand objects of nature should be personified, and excite a feeling of devout veneration. Great rivers, from their mysterious sources, their broad ex-

panse, and their unceasing motion, tend to inspire ideas peculiarly solemn. They are, accordingly, very favorite objects of Hindoo worship. There is scarcely in heaven or earth a name more sacred than Ganges. Its waters are said to descend from above, and to purify from every stain them who undergoes in them a thorough ablution. To die on its banks, moistened by its stream, is deemed a sure passport to paradise.

Journeys, extending to thousands of miles, are undertaken for the purpose of beholding and bathing in its sacred current; temples are erected upon its banks, where the pilgrims perform their devotions, and hundreds



Temple on the banks of the Ganges.

are daily arriving and departing from them. Many rash devotees even yield themselves to a voluntary death amid its waves, fancying that they thus secure complete felicity in the future world; others devote their offspring to a similar destiny. In the courts of Bengal a portion of the waters of the Ganges is produced, upon which witnesses are required to make oath,—this form of attestation being esteemed of all others the most binding, though some scruple to employ an object so holy for this secular purpose. The Nerbudda, the Godavery, the Kistna, the Cavery, and almost every stream that rolls through this vast region, have likewise a sacred character, though none in so eminent a degree as the Ganges.

The Hindoo is also much addicted to a worship which indicates the lowest degradation of the human mind,—that of the brute creation. His most exalted deities, the creators and preservers of the world, scarcely command a reverence equal to that bestowed on the cow. This useful animal is saluted with every expression of profound affection and veneration. She is called the mother of the gods and of three worlds. The highest deities are humbly entreated to appear under the form of

milch kine, as that in which they will be most grateful and serviceable to their votaries. Even their dung is thought to confer a holy character upon every object on which it is smeared. Two great Indian princes, the rajah of Travancore and the Peishwa Ragoba, being each inclosed in the body of a golden cow and then drawn out, were regarded as having experienced a new birth; the statue was immediately cut in pieces and distributed among the Bramins. In their treaties with the British, the native princes on some occasions urged most earnestly that the soldiers should not be permitted to kill a cow within the precincts of their territory.

The monkey also ranks high among the objects of Hindoo worship. The exploits of Hanuman, with his innumerable host of four footed brethren, are among the most conspicuous incidents in the Ramayana. Princes and great men often indulge in the strange freak of celebrating with pomp and profusion the marriage of monkeys. The animal, like a great chief, is seated in a palanquin, and followed by a train of singing and dancing girls, amid the display of fireworks.

The temples erected for the celebration of Hindoo worship, appear to have been in ancient times of the most costly and magnificent description.



Hindoo pagoda.

The pyramidal temples, called *pagodas*, are numerous in the south of India, and some of them are exceedingly beautiful.

The worship and services paid to the Hindoo deities are, generally speaking, irrational, unmeaning, and often immoral. They include no



provision for instructing the body of the people in the duties of life, or even in what is supposed to be divine truth; but consist merely in acts of blind and senseless adulation to popular divinities. Every image, when lodged in its temple, has a mechanical round of daily homage performed before it, and is furnished with a regular allowance of food, which, after remaining a certain time, is removed and applied to the use of the attendants. On the great annual festivals these offerings are profusely lavished; while the multitudes assembled in front of the temples indulge in indecent songs and extravagant motions. Mr. Ward enumerates the various articles of maintenance bestowed upon Kalee, in her temple at Kaleeghata, among which are twelve thousand goats, two hundred and forty tons of rice, forty-eight hundred weight of sugar, twenty-six thousand four hundred pounds of sweetmeats, and considers them as worth nine thousand pounds annually. Besides the public solemnities, the devotee has a daily service to perform, explained at great length by Mr. Colebrooke and Mr. Ward, but of which we cannot undertake to give even an outline. Fulsome praises addressed to some chosen deity, frequently the repetition of his name for hours together, constitute the favorite occupation of the worshipper.

Devout pilgrimages are performed by the Hindoos to a great extent. All the principal roads are crowded with people hastening to the sacred shrines and waters. The most celebrated temple for this purpose is that of Jagannatha or Juggernaut, in Orissa, which is also frequented by vast crowds to witness the impious rites there celebrated.

The following is an engraving of the idol itself; it is a block of



The idol Juggernaut.

wood, having a frightful visage painted black, with a distended mouth

of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel.

Penance and self-torture are regarded as essential to the attainment of a character for holiness. Not only do devotees boast of renouncing all the decencies and pleasures of life, with all the charms of social intercourse, but they rack their invention to contrive the most painful sufferings. The yogues or fakirs live in the depth of forests, either absolutely naked, or having their bodies smeared with ashes and cow dung, their nails grown to the dimension of huge claws, their beards reaching to an immeasurable length. It is their pride to expose themselves to the tempest when it beats with its utmost fury, and to the sun when darting its intensest rays; above all, to remain fixed for long periods in constrained and fantastic attitudes. Some hold their hands above their



Fakir holding his hands over his head.

heads till they cannot bring them down again; others clench their fists till the nails penetrate the palm; and a third class turn their faces towards the sun till they cannot regain their natural position. A certain traveller, who left one of them thus stationed, was astonished on returning to India, sixteen years after, to find him in the very same posture. There are even persons who dig a living grave, and remain buried in the earth, with only an aperture for the admission of light and food. It is chiefly by means of such preposterous modes of self-torture, that absorption into the essence of Bram or the Supreme Mind, the highest aim of every Hindoo saint, is held to be attainable.

Indian superstition assumes a still darker form in prompting to religious suicide. Various are the modes in which its blinded votaries consign themselves to death. One of the most common is exhibited at the pro-

cession of their idol cars, particularly at the festival of Juggernaut, when the precincts of the temple are crowded by vast multitudes of pilgrims from the remotest quarters, many of whom perish through fatigue and want of accommodation. The car is a lofty, ornamented structure, in which are seated representations of the god, and of Bala Rama and Soobhadra, said to be his brother and sister. Large cables are attached



Car of Juggernaut.

to the vehicle, which the multitude eagerly grasp, and drag it along in triumph amid the shouts of surrounding thousands. This is the moment when, as the wheels pass swiftly on, the self-devoted victim rushes forward, throws himself before them, and is crushed to death. He thus commands the admiration of the bystanders, and exults in the hope that he will thereby expiate all his sins, and secure a passage to the celestial abodes.

The *suttee*, or sacrifice of widows on the funeral pile of their husbands, is another well known form of self-immolation. The practice does not appear to be exclusively religious, being connected with the tenderest of domestic ties, to which the secluded life of Indian females adds peculiar force. Their sacred books, however, decidedly attach a pious character to this unnatural sacrifice, and lavish promises of divine blessings on the performance of it. The widow is assured that she shall thus gain an abode in heaven during as many years as there are hairs on the human head, which are stated at thirty-five millions; that her husband, also, though sunk in the depths of hell, will be drawn up to the same happy region, and the sins of both entirely wiped away. The deluded female who acts her part well, proceeds gaily to the spot in her finest attire, and decked in her most precious jewels and ornaments. On her arrival, she calmly and courteously addresses her surrounding friends, and distributes among them various articles of value. Mandelslo, the



traveller, when present only as a spectator, had a bracelet thrown to him by the lady, which he kept ever after as a memorial of the scene. Often, however, when the dreadful moment approaches, she shrinks from the performance of her rash vow, gives way to cries and despair, and even refuses to ascend the pile; but the relations, considering the honor of their family as implicated, employ every species of urgency and even compulsion to induce her to complete the sacrifice. A scene peculiarly distressing occurs at the death of those opulent Hindoos, who have carried polygamy to a great extent, when twelve, fifteen, or eighteen wives are known to have perished on the same pile. Ward mentions a case in which the fire was kept burning for three days; and during that time, thirty-seven widows of one Bramin came in parties at different times and threw themselves into the flames. But perhaps the deepest



A suttee.

of these tragedies ever acted in India, was on occasion of the untimely death of Ajit, one of the most distinguished princes of Marwar, described by colonel Tod in his second volume. Fifty-eight queens, "the curtain wives of affection," determined to offer themselves a sacrifice to Agni, exclaiming, "The world we will abandon, but never our lord!" They went "radiant as the sun, dispensing charity like falling rain," and threw themselves together on one mighty pile, which soon blazed to the skies, and, according to the Hindoo writers, "the faithful queens laved their bodies in the flames, as do the celestials in the lake of Manasawara." It is painful to peruse the expressions of applause and veneration in which their conduct is mentioned, and of the honor it is supposed to confer both on themselves and their deceased spouse. What renders this practice still more revolting is the fact, that the son is made the instrument of his mother's death, the ceremonial requiring that his hand should apply the fire to the pile.

The following instance is related by Rev. H. Townley, missionary, &c. in Calcutta. "I was informed one morning, while residing in Chin-

surah, that in the afternoon of the day a suttee was to take place at no great distance from the house in which I dwelt. When the hour arrived I went towards the spot. In an open space near the banks of the Ganges, and not far from the habitations of the people, I beheld a crowd of between two and three hundred persons, including Bramins and others already assembled. My feelings were not a little excited by the spectacle as I approached, nor were they moderated by the first salutation which I received from the lips of a merciless priest, who exclaimed, 'What, Sir, are you come to witness the sport?' With a heavy heart I answered, 'You may thus denominate the dreadful deed about to be committed, but the time is coming when an unerring Judge will pronounce it to have been not sport, but murder.' The widow, who appeared to be about forty years of age, had arrived, and I now addressed myself to the wretched victim, but in vain: stupified by grief, or fear, or opiates, or all combined, she answered as one half dead already, and was quite unmoved by any thing I could urge. I turned to the unhappy daughter, who had arrived at an age that enabled her fully to comprehend the import of my remonstrance, as she appeared about sixteen, and upon whom it devolved (as I was informed) to apply the fatal torch,—'Is it possible,' I said to her, 'that you are about deliberately to take away your own mother's life—the life of her to whom, under God, you owe your own? God, in his providence, has taken away your father—his lifeless remains are on the ground before your eyes—you are already fatherless, and will you, by your own wilful act, deprive yourself of your surviving parent, and render yourself motherless also, and thus an entire orphan?' 'Alas!' she answered, 'what can I do? If I refuse obedience to the requisitions of the Bramins I shall be utterly disgraced, and ruined, and be unable to lift up my face in the neighborhood where I live. I have no alternative—painful as it is, I must proceed!' Attempts to dissuade her from her purpose failing, I expostulated with the Bramins. Unable to defend themselves against the charge of violating the first principles as well of reason and humanity as of true religion, they and the crowd around them stood silent and seemingly abashed. I seized the opportunity of addressing God aloud in prayer. They were yet more disconcerted, and evidently anxious that my brethren, by whom I had been joined, and myself, should retire. This we were unwilling to do, so long as there was any prospect of preventing the sacrifice, and my companions now also used their efforts to preserve the unhappy widow's life, but without success. We at length took our stand at a short distance from the pile of wood, protesting, by our countenance and look, against their iniquitous and murderous procedure. After a pause of about half an hour, finding that we were resolved to stay, the bloody ritual went on. The widow was bathed in the river Ganges, whose waters were considered sacred and efficacious to purify the victim for the sacrifice. Red powder and flowers were scattered upon her person, and round about—incantations were offered by the Bramins to their imaginary gods; and now the deluded votary was led, with a faltering pace, thrice round the fatal pile. She was then seized, tied with cords to the emaciated corpse of her husband, and both were placed on the wood. Inflammable mate-

rials were thrown upon them, long bamboo poles were held across the bodies to keep them down, and to prevent the possibility of the unhappy widow's escape when the cords were burnt. The sun had set; the short season of twilight had given place to a darkness that appeared better suited to the fiendish work going on before our eyes. All things being now in a state of dreadful preparation, the torch was applied. The combustible materials that had been supplied in abundance caused it to burn with terrific rapidity and fierceness. When I saw the flames raging, and the smoke ascending in dense and whirling volumes to the skies—when I heard the beating of the drums, mingled with the yells of the priests and spectators, to prevent the screams of the scorched and frantic victim, now, by the torture of the flames, fully awakened to the discovery of her real situation, from being heard—when I reflected that it was one of my own species whose life was being thus, amidst excruciating agonies, extinguished, my heart sickened,—I said, within myself, surely the exclamation of Jacob, when he saw the vision of the ladder, and the ascending and descending angels, must be reversed to be applicable to the scene I now behold, for truly this is none other than the house of Satan—this is the very gate of hell. Oppressed at the sad spectacle, my only comfort was derived from the Gospel, and from meditation on its glad tidings; and the anticipations of the time when these and all other unhallowed flames should be extinguished by the floods of mercy which it is destined to pour forth, upon India, as well as every other land. That beautiful hymn of Watts especially came to the relief of my agitated nerves and feelings:—

“Salvation! O the joyful sound!  
 ’Tis pleasure to our ears,—  
 A sovereign balm for every wound,  
 A cordial for our fears.

“Salvation! let the echo fly  
 The spacious earth around;  
 While all the armies of the sky  
 Conspire to raise the sound.”

“The burying alive of widows manifests, if that were possible, a still more abominable state of feeling towards women than the burning of them alive. The weavers bury their dead; when, therefore, a widow of this tribe is deluded into the determination not to survive her husband, she is buried alive with the dead body. In this kind of immolation, the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap, and encircling it with her arms. These relations now begin to throw in the soil, and after a short space two of them descend into the grave, and tread the earth firmly round the body of the widow. She sits a calm and unremonstrating spectator of the horrid process; she sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips—covers her head. The rest of the earth is then



hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow—the mother! Why, the life of the vilest brute that walks upon the earth is never taken away by a process so slow—so deliberate—so diabolical.”\*

In the plate which accompanies this article, a Hindoo widow is represented burying herself alive with her deceased husband. The body is clad in the man's usual attire, and the woman, in her weeds, reclines on



Burying a Hindoo widow.

his left, with her right arm passing round his neck, and her left arm raised, apparently for the purpose of giving the signal to cover her with the new cloth, which two men, her nearest relations, have ready for the purpose. Another man seems to be offering her some beverage in a small vessel, others are bringing sandal-wood, sweetmeats, and baskets of flowers, to strew over the living and the dead, and others are filling the grave. The musicians, with their various instruments, and the spectators, with their vociferations, are seen rending the air—not, indeed, to drown the poor creature's cries, for she is represented as a passive victim to their superstition—but to stun her senses, and cause her to forget her awful situation.

The late captain Ebenezer Chapman Kemp, who, in 1816, commanded the *Moir*, in which I sailed to India, related to me a painful instance of this self-immolation, which occurred in his own family. A young woman in his service lost her husband, and resolved, without hesitation, to bury herself alive with the body. Both captain and Mrs. K. were shocked to hear of her determination, and represented to her, both the dreadful character of the crime she was about to commit, and the utter inutility of the sacrifice to the departed spirit of her husband. But all the argu-

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\* Ward's Farewell Letters.

ments and entreaties which Christian principle and the feelings of humanity could suggest, were urged in vain. She had been taught to believe that, by voluntarily dying with her husband, she would expedite his transit to some unknown region of bliss, and herself bear him company. Every attempt to persuade the infatuated creature to live, whether for the sake of her family, or her own soul, appeared only to cause her the more to exult in her resolution to die. Captain K. continued his humane exertions to the last, even while the awful ceremony was proceeding, but without the least symptom of a favorable impression being produced on her mind. When the pit was dug, and the dead body lowered into it, she walked round several times, repeating the formularies which the priests dictated to her, and scattering about as she went along, sweet-meats, parched rice, flowers, and other trifles, for which the spectators scrambled. When these preliminary rites were finished, she descended into the grave, amid the din of barbarous music, and deafening shouts of applause. Having taken her seat, and placed the head of the corpse in her lap, she gave the signal to throw in the earth. I forget whether she had a son old enough to take part in the horrid scene, in which case he would be the principal actor; but otherwise, her nearest male relatives, as chief mourners, would take the lead, and throw in the first baskets of earth. For some time the grave filled slowly, as the deed of death was perpetrated with appalling deliberation, and the relations continued to throw in garlands, sandal-wood, and other trifles, with the mould that was gradually covering the bodies. When it rose to her breast, the woman raised her left arm, and was seen to turn round her fore-finger as long as it was visible, even after her head was covered. That, however, was a very short time, as the earth was thrown in hastily as soon as the head disappeared, and her relations jumped in to tread it down, and smother their wretched victim.\*

We shall conclude this account of the Hindoos with a brief notice of another deplorable result of false religion in India—*infanticide*. It was to the Ganges chiefly that this barbarous sacrifice was performed. Not unfrequently, in cases of barrenness, a married pair bound themselves, if blessed with offspring, to doom their first-born to the divinity of the river. Having allowed the child to reach the age of three or four, they led him into the water beyond his depth, and left him to float down the stream. Perhaps some charitable hand might pick him up; but by his parents, at least, he was never more recognized. Other infants were placed in baskets, and hung up on trees, where they were devoured by ants or birds of prey. The British authorities, however, have now strictly prohibited this criminal practice. The very frequent destruction of female infants among the Rajpoot tribes in the west of India is imputed by Ward to superstition; but colonel Tod and Sir John Malcolm, who had much better information concerning this quarter of India, are convinced that it arises altogether from a foolish pride of birth, and the difficulty of suitably disposing of daughters in marriage. There are other modes by which individuals seek a voluntary death, as by plunging into

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\* Rev. James Hough.

the Ganges, particularly at the point of its junction with the Jumna, and by exposing themselves to be devoured by tigers on the island of Saugor, or other spots near the mouth of that sacred river.\*

CHINESE.—The Chinese are in general either complete atheists, or, if they acknowledge a Supreme Being, are utterly ignorant in what light he is to be regarded. Their worship is a confused mixture of superstitions, of which individuals receive and observe just as much as they please.

There is only one temple consecrated to the Tien in the whole empire, called Tien-tan, or the eminence of heaven, and is situated in the Chinese division of the city of Pekin, where the emperor offers a sacrifice at the winter solstice, consisting of oxen, hogs, goats, and sheep. The Tee-tan, or eminence of the earth, is also situated in the Chinese city, and is covered with green tiles; where the emperor, in like manner, sacrifices to the earth at the summer solstice. The Getan, or temple of the sun, is on the outside of the Tartar city, towards the east; and thither the emperor sends a prince every year, at the vernal equinox, to perform the rites in honor of that luminary. The Yue-tan, or temple of the moon, is also situated on the outside of the Tartar city, towards the west; and thither the emperor sends a person, in like manner, at the autumnal equinox, to perform the ceremonies in honor of the moon. These different structures have been adorned in modern times with all the magnificence of architecture; and when the emperor is about to offer sacrifice in the temple of the heaven or that of the earth, the greatest pomp and solemnity is observed. Previous to the intended ceremony, the monarch and all the grandees, who are entitled to assist, prepare themselves, during three days, by retirement, fasting, and continence. No public audiences are given, and no tribunals are open. Marriages, funerals, and entertainments of every kind are prohibited; and no person is permitted to eat flesh or fish. On the appointed day, the sovereign appears in the utmost possible splendor, surrounded with princes and officers of state, and attended by every circumstance demonstrative of a triumph. Every thing in the temple corresponds in magnificence with the appearance of the emperor. The utensils are all of gold, and never applied to any other purpose; while even the musical instruments are of an uncommon size, and also reserved for such solemn occasions. But while the monarch never displays greater external grandeur and state, than during these processions, he never exhibits greater personal humility and dejection than during the time of sacrifice, prostrating himself on the earth, rolling in the dust, speaking of himself to the Shang-tee in terms of the utmost abasement, and apparently assuming so much magnificence of appearance and attendance, only to testify, in a more striking manner, the infinite distance between the highest human dignity and the majesty of the Supreme Being.

One of the principal religious ceremonies, which the emperor performs, is that which regards the tilling of the ground, and which takes place

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\* History of British India, vol. ii.



at the vernal equinox. He prepares himself for this festival by three days' solemn fasting and worshipping; and then, going forth in great pomp, takes the plough into his hand, opens the earth, and sows the first seed of the season; while the same is done in every part of the empire by his governors and viceroys, as his substitutes. The grain which is gathered from the seed, thus sown by the royal husbandman, is reverently deposited in a sacred granary, and reserved for great sacrifices to the Shang-tee. This ceremony may be regarded as a wise political institution for the encouragement of agriculture, as well as an act of religious worship. On the day of this observance, a cow is sacrificed in the temple of the earth, and figures of cows are carried in the procession, which are afterwards broken in pieces and distributed among the people.

There is no regular day of religious rest in China, but a number of public festivals are observed in the course of the year, which may be considered in the light of recreations, and of religious observances. One of the most remarkable of these takes place at the new year; and is universally celebrated throughout the empire, at great expense. Every one endeavors to collect some money for the occasion, dresses in his best apparel, dispenses with every kind of business, and particularly provides himself with new shoes. The new year is welcomed by firing immense quantities of crackers, with the fragments of which it is said the streets are sometimes so completely covered, that the pavement cannot be seen. The day is employed in paying visits, giving presents, congratulating almost every one that comes in the way. Red papers are suspended around the doors, as a mean of securing good fortune through the year; and some quarters are illuminated with lanterns.

The temples and pagodas in China are quite numerous, and many of them are very extraordinary structures. In every spot where there is any kind of danger to be apprehended, small pagodas are erected, where travellers go to implore the protection of the spirit to whom they are dedicated; or, if they are prevented from entering the place, they burn their bits of paper, and beat upon their copper kettles as they pass. The temples have a great resemblance to the convents of Europe, are generally built in a simple style, and have their courts adorned with trees; they are constantly open; and at the entrance there is seen, in a hall or pavilion, a large drum and bell, upon which the worshipper strikes with a wooden mallet. In the apartment of the principal divinity, is placed a table covered with nosegays and vessels of perfumery; and a spiral candle, composed of sandal-wood and odoriferous gums, is suspended before him, which is kept continually burning.

The temples in general contain an immense number of different figures, some of which are of colossal stature; and these are generally placed at the entrance. They represent various genii, or guardian spirits, whose respective attributes are expressed by certain emblems connected with their statues. Thus, a sabre announces the god of war; a guitar, the god of music; a globe, the spirit of heaven. Some of these are frequently thirty, fifty, sixty, and even eighty feet in height, with a multitude of hands and arms. One of the most stupendous in China, is a goddess

of the class of Poosa, which signifies all-helping, or plant-preserving, and is apparently a personification of nature. She is represented sometimes with four heads, and forty or fifty arms, each of the heads being directed towards one of the cardinal points, and each of the arms holding some useful production of the earth; each arm also often supports a number of smaller arms, while the head is covered with a group of smaller heads. One of these idols, seen by M. Van Braam, was ninety feet high, with four heads and forty-four arms.

Every trouble in China is attributed to the influence of some evil spirit, which every one's imagination frames to himself, and which he places, as it pleases him, in an idol, an old oak, a lofty mountain, or at the bottom of the sea. These mischievous spirits are considered by some as the souls or purified aerial substances of animals, such as foxes, apes, frogs, &c.; and these creatures are supposed to have the power, after living a certain number of years, to divest themselves of the grosser parts of their nature; and, after becoming pure essences, by exposing them to diseases. Hence, in time of sickness, the principal remedy is to send for bonzes, to banish, by their noises and incantations, those malignant spirits.

In every possible circumstance of life, the Chinese implore the protection and aid of some deity. Should a countryman be about to raise some large stone, or to attempt any work in which he might be in danger of receiving some injury, he places a small stone upright, surrounds it with a few candles, burns two or three gilded papers, and then applies to his labor with perfect confidence. When they have any dread or losing their children, they consecrate them to some divinity; and, in this view, they pierce the ear of a child, and suspend from it a small plate of copper, silver, or gold, with the name of the tutelary spirit inscribed upon it; or they simply tie the hair of the head on each side, into the form of a small tuft, which indicates that they are devoted to some god, who will preserve them from accidents and misfortunes. They pay great regard to lucky and unlucky days; and the government even publishes an annual calendar, in which, among other matters, the favorable moments in that season are properly marked. Midnight is always a lucky point of time, because in their opinion the world was created at that hour.\*

INDIANS.—All Indians, of whom we have any knowledge, believe in one Supreme God, and the immortality of the soul. They attribute all good and all power to the Supreme Being. Many tribes also believe in the existence of an intelligent evil principle, whose ill offices they endeavor to avert by prayer and sacrifice. They never ask the Supreme for any thing, but merely return thanks for benefits received, saying he is the best judge of what is for their advantage. They believe in many subordinate deities, two of whom reside in the sun and moon. They attribute supernatural powers to all serpents, especially rattlesnakes, and will kill no animal of the genus. Even the eel escapes, on account of his resemblance. They pay religious honors to rocks and venerable objects. They

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\* New Edinburgh Enc.

believe that brutes have immortal souls, as well as men ; and, in short, that all animated nature teems with spirits. In their belief, sorcery is blended with the healing art, and their priests are also physicians and jugglers. These priests practise feats of slight of hand in all their religious ceremonies ; but, with a few exceptions, they have no power or influence over the multitude. The future state of the Indian is a material paradise, where they will follow the same occupations, and enjoy the same delights, they have experienced in this world. They have also a vague idea of future punishment of sins committed in the body. Among the superstitions of the Algonquin and Dahcotah tribes, is a very singular one. A man is sometimes devoted, by his parents or himself, to a life of ignominy. In this case, he dresses like a woman, and performs all female avocations. He associates with women only, and sometimes takes a husband. He is held in utter contempt by all, though his condition be not of his own choice. This condition is frequently owing to a dream of his parents, while he is yet unborn. In many tribes, men have what they call their medicine bags. These are filled with bones, feathers, and other rubbish. To the preservation of their medicine bags they attach much importance. Besides this, each holds some particular animal in reverence, which he calls his medicine, and which he can by no means be induced to kill, or eat when killed, for fear of some terrible misfortune. Moreover, the Indians leave tobacco, worn out clothing, and other articles, on rocks, as sacrifices to invisible spirits.\*

Although the above appears to be the sum of the religion of all the tribes of Indians now known, it will accord with the plan of the present part of our work to descend to some particulars in relation to several tribes of Indians, especially in relation to the sacrifices and oblations which they are wont to offer, both to the Great Spirit, and to subordinate and intermediate divinities.

To all the inferior deities, whether good or malevolent, the Hurons, the Iroquois, and the Algonquins, make various kinds of offerings. "To propitiate the god of the waters," says Charlevoix, "they cast into the streams and lakes, tobacco, and birds, which they have put to death. In honor of the sun, and also of inferior spirits, they consume in the fire a part of every thing they use, as an acknowledgment of the power from which they have derived their possessions. On some occasions, they have been observed to make libations, invoking at the same time, in a mysterious manner, the object of their worship. These invocations they have never explained ; whether it be, that they have in fact no meaning, or that the words have been transmitted by tradition, unaccompanied by their signification, or that the Indians themselves are unwilling to reveal the secret. Strings of wampum, tobacco, ears of corn, the skins, and often the whole carcasses of animals, are seen along difficult or dangerous roads, on rocks, and on the shores of rapids, as so many offerings, made to the presiding spirits of the place. In these cases, dogs are the most common victims ; and are often suspended alive upon trees by the hinder feet, where they are left to die in a state of madness."

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\* *Encyclopædiæ Americana.*



What Charlevoix thus affirms, with regard to the Hurons, Iroquois, and Algonquins, is mentioned by Mackenzie, as practised among the Kisteneaux. "There are stated periods," says he, "such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions, dogs are offered as sacrifices; and those which are fat and milk white are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is an open inclosure, on the bank of a river or lake, and in the most conspicuous situation, in order that such as are passing along, or travelling, may be induced to make their offerings. There is also a particular custom among them, that on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of any thing that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value; but to touch or take any thing wantonly is considered as a sacrilegious act, and highly insulting to the *Great Master of life*, who is the sacred object of their devotion." At the feasts made by their chiefs, he farther observes, "a small quantity of meat or drink is sacrificed before they begin to eat, by throwing it into the fire, or on the earth."

A similar account is given by Adair of the practice among the Creeks, Catabahs, Cherokees, Choctaws, and other southern Indians. "The Indian, women," says he, "always throw a small piece of the fattest of the meat into the fire, when they are eating, and frequently before they begin to eat. They pretend to draw omens from it, and firmly believe it is the means of obtaining temporal blessings, and averting temporal evils. The men, both in their summer and winter hunt, sacrifice in the woods a large fat piece of the first buck they kill, and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health, and for their former success in hunting, or that the divine care and goodness may still be continued to them."

The song of the Senapé warriors, as they go out to meet their enemy, concludes with the promise of a victim if they return in safety.

O! thou Great Spirit above!

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Give me strength and courage to meet my enemy.

Suffer me to return again to my children,

To my wife,

And to my relations!

Take pity on me and preserve my life,

And I will make to thee a sacrifice.

Accordingly, "after a successful war," says Heckewelder, "they never fail to offer up a sacrifice to the Great Being, to return to him thanks for having given them courage and strength to destroy or conquer their enemies."

Soskiel, who has given a minute account of the sacrifices offered by the Senapé or Delawares, and who is said, by Heckewelder, to have almost exhausted the subject, affirms that they are offered upon all occasions, the most trivial, as well as the most important. "They sacrifice to a hare," says he, "because, according to report, the first ancestor of

the Indian tribes had that name. To Indian corn, they sacrificed bear's flesh, but to deer and bears, Indian corn; to the fishes, small pieces of bread in the shape of fishes; but they positively deny, that they pay any adoration to their subordinate good spirits, and affirm, that they only worship the true God through them; for God, say they, does not require men to pay offerings or adoration immediately to him. He has, therefore, made known his will in dreams, notifying to them what beings they have to consider as *manittoes*, and what offerings to make to them." When a boy dreams that he sees a large bird of prey, of the size of a man, flying toward him from the north, and saying to him, "Roast some meat for me," the boy is then bound to sacrifice the first deer or bear he shoots, to this bird. The sacrifice is appointed by an old man, who fixes on the day and place in which it is to be performed. Three days previous to it, messengers are sent to invite the guests. These assemble in some lonely place, in a house large enough to contain three fires. At the middle fire, the old man performs the sacrifice. Having sent for twelve straight and supple sticks, he fastens them into the ground, so as to inclose a circular spot, covering them with blankets. He then rolls twelve red-hot stones into the inclosure, each of which is dedicated to one god in particular. The largest belongs, as they say, to the great God in heaven; the second, to the sun, or the god of the day; the third, to the night sun, or the moon; the fourth, to the earth; the fifth, to the fire; the sixth, to the water; the seventh, to the dwelling or house-god; the eighth, to Indian corn; the ninth, to the west; the tenth, to the south; the eleventh, to the east; and the twelfth, to the north. The old man then takes a rattle, containing some grains of Indian corn, and leading the boy, for whom the sacrifice is made, into the inclosure, throws a handful of tobacco upon the red-hot stones, and as the smoke ascends, rattles his calabash, calling each god by name, and saying: "This boy (naming him) offers unto thee a fine fat deer and a delicious dish of sapan. Have mercy on him, and grant good luck to him and his family."\*

AFRICAN TRIBES.—In no quarter of the globe is the human mind more debased, and no where does there prevail a more unmeaning and degraded superstition, than among the numerous tribes which inhabit the continent of Africa. In other heathen countries the idolatrous rites and customs may indeed indicate as wide a departure from a correct knowledge of the true God, and may be characterized, as it is believed they generally are, by greater cruelty; yet no where has the prince of darkness reduced the immortal mind so low, or inculcated a system of superstition of which he has so much reason to be ashamed.

"The belief of one God, and a future state of rewards and punishments," says Park in his *Travels*, "is entire and universal among the Africans. It is remarkable, however, that (except on the appearance of a new moon) the Pagan nations do not think it necessary to offer up prayers and supplications to the Almighty. They represent the Deity

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\* Jarvis's Discourse on the Religion of the Indian Tribes of North America.

indeed as the creator and preserver of all things; but in general they consider him as a being too remote and of so exalted a nature, that it is idle to offer supplications to him. The concerns of the world they believe to have been intrusted by God to subordinate spirits, over whom they suppose certain magical ceremonies have great influence. A white fowl, suspended from the branch of a particular tree; a snake's head, or a few handful of fruit, are offerings which the negro tribes often present to deprecate the wrath or conciliate the favor of these tutelary agents."

Among the most contemptible, and at the same time pernicious superstitions of Western Africa, are the *fetiches*, *grisgris* or *gregrees*, and houses of evil spirits. These belong to a system of mythology and necromancy not well understood, and varying materially, as should seem, in different parts of the country.\* The *fetiches* are originally imaginary beings, a kind of demons supposed to take up their residence in serpents, trees, rivers, and even stones. Every person chooses one of these for his protector, or rather perhaps in hopes that he will not harm him; and some sensible image of this imaginary being is worn about him, or set up in or near his habitation, as a charm, which also becomes an object of reverence. In some parts the *fetich* is merely a name or sentence in Arabic characters accompanied with astrological signs.

In other parts, the *fetiches* or *gregrees* are a sort of idols like dolls, made with bits of rags and tufts of grass tied round a stick, which the natives set up in their huts, as charms to protect them from witches, devils, or departed spirits, of which they are the supposed representatives. The houses of spirits, commonly called devils' houses, are little huts, formed of four or more posts, about a yard and a half high, thatched over, and not larger than an umbrella. The furniture of these consists of bits of sticks, with a stone on the top of each, also a broken plate, jug, or bottle. Before these is sprinkled the blood of fowls or animals, and libations of palm wine are sometimes poured out, to prevent the spirits from injuring the owners.† A little thicket or bush is called the devil's bush, from which the demon, or his representative, often comes out during the dancing, and frightens home the women and children.‡

Among the natives of Bassa, a country on the Grain Coast, a town is not complete, which has not a palaver house and a devil house. The devil house has a small post standing near it, six or eight feet high, with a strip of white muslin, about three fourths of a yard in length, and two or three inches wide, tied round the top. Here the inhabitants daily offer a sacrifice, and consecrate a part of the food to the devil. They profess to believe in the existence of a good and merciful deity, who can and will do them good and not evil; but that the devil is powerful, and that it is necessary to appease his wrath. Every town has its peculiar devil.

All the people wear *gregrees* or charms. Some of these are brass rings which are worn round the ancles and wrists. Others consist of feathers tied round the neck with a string. The article in highest esti-

\* Ency. Brit. in *Grisgris*. Discoveries in Africa (12° 1799) p. 170, 234. The same superstition, when carried by the negroes to the West Indies, is called *Obi*.

† Miss. Reg. 1818, p. 116.

‡ Ibid. 1820, p. 165.



mation is the horn of a goat or sheep, which is prepared by filling it with a kind of glutinous substance intermixed with charcoal or black sand. Some wear a little ball of clay, tied up in a piece of white muslin.

The late Mr. Cates, who travelled down the coast from Sierra Leone, in 1819, as far as the Bassa country, has given us an account of the devil worshipped by this people, of which the following is a representation.

The person who acts the part of the devil has on a garment of dried grass or rushes, which reaches to the ground. His arms and feet are



Devil of the Bassas.

concealed. Over his shoulders is thrown a cloth. Two or three cotton handkerchiefs are bound around the head and tied under the chin. The mouth and nose are black. Two large teeth project beyond the lips. A row of coarse shells is bound over the eyes. On the head is a red cap which reaches four or five feet, and is surmounted by a plume of feathers.

In 1818, Mr. Bickersteth, secretary of the Church Missionary Society, visited the Bagoë nation in Western Africa. In a town called Debora, he observed houses of worship dedicated to devils and departed spirits, and images to which sacrifices are offered.

At the end of a pole in front of the houses was a gregree, designed to protect the dwelling from harm. Under the piazzas were figures of evil spirits, about a yard high. These are honored by spitting the juice of the Kolah, a native fruit, upon their faces. It is thought to be a grateful sacrifice. Tufts of grass were tied round in different parts of the figure; and bags were hung in front of it.

In general, the houses of spirits, or devil's houses, consist of small huts or sheds three or four feet high, raised on posts, and covered with straw much after the manner of an American hovel. Beneath this roof is a nest of termites or large ants; or there are sticks set upright. On the top of the nest or sticks are placed stones, and there is usually a

broken jug or bottle and a broken plate added to grace the whole concern.

In front of these houses the blood of bulls, goats, and cocks is sprinkled, and a libation of palm wine is poured out, and an offering of fruits and rice is made.

Among the Bulloms, according to Mr. Nylander, who resided some time among them as a missionary, an imaginary great spirit is worshipped under the name of Kolloh. He is supposed to reside at Yongroo, and never leaves his abode except on mournful occasions, such as when a person has been buried without his relations making a cry for him. In such cases, the Kolloh makes his appearance among these relations, and gives them no peace by night until they celebrate a feast in honor of their departed friend.

The Kolloh is made of bamboo sticks in the form of an oval basket, about three feet long, and so deep that it will pass over a man's shoulders.



Devil of the Bulloms.

It is covered with network, and adorned with porcupine quills. Its mouth is open, and its tongue projects.

This figure is assumed by some man who pretends to an intimate intercourse with the Kolloh, and who is authorized by him to take his visible manifestation, and to see that the people perform the required dances and howlings.

The same gentleman (Mr. Nylander) has also given us in his journal an account of a curious mode, among the Bulloms, of ascertaining the innocence or guilt of a person suspected of witchcraft. It is called the trial by red water. The following is the copy of a sketch given by Mr. N.

The trial is supposed to be conducted in the presence of an invisible judge called Bankeleh, a figure of whom is to be seen in the engraving, consisting of a tapering piece of wood, the lower part of which is inserted

in the ground. The wood is covered with black cloth and a few white cowries, or shells are sewed on it to serve as the representation of a face. Several feathers are inserted in the top of the wood. On each side are numerous slips of leather, stretched obliquely from his head to the ground, and dressed up with feathers and small calabashes with a number of white beads.

Before this stupid judge a mat is spread, upon which three bags are placed, representing spirits called "Surro," who may be supposed to be associate judges. Near by are a horn, an axe, and a sword, which are intended as an offering to the chief justice.

On the right hand of the picture is the accused with a group of his friends; and on the opposite side, the accusers and spectators.

On one side of Bankeleh, an old man has prostrated himself on the ground, for the purpose of soliciting that the trial may issue in the condemnation or acquittal of the accused, according to his deserts. This is



Drinking the red water.

also the import of the prayer of this person, who is represented as sitting on his heels. In a similar posture a man is seen at one corner of the mat—he is employed in sprinkling rice flour on the surro judges or bags.

Between the mat and the accused are two brass kettles, containing about one gallon each—the one is filled with pure water; the other contains the red water. An old man prostrates himself before the red water kettle, with a small stick in each hand. With these he strikes the kettles, recites the transaction, and in conclusion declares that if the man be guilty, the water must kill him on the spot; but if not, that he will eject even the rice which he has eaten in the morning.

The person who prepares and administers the fatal potion—for it always proves fatal unless the constitution be remarkably firm—is in the act of pouring it out for the accused, who is seated on a stool, considerably elevated from the ground.



We shall conclude this sketch of African idolatry and superstition with a brief account of the Ashantees, a powerful nation on the coast of Upper Guinea. Says Mr. Bowditch, an Englishman who visited the country, "The Ashantees sacrifice human victims at all their great festivals. Some of these occur every twenty-one days; and there are not fewer than one hundred victims immolated at each. Besides these, there are sacrifices at the death of every person of rank, more or less bloody according to their dignity. On the death of his mother the king butchered no less than three thousand victims; and at the death of a great captain, two thousand four hundred. At the funeral of a person of rank it is usual to wet the grave with the blood of a freeman, who is slaughtered unsuspectingly while assisting in the funeral rites, and rolled into the same grave.

GREENLANDERS.—The ancient Greenlanders are reported to be such gross idolaters as to worship the sun, and sacrifice to the devil, that he might forward, or at least not hinder their hunting and fishing. The first missionaries, however, conceived that the Greenlanders had no kind of religion or idolatrous worship; and that there was not any observable trace of their entertaining any conception of a Divine Being. Others, however, have thought with greater reason, that a faint idea of the Divine Being lay concealed in the minds of these people, because they directly assented without any objection to the doctrine of God and his attributes. Among the Greenlanders, different opinions are entertained concerning the soul of man; some supposing that it is material or corporeal, and others, that it is a spiritual essence, different from the body, and all material substances, and capable of surviving after death. They seem to have some confused and indistinct notions of a future state; of the place which is to be the final abode of good men; and of the nature of their reward. The most stupid Greenlanders, it is said, conceive a horror at the thoughts of the entire annihilation of the soul. They place their hell in the subterraneous regions, which are devoid of light and heat, and filled with perpetual terror and anxiety. The Greenlanders speak of other superior and inferior spirits, besides the soul of man, which bear some resemblance to the major and minor gods of the ancient heathens. Of the first rank there are only two; a good spirit and a bad one. Besides the great spirit, to an audience with whom an Angekok only can be admitted, there are other lesser spirits, in all the elements.

The Greenlanders believe in the apparitions of the ghosts of the deceased. The "Angekoks" are their sorcerers or diviners, to whom peculiar privileges and honors belong. Although the Greenlanders have neither religion or government, they are free from many of the grosser vices, which may be found among persons much more enlightened than themselves.

When a Greenlanders is in the conflicts of death, they array him in his best clothes and boots, and bend his legs up to his hips, probably that his grave may be shorter. After death, they silently bewail him for a short hour, and next prepare for his burial. The corpse, being wrapped and sewed up in the man's best seal or deer skin, is laid in the burying-place,

covered with a skin, and also with some green sods, and finally with heaps of great broad stones to keep off the birds and foxes. Near the burying spot they deposit the kajak and darts of the departed, and the tools he daily used; or, if the deceased was a woman, her knife and sewing implements, that they might not be defiled by them, or sorrow too much on their account, or because they should want them in another world. After the interment, those who attended the procession betake themselves to the house of mourning: then the men sit silent for some time with their elbows leaning upon their knees, and their heads between their hands; while the women lie prostrate upon their faces on the ground, and softly weep and sob. Then the nearest relation pronounces an eulogy, reciting the good qualities of the deceased, and at every period deploring his loss with loud crying and weeping. After this mournful ditty, the women continue their lamentation in a tremendous howl. This kind of mourning is continued for a week or a fortnight. The howling is after intervals renewed, and prolonged for some weeks, and in some cases for a whole year.

**LAPLANDERS.**—Although the Christian religion has been introduced into Lapland, gross superstition and idolatry still prevail to a considerable extent. They retain the worship of many of their Teutonic gods. They pay homage to idols which they form from trees, after the manner represented in the following engraving.



Laplanders worshipping idols.

If, on going abroad in the morning, they meet with any thing which they esteem ominous, they immediately return home, and go no more out during the day. A black cat in each house is considered one of the most valuable appendages; they talk to it as a rational creature, and in hunting and fishing parties, it is their usual attendant. To this animal the Danish Laplanders communicate their secrets; they consult it on all important occasions; such as whether this day should or should not be employed in hunting or fishing. Among the Swedish Laplanders, the drum is kept in every family for the purpose of consulting the devil.

When a Laplander intends to marry a female, he and his friends go

in a body to court her father with presents of brandy. Should he by this means gain admittance to the object of his attentions, he offers her a beaver's tongue, or some other eatable, which she rejects before company, but accepts in private. Every visit to the lady is purchased from



Wedding party.

the father by her lover with a bottle of brandy, and this prolongs the courtship sometimes for two or three years. The priest of the parish at last celebrates the nuptials; but the bridegroom is obliged to serve his father-in-law for four years after the marriage. He then conveys his wife and her fortune home, which consists of a few sheep, a kettle, and some trifling articles.

A Laplander's funeral is thus described by an eye-witness of the ceremony: "Coming to the house of the deceased, we saw the corpse taken from the bear skins, on which it lay, and removed into a wooden coffin by six of his most intimate friends, first being wrapped in linen, the face and hands alone being bare.

"In one hand was placed a purse of money, with which the deceased was expected to pay the fee of the porter at the gate of paradise; in the other hand was lodged a certificate signed by the priest, directed to St. Peter, witnessing that the deceased was a good Christian, and deserved admission into heaven. Within the coffin was placed some brandy, dried fish, and venison, to sustain him on his journey.

"The above being done, fir-tree roots were piled up at a convenient distance from the coffin, and the mourners commenced the funeral wail, accompanied with a variety of strange gestures and contortions, expressive of the violence of their grief. When fatigued with noise and gesticulations, they made several processions round the corpse, asking the deceased why he died? whether he was angry with his wife? whether he was in want of food or raiment? if he had been unsuccessful in hunting or fishing? After these inquiries they renewed their howling. During these orgies, one of the priests frequently sprinkled holy water on the corpse, as well as on the mourners."



The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies. Before Christianity was introduced among them, they used to place an axe, with a tinder-box, by the side of the corpse, if it was that of a man; or if a woman's, her scissors and needles; supposing that these implements might be needed in another world. For three years following the decease of a friend, they were accustomed from time to time to dig holes by the side of the grave, in which they deposited tobacco, or other articles of which the deceased was fondest while living. They imagine that the felicity of a future state would consist in smoking, drinking brandy, &c., and that the reindeer would be equal partakers of their joys.\*

ESQUIMAUX.—The Esquimaux appear to have faint, if any conceptions of a Supreme Being; and their notions are very confused concerning a future state. Their superstitions relate principally to spirits, with whom their angekoks, or conjurers, are supposed to have communications.

The marriages are performed with no solemnity or ceremony, and the courtships are more summary than in civilized countries. The Esquimaux, upon some intimation from his future father-in-law, or other friend of the bride, goes for her, and carries her off, as by force, to his own hut. Resistance is, as in Greenland, a part of the ceremony that custom imposes on the female. Generally, there is little polygamy, and all are married young. The Esquimaux did not credit the assertion of the English sailors, that the most of them were unmarried. They use their wives kindly, and one has only to enter their hut to see that the domestic affections can flourish at this extremity of the earth. In this respect, they are far superior to any tribe of Indians, in which the women are slaves to the cruelty and caprice of the stronger sex. Even Igliuk, mentioned by Parry, in whom the feeling of gratitude seemed to have no existence, showed the deepest feeling when her husband was ill. "Nothing could exceed the attention she paid him; she kept her eyes almost constantly upon him, and seemed anxious to anticipate every wish."

The burials have as little ceremony as the marriages; the bodies are buried beneath stones or ice, yet so carelessly that the wolves often prey upon them, and skulls are to be seen about some of the huts. The canoe and some implements are placed near the grave, and a friend sometimes walks several times around it. At death, and on other occasions of misfortune, the friends sometimes assemble to cry and howl with the afflicted. This is a ceremony of condolence, begun generally by the person who sustained the loss; the others, when he has begun to express sorrow, join him with groans and expressions of grief.†

POLYNESIA.—This term, derived from the Greek, signifies *many islands*, and is appropriated to those clusters and islands found in the Pacific Ocean, from the Ladrões to Easter Island. The principal groups are,

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\* Manners and Customs, vol. i.

† Goodrich's Universal Geography.

the Ladrões, the Carolinas, the Pelew Islands, the Sandwich Islands, the Friendly Islands, the Navigator's Islands, the Hervey Islands, the Society Islands, the Georgian Islands, and the Marquesas.

Throughout the whole of Polynesia may be traced a general similarity in respect to the objects of religious worship, and the various forms of idolatrous and superstitious practice; although some variations may be noticed between different groups of islands, and even between islands belonging to the same group. The annexed engraving represents a group of idols found upon Easter Island.



Idols on Easter Island.

"The idols of the heathen," observes Mr. Ellis, in his *Polynesian Researches*, vol. i., "are in general appropriate emblems of the beings they worship and fear; and if we contemplate those of the South Sea islanders, they present to our notice all that is adapted to awaken our pity. The idols of Tahiti were generally shapeless pieces of wood, from one to four feet long, covered with cinet of cocoa-nut fibres, ornamented with yellow and scarlet feathers. Oro was a straight log of hard casuarini wood, six feet in length, uncarved, but decorated with feathers. The gods of some of the adjacent islands exhibit a greater variety of form and structure. The accompanying wood-cut contains several of these.

"The figure in the centre, No. 1., exhibits a correct front view of Taaroa, the supreme deity of Polynesia; who is generally regarded as the creator of the world, and the parent of gods and men. The image from which this was taken, is nearly four feet high, and twelve or fifteen inches broad, carved out of a solid piece of close, white, durable wood. In addition to the number of images or demigods forming the features of his face, and studding the outside of his body, and which were designed to shew the multitudes of gods that have proceeded from him; his body is hollow, and when taken from the temple at Rurutu, in which for many generations he had been worshipped, a number of small idols

were found in the cavity. They had perhaps been deposited there, to imbibe his supernatural powers, prior to their being removed to a distance, to receive, as his representatives, divine honors. The opening to the cavity was at the back; the whole of which might be removed. No. 2. is Terongo, one of the principal gods, and his three sons. No. 3. is an



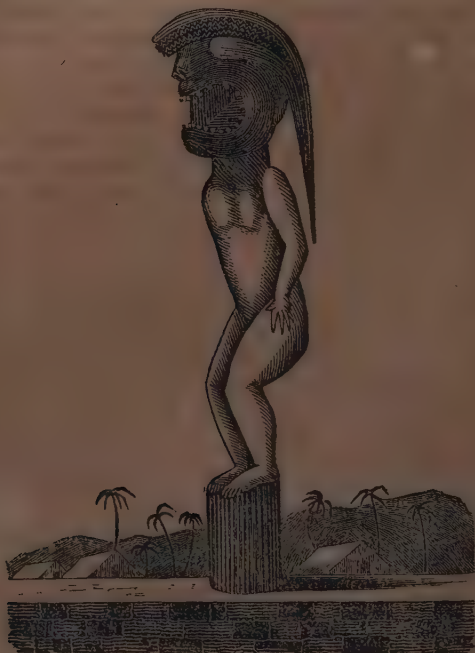
Idols of Tahiti.

image of Tebuakina, three sons of Rongo, a principal deity in the Hervey Islands. The name is probably analogous to Orono in Hawaii, though distinct from Oro in Tahiti. No. 4. exhibits a sacred ornament of a canoe from the island of Huahine. The two figures at the top, are images worshipped by fishermen, or those frequenting the sea. The two small idols at the lower corners of the plate, No. 5. are images of orama-tuas, or demons. The gods of Rarotogna were some of them much



larger; Mr. Bourne, in 1825, saw fourteen about twenty feet long, and six feet wide."

In the Sandwich Islands idols of a somewhat different form were worshipped. The annexed figure may be considered as a fair specimen of the greater part of Hawaiian idols. The head has generally a most horrid appearance, the mouth being large, and usually extended wide, exhibiting a row of large teeth, resembling in no small degree the cogs in the



Hawaiian idol.

wheel of an engine, and adapted to excite terror rather than inspire confidence in the beholder. Some of their idols were of stone, and many were constructed with a kind of wicker-work covered with red feathers.

Throughout Polynesia, the ordinary medium of communicating or extending supernatural powers, was the red feather of a small bird found in many of the islands, and the beautiful long tail-feathers of the tropic, or man-of-war bird. For these feathers the gods were supposed to have a strong predilection; they were the most valuable offerings that could be presented; to them the power or influence of the god was imparted, and through them transferred to the objects to which they might be attached. Among the numerous ceremonies observed, the *paeatua* was conspicuous. On these occasions, the gods were all brought out of the temple, the sacred coverings removed, scented oils were applied to the images, and they were exposed to the sun. At these seasons, the parties who wished their emblems of deity to be impregnated with the essence

of the gods, repaired to the ceremony with a number of red feathers, which they delivered to the officiating priest.

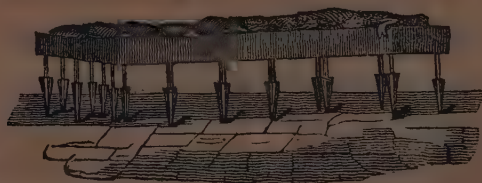
The wooden idols being generally hollow, the feathers were deposited in the inside of the image, which was filled with them. Many idols, however, were solid pieces of wood, bound or covered with finely braided fibres of the cocoa-nut husk; to these the feathers were attached on the outside by small fibrous bands. In return for the feathers thus united to the god, the parties received two or three of the same kind, which had been deposited, on a former festival, in the inside of the wooden or inner fold of the cinet idol. These feathers were thought to possess all the properties of the images to which they had been attached, and a supernatural influence was supposed to be infused into them. They were carefully wound round with very fine cord, the extremities alone remaining visible. When this was done, the new made gods were placed before the larger images from which they had been taken; and, lest their detachment should induce the god to withhold his power, the priest addressed a prayer to the principal deities, requesting them to abide in the red feathers before them. At the close of his *ubu*, or invocation, he declared that they were dwelt in or inhabited, (by the gods,) and delivered them to the parties who had brought the red feathers. The feathers, taken home, were deposited in small bamboo canes, excepting when addressed in prayer. If prosperity attended their owner, it was attributed to their influence, and they were usually honored with a *too*, or image, into which they were inwrought; and subsequently, perhaps, an altar and a rude temple were erected for them. In the event, however, of their being attached to an image, this must be taken to the large temple, that the supreme idols might sanction the transfer of their influence.

Polynesian temples were either national, local, or domestic. The former were depositories of their principal idols, and the scenes of all great festivals; the second were those belonging to the several districts; and the third, such as were appropriated to the worship of family gods. *Marae* was the name for temple, in the South Sea Islands. All were uncovered, and resembled oratories rather than temples.

Their worship consisted in preferring prayers, presenting offerings, and sacrificing victims. Their *ubus*, or prayers, though occasionally brief, were often exceedingly protracted, containing many repetitions, and appearing as if the suppliants thought they should be heard for their much speaking. The petitioner did not address the god standing or prostrate, but knelt on one knee, sat cross-legged, or in a crouching position, on a broad flat stone, leaning his back against an upright basaltic column, at the extremity of a smooth pavement, usually six or ten yards from the front of the idol. He threw down a branch of sacred miro on the pavement before the image or altar, and began his *tarotaro*, or invocation, preparatory to the offering of his prayer. *Pure* is the designation of prayer, and *haamore* that of praise, or worship.

Small pieces of *niau*, or cocoa-nut leaf, were suspended in different parts of the temple, to remind the priest of the order to be observed. They usually addressed the god in a shrill, unpleasant, or chanting tone of voice, though at times the worship was extremely boisterous.

Their offerings included every kind of valuable property :—the fowls of the air, the fishes of the sea, the beasts of the field, and the fruits of the earth, together with their choicest manufactures, were presented. The sacrifice was frequently called *Taraehara*, a compound term, signifying disentangling from guilt ; from *tara*, to untie or loosen, and *hara*, guilt. The animals were taken either in part or entire. The fruits and other eatables were generally, but not always, dressed. Portions of the fowls, pigs, or fish, considered sacred, dressed with sacred fire within the temple, were offered ; the remainder furnished a banquet for the priests and other sacred persons, who were privileged to eat of the sacrifices. Those portions appropriated to the gods were deposited on the *fata* or altar, which was of wood. Domestic altars, or those erected near the corpse of a departed friend, were small square wicker structures ; those in the public temple were large, and usually eight or ten feet high. The surface of the altar was supported by a number of wooden posts or pillars, often curiously carved, and polished. The following is a representation of one of their altars.



Polynesian altar.

Animals, fruits, &c. were not the only articles presented to their idols ; the most affecting part of their sacrificing was the frequent immolation of human victims. These, in the technical language of the priests, were called *fish*. They were offered in seasons of war, at great national festivals, during the illness of their rulers, and on the erection of their temples. The unhappy wretches selected were either captives taken in war, or individuals who had rendered themselves obnoxious to the chiefs or the priests. When they were wanted, a stone was, at the request of the priest, sent by the king to the chief of the district from which the victims were required. If the stone was received, it was an indication of an intention to comply with the requisition. It is a singular fact, that the cruelty of the practice extended not only to individuals, but to families and districts. When an individual has been taken as a sacrifice, the family to which he belonged was regarded as *tabu* or devoted ; and when another was required, it was more frequently taken from that family than any other ; and a district from which sacrifices had been taken, was, in the same way, considered as devoted ; and hence, when it was known that any ceremonies were near, on which human sacrifices were usually offered, the members of *tabu* families, or others who had reason to fear they were selected, fled to the mountains, and hid themselves in the caverns till the ceremony was over. In general, the victim was unconscious of his doom, until suddenly stunned by a blow from a club or a



the elder brother of Kuakini, governor of Hawaii, I was sitting with the surviving relatives, who were weeping around the couch on which the corpse was lying, when a middle-aged woman came in at the other end of the large house, and, having proceeded about half way towards the spot where the body lay, began to sing in a plaintive tone, accompanying her song with affecting gesticulations, such as wringing her hands, grasping her hair, and beating her breasts. I wrote down her monody as she repeated it. She described, in a feeling manner, the benevolence of the deceased, and her own consequent loss. One passage was as follows:—

Ue, ue, ua mate tuu Arii,  
 Ua mate tuu hatu e tuu hoa,  
 Tuu hoa i ta wa o ta wi,  
 Tuu hoa i paa ta aina,  
 Tuu hoa i tuu ilihune,  
 Tuu hoa i ta uā e ta matani,  
 Tuu hoa i ta vera o ta la,  
 Tuu hoa i ta anu o ta mouna,  
 Tuu hoa i ta ino,  
 Tuu hoa i ta marie,  
 Tuu hoa mau tai awaru,  
 Ue, ue, ua hala tuu hoa,  
 Aohe e hoi hou mai.

Alas, alas, dead is my chief,  
 Dead is my lord and my friend;  
 My friend in the season of famine,  
 My friend in the time of drought,  
 My friend in my poverty,  
 My friend in the rain and the wind,  
 My friend in the heat and the sun,  
 My friend in the cold from the mountain,  
 My friend in the storm,  
 My friend in the calm,  
 My friend in the eight seas;\*  
 Alas, alas, gone is my friend,  
 And no more will return.†

MEXICANS.—Religion among the Mexicans was formed into a regular system, with its complete train of priests, temples, victims, and festivals. From the genius of the Mexican religion we may form a just conclusion with respect to its influence upon the character of the people. The aspect of superstition in Mexico was gloomy and atrocious. The divinities were clothed with terror, and delighted in vengeance. The figures of serpents, tigers, and other destructive animals, decorated their temples. Fear was the only principle that inspired their votaries. Fasts, mortifications, and penance, all rigid, and many of them excruciating to an extreme degree, were the means employed to appease the wrath of their gods, and the Mexicans never approached their altars without sprinkling them with the blood drawn from their own bodies. But of all offerings, human sacrifices were deemed the most acceptable. As their religious belief was blended with the implacable spirit of vengeance, and added new force to it, every captive taken in war was brought to the temple, devoted as a victim to the deity, and sacrificed with rites no less solemn than cruel. The heart and head were the portion of the gods; while the body was resigned to the captor, who, with his friends, feasted upon it. Under the impression, thus produced, the spirit of the Mexicans was unfeeling, and the genius of their religion counterbalancing the influence of policy and arts, their manners, instead of being softened, became more fierce. Although the Mexicans had some confused idea of a supreme, independent being, to whom fear and adoration were due, they represented him under no external form, because they believed him

\* A figurative term for the channels between the different islands of the group.

† Ellis's *Polynesian Researches*.

to be invisible, and they named by the common appellation of God, in their language denominated "Teotl;" and they applied to him certain epithets expressive of grandeur and power. They called him "Ipalne-moani," i. e. he by whom we live, and "Tloque Nahuàque," i. e. he who has all in himself. But their principal worship seems to have been directed to an evil spirit, the enemy of all mankind, called "Tlacatecolotl," or, rational Owl, and they said that he often appears to men for the purpose of terrifying them or doing them an injury. They considered the human soul as immortal, allowing immortality also to the souls of brutes. They believed in a kind of transmigration, and thought that the souls of soldiers who died in battle, or in captivity among their enemies, and those of women who died in labor, went to the house of the sun to lead a life of delight; but they supposed that after four years of this glorious life, they animated birds of beautiful feathers and of sweet song, with liberty to rise again to heaven, or to descend upon the earth. The souls of inferior persons were supposed to pass into weazels, beetles, and such other meaner animals. The souls of those that were drowned, or struck by lightning, of those who died by dropsy or other diseases, went, along with the souls of children, to a cool and delightful place, the residence of "Tlalocan," where they enjoyed the most delicious repasts. The abode of those who suffered any other kind of death was the "Mictlan," or hell, which they conceived to be a place of utter darkness. The Mexicans are said to have had a clear tradition, somewhat corrupted by fable, of the creation of the world, of the universal deluge, of the confusion of tongues, and of the dispersion of the people; and these events were actually represented in their pictures.

Among all the deities worshipped by the Mexicans, which were very numerous, there were thirteen principal or greater gods, in honor of whom they consecrated that number. The greatest god, after the invisible god or supreme being, was "Tezcatlipozà," the god of providence, the god of the world, the creator of heaven and earth, and the maker of all things. He was always young, so that no length of years diminished his power, and to him it belonged to confer benefits on the just, and to punish the wicked with diseases and other afflictions. Among their greater gods were also the sun and moon, the god of the air, "Tlaloc," the god of water, to whom they ascribed the fertility of the earth and the protection of their temporal goods; to him they consecrated a temple, and in honor of him celebrated festivals every year; the god of fire, who was greatly revered in the Mexican empire; "Centéotl," or goddess of the earth and of corn, who had five temples in Mexico and three annual festivals; the god of hell, and his female companion, much honored by the Mexicans; the god of night, to whom they recommended their children, that they might sleep; and "Mexitli," the god of war, most honored by the Mexicans and regarded as their chief protector. There were other gods of commerce, fishing, hunting, &c. They had also two hundred and sixty gods, to whom they consecrated as many days. The number of images by which the gods were represented and worshipped in the temples, the houses, the streets, and the woods, were almost infinite. These images

were generally made of clay, and certain kinds of wood and stone; but sometimes of gold and other metals, and some of gems. The most extraordinary idol of the Mexicans was that of "Huitzilopochtli," which was formed of certain seeds pasted together by human blood. The divinity of these false gods was acknowledged by prayers, kneeling, and prostrations, with vows, fasts, sacrifices, and various rites. In their prayers they turned their faces toward the east, and their sanctuaries were constructed with their doors to the west. Annexed to the great temple, which we have already mentioned, were various other buildings; and the temples in the whole city of Mexico have been reckoned to amount to two thousand, and that of the towns to three hundred and sixty. Each temple had its own lands and possessions, appropriated to its support. The number of the priests corresponded with that of the gods and temples; among these there were several orders and degrees, the chief of whom were two high priests, who were consulted in all affairs of moment, to whom it belonged to anoint the king after his election, and to open the breasts and take out the hearts of the human victims, at the most solemn sacrifices. The high priests of Mexico were distinguished by a tuft of cotton, hanging from their breasts, and at the principal feasts they were dressed in splendid habits, on which were represented the insignia of the god whose feast they celebrated. All the offices of religion were divided among the priests; four times a day they offered incense to the idols. The dress of the Mexican priests consisted of a black cotton mantle, which they wore in the form of a veil over their heads. They never shaved themselves, so that the hair of many of them reached to their legs, and it was twisted with thick cotton cords, and bedaubed with ink. The austerities and voluntary wounds of the priests, their filthy and poisonous ointments, and their other abominable rites, as they are related by Clavigero, form a system of religion, if we may thus profane the name of religion, the most execrable that ever appeared, no less dishonorable to God than pernicious to man; and it unquestionably does not warrant our entertaining any very exalted notions of their refinement and civilization. The human victims sacrificed at the consecration of two temples were twelve thousand two hundred and ten!

The Mexicans performed various superstitious rites upon the birth of children, at their marriages, and at their funerals. The child was bathed, and then the diviners were consulted as to its future fortune. He was then named; the name of boys being taken from the sign of the day on which they were born, or from some circumstances attending the birth. Men had often the names of animals, and women those of flowers. The surname was acquired from their future actions. The religious ceremony of bathing was followed by a feast, when drinking was often indulged to excess. Superstition had a great share in the Mexican marriages; but nothing occurred that was inconsistent with decency or honor. Marriage between persons in the first degree of consanguinity was forbidden, unless it was between cousins. The parents were the persons who settled all marriages, and none were ever executed without their consent. The male was thought fit to form the marriage contract



at the age of twenty to twenty-two, and the female from sixteen to eighteen years; and before the union was concluded, the diviners were consulted, who decided on the happiness or infelicity of the proposed match. If their sentence was unpropitious, the young female was abandoned, and another sought. If the sentence was favorable, the young woman was demanded of her parents by certain women, who were held in respect and esteem. These women went at midnight to the house of the parents with a present, and demanded the damsel in a humble and respectful style. After a few days these women repeated their visit, stating the rank and fortune of the youth, and gaining information what was her fortune. The parents then sounded the inclinations of their daughter; and in due time a decisive answer was returned. On the day appointed for the nuptials, the parents, after exhorting their daughter to a suitable conduct, led her, with a numerous company and music, to the house of her father-in-law; if noble, she was carried on a litter. The bridegroom, and her parents, received her at the gates of the house, with four torches borne by four women. At meeting, the bride and bridegroom offered incense to each other; and the bride was led by him to the hall or chamber prepared for the nuptials. They were then seated on a mat, and a priest tied a point of the gown of the bride to the mantle of the bridegroom, and in this ceremony the matrimonial contract chiefly consisted. They then offered copal to their gods, and exchanged presents with each other. This ceremony was followed with a repast, at which the bride and bridegroom gave some food to each other, and to their guests; and after the exhilaration occasioned by drinking, a dance took place; and the married pair remained in the chamber, and continued there four days; which were passed in prayer and fasting, being dressed in new habits, and adorned with certain ensigns of the gods of their nation. The marriage bed was adjusted by the priest, and the consummation of the marriage did not take place till the fourth night. On the ensuing morning they bathed and put on new dresses, and those who had been invited adorned their heads with white, and their hands and feet with red feathers. The ceremony was concluded with making presents of dresses to the guests; and on that day the mats, canes, &c. were carried to the temple. In the Mexican empire, polygamy was allowed.

The funeral rites were more superstitious than any others, and certain persons of advanced years were appointed for the conducting of them. Having clothed the body of the deceased in a habit appropriate to his former profession of business, they gave him a jug of water, and pieces of paper with instructions, adapted to his journey into the other world. They also killed a domestic quadruped, which was to be his companion. This they buried or burned together with the body of his master. The ashes were collected and deposited in a pot, together with a valuable gem: the earthen pot was deposited in a ditch, and at the interval of fourscore days they made oblations of bread and wine over it. At the death of kings, lords, or persons of high rank, other ceremonies were practised, for the detail of which we must refer to Clavigero; merely

observing, that the bodies of the deceased were generally burned, and that the ashes of kings and lords were usually deposited in the towers of the temples. \*

## II. JUDAISM.

The ancient Hebrew or Jewish worship embraced, it is well known, a great variety of rites and ceremonies. These were prescribed by God himself, who acted as their special leader and guide, in matters both civil and religious. A ceremonious kind of worship was eminently suited to the genius and circumstances of this peculiar people. During their long sojourn in Egypt, the nursery of idolatry and superstition, they had been accustomed to a round of pompous rites and ceremonies. Hence they were strongly inclined to a religion of form and show. This is evident from their compelling Aaron, early after their departure from Egypt, to make them a golden calf, as a visible symbol of the divine presence, and their honoring this symbol with the ceremonies of a public feast. The genius and habits of the Jews, at this period, did therefore evidently require a symbolical or ceremonious kind of worship. And as their symbolical form of religion thus suited the genius and exigencies of that people; so it was further necessary and useful, as a *wall of partition* between the people of God and surrounding idolaters. It embraced many peculiar precepts, which stood in direct opposition to the usages and manners of other people. It could not be completely observed, except in the land of Israel, whither they were going, and in its operation tended to shut out all foreign customs, and to draw a broad line of distinction between the seed of Abraham and every stranger. Besides, it was framed to shadow forth better things to come—especially the great Provision, which God intended to reveal in due time, in the Gospel of his Son. Altogether, it was a grand *type* of the system of grace unfolded by the Gospel, and its several parts were adapted to prefigure the interesting realities comprehended in that system.

A full account of the Jewish ritual, it must be apparent, is quite beyond the limits of the present article. A few of the more important and distinguishing rites and ceremonies embraced in it, are all that our pages will admit. We begin with a brief notice of

**CIRCUMCISION.**—This was a rite, which, in respect to the Jewish nation, began with Abraham, and to this day is practised by his descendants. It was performed on male children on the eighth day after birth. By it, the subject was consecrated to the service of the true God. Gen. xvii. 10. Comp. Rom. iv. 11. This, no doubt, was the principal end of circumcision, but there do not appear to have been wanting other subsidiary objects. Comp. John vii. 23.

**SACRIFICES.**—Although sacrifices were in use directly after the fall, and continued to be offered all along down to the time when the Jewish

church was separated from the rest of the world; yet, on the establishment of the Jewish ceremony, a more regular and extensive system of sacrifices and religious offerings was instituted. The number of them was increased; the different kinds of them more carefully distinguished, and the whole manner of them prescribed with particular and solemn direction. These sacrifices were in general of two kinds, such as were bloody, and those which were not bloody.

I. BLOODY SACRIFICES.—These were of four general kinds, viz.: *Burnt Offerings*, *Sin Offerings*, *Trespass Offerings*, and *Peace Offerings*.

1. *Burnt Offerings* consisted, except in the case of birds, of male animals only. The person who presented this kind of sacrifice was required to bring his victim to the front of the sanctuary, beside the brazen altar, and solemnly to lay his hand upon its head, and then to kill it before the Lord; the blood of it the priests were enjoined to take in a proper vessel, and to sprinkle it round about upon the altar; next, all the parts of it, after the skin was taken off, were laid in order upon the wood and fire of the sacred hearth; the whole was then consumed, an offering made by fire, of a sweet savor unto the Lord.

2. *Sin Offerings*.—The victims used in these differed according to the character and circumstances of the offence. A bullock was appointed for the purpose, when atonement was to be made for the high priest or for the people in general; a male goat, when a civil magistrate was the offender; and a female one or a lamb, when the guilty person was a common individual of the nation. If the person happened to be so poor that he could not furnish a kid or a lamb, he was required to bring to the altar two turtle doves, or two young pigeons; one of which, was made a burnt offering, and the other a sin offering. If he was too poor even for this, he was still not excused; but had to present an offering for his sin of mere flour, unaccompanied with oil or incense. The victim was presented and slain in the same manner as in the case of burnt offerings. Its parts, however, were disposed of differently. When it was offered for the high priest, or for the whole congregation, the ministering priest was required to carry some of the blood into the Holy Place, there to sprinkle it with his finger seven times solemnly, toward the veil of the Holy of Holies, and to stain with it the horns of the golden altar of incense; after which, he returned and poured out all the rest of it at the bottom of the other altar without. Then the fat of the animal only, was consumed in the sacrificial fire, while all its other parts were borne forth without the camp, to an appointed place, and there burned together. But when the sin offering was presented by the ruler, or by one of the common people, the ceremonies were not equally solemn. The blood then was not carried into the Holy Place; it was enough to stain the horns of the *brazen altar* with it, before pouring it out. The flesh too, after the fat was consumed, was not carried without the camp and burned, but was given to the priests to be eaten in the



court of the sanctuary. The eating of it was a religious duty that might not be neglected. What it signified, we learn from Lev. x. 16—20.\*

3. *Trespass Offerings*.—Like the sin offerings, which they resembled in many particulars, trespass offerings were altogether expiatory, and might not be offered at any time a man chose of his own free-will to bring one, as was allowed and encouraged in the case of burnt offerings and peace offerings, but were to be presented only for *particular* offences; and when these offences occurred, they could not be withheld, without exposing the offender to the punishment of wilful transgression. They were never offered for the whole congregation, as we have seen the sin offerings sometimes were, but merely for single individuals. The common victim used was a ram. The ceremonies of sacrifice were the same with those that were observed in the common cases of sin offerings; only the blood was sprinkled round about upon the altar, and no mention is made of its being put on the horns of it. The flesh was to be eaten by the priests.

4. *Peace Offerings*.—The animals used in this last kind of offerings were bullocks, heifers, rams, ewes, or goats. Peace offerings were presented either by way of thankfulness for mercies already received, or by way of supplication for some mercy denied. For an account of the manner in which peace offerings were to be presented, we must refer our readers to the third chapter of Leviticus.

“The regular stated sacrifices which the law required to be offered for the whole nation, in the course of each year, were as follows: viz.—1. On every day, two lambs; amounting altogether to at least seven hundred and thirty.—2. On every Sabbath, two additional lambs; making altogether one hundred and four.—3. On the first day of every month, two bullocks, one ram, seven lambs, and one goat; amounting in the year to at least twenty-four bullocks, twelve rams, eighty-four lambs, and twelve goats.—4. On each of the seven days of the feast of unleavened bread, the same as in the case of every new moon just stated, (Numb. xxxviii. 19—25,) and besides, an additional lamb on the second day, with the sheaf of first-fruits; (Lev. xxiii. 12,) making altogether fourteen bullocks, seven rams, fifty lambs, and seven goats.—5. On the day of Pentecost, the same also as for each new moon, (Numb. xxviii. 26—31,) and besides, with the two wave loaves, seven lambs, one bullock, two rams, and a goat, together with two other lambs for a sacrifice of peace offering; (Lev. xxiii. 18, 19;) making altogether three bullocks, three rams, sixteen lambs, and two goats.—6. On the feast of trumpets, one bullock, one ram, seven lambs, and a goat.—7. On the great day of atonement, the same, (Numb. xxix. 7—11,) and besides a ram and a goat when the high priest performed his awful duty of entering the Most Holy Place, (Lev. xvi. 5,) making together, one bullock, two rams, seven lambs, and two goats.—8. On each of the eight days of the feast of the taberna-

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\* Biblical Ant., vol. ii.

cles, a number of different victims, equal altogether to seventy-one bullocks, fifteen rams, one hundred and five lambs, and eight goats. (Numb. xxix. 12—38.) Let us now put the whole together, thus :

	B.	R.	L.	G.
1. Daily Sacrifices for 365 days, . . . . .	—	—	730	—
2. Sacrifices for 52 Sabbaths, . . . . .	—	—	104	—
3. Sacrifices for 12 New Moons, . . . . .	24	12	84	12
4. Sacrifices for the Passover, . . . . .	14	7	50	7
5. Sacrifices for Pentecost, . . . . .	3	3	16	2
6. Sacrifices for the Feast of Trumpets, . . . . .	1	1	7	1
7. Sacrifices for the Day of Atonement, . . . . .	1	2	7	2
8. Sacrifices for the Feast of Tabernacles, . . . . .	71	15	105	8
	114	40	1103	32

“Thus, many were the victims whose blood was shed each year, in the stated services of the sanctuary, for the whole congregation. The goats, in all these cases, were sin offerings; and the other animals, except in the one instance noticed in the statement, burnt offerings. The blood of all these victims, however, formed only a small part of the whole quantity that was poured forth in the sacred court, year after year, from the sacrifices that were there presented before the Lord. The largest stream by far flowed from the various victims that were led to the altar as private offerings.”\*

II. BLOODLESS SACRIFICES.—These consisted in meal, cakes, wine, &c. Of this class were the meat offerings and the drink offerings, which in general were joined to other sacrifices of the bloody sort. Some bloodless sacrifices were offered by themselves, without animal victims. Various ceremonies accompanied the presentation of these, as also other sacred offerings, such as first-fruits, the first-born tithes, vow-gifts, &c.

DAILY SACRIFICE.—The ritual required a public service to be performed each morning and evening; on which occasions appropriate offerings were to be presented in behalf of the whole nation. Of the particular manner of this public service before the captivity, we have no account. In later times various vain ceremonies appear to have been added to it, through the ostentation of the proud and hypocritical. In the time of our Savior, the daily service was as follows:—

“The priests who were on duty at the temple, had their chief place of residence, when not immediately engaged in their public work, in the north-west corner of the Court of Israel. Here was a very large building, having a great room in the middle of it, with four others of less size, that opened into this, and were placed around it, one at each corner. This central hall was styled the *house of burning*, because a fire was kept constantly in it, in cold weather, by which the priests might warm themselves during the day, when chilled in their work, and be kept comfortable through the night. Here the principal one of their three particular guards or watches, was continually stationed. Such as

\*Biblical Ant., vol. ii.

were not required to continue awake in this service, sought sleep for themselves on benches round about the room, or, if they were of the younger class, on the naked floor itself. Having thus passed the night, they were required to have themselves in readiness here, very early in the morning, for going forth, according to order, to engage in the business of the day. This readiness consisted in being *bathed*, and *dressed* in their sacred garments. No one, it was held, might go into the court where he was to serve, until he had washed his whole body in water; and, accordingly, they had several rooms fitted up as bathing places for this purpose. After this first washing, it was not commonly necessary to wash again during the day, more than the hands and the feet: *that*, however, was to be done every time any one came into the court of the priests, after having gone out, no matter how frequently this might be.

"Thus ready, they waited till one styled the *president* came, according to his office, to lead them forth, and assign them their duties. When he was come, they all passed together out into the court, with candles in their hands, and there dividing themselves into two companies, began solemnly to move round the temple, half taking to the right, and the other half to the left. Having met on the opposite side, the inquiry was made, *Is all safe and well?* and the answer returned, *Yes, all is well;* and then immediately the pastry-man, who had his chamber in that quarter, was called upon to get ready the cakes for the high priest's daily meat offering. After this, they all withdrew to a particular room, in a building of considerable size, that stood at the south-east corner of the court, for the purpose of having it determined by lot, who should perform the first duties of the day. This was done by the president.

"The first lot designated the one who should cleanse the altar of burnt offering; and as soon as it was made known, he went out and set about his work. His particular part, however, was merely to make a beginning in this service, which was regarded as an honorable privilege, and not by himself to carry it through; as soon as he had so done, other priests came to his assistance, and separating any pieces that might be left of the last day's evening sacrifice, to the one side, scraped together the ashes, and had them in a short time carried away, so as to leave the altar fit for new employment. These ashes were borne to a place without the city, where the wind could not easily scatter them, and no person might ever put them to any use whatever. The cleansing of the altar in this way was begun, on common days, at the dawn of day; but during the three great festivals, much sooner, and on the day of atonement, as early as midnight itself. The work was concluded by putting the fire in order, and placing in it any pieces that were left of the last offered victim, so as to have them completely consumed.

"This first service over, the priests withdrew again to the room where the lot was given, and had a second class of duties distributed among thirteen of their number. One of these duties was *to kill the morning victim*; another, *to sprinkle its blood*; a third, *to dress the altar of incense*, &c. Half of them were merely to carry certain particular portions of the sacrifice, after the lamb was slain and cut up, to the rise of the altar, where it was usual to lay them down to be salted. There



were two more lots, a little after this; one for the service of presenting the incense in the Holy Place, and the other for that of taking up the pieces of the sacrifice where they were first laid down, and bearing them to the top of the altar to be burned.

"The lamb was slain as soon as it was fairly day. It was considered a matter of importance, however, that it should never be killed earlier than this, and care was taken to have it well ascertained beforehand, that daylight was truly come. *Go*, (the president was accustomed to say,) *and see whether it be time to kill the sacrifice*. Some one immediately went up to the top of one of the buildings about the court, and when he saw it to be decidedly day, gave the word aloud, *It is fair day.—But is the heaven all bright up to Hebron?* (the President would ask.) *Yes. Go then*, (he would say,) *and bring the lamb out of the lamb-room*. The lamb-room was one of those that were in the great building that has been mentioned, at the north-west corner of the court, in the middle hall of which, most of the priests were accustomed to pass the night. There were always as many as six lambs kept in it, ready for sacrifice. When the victim was brought to the altar, although it had been well examined before, it was again diligently searched all over with the light of candles, to be sure that it was perfectly free from imperfection and blemish. Those whose business it was, then proceeded to kill it, and dispose of it according to the common manner of sacrifice. In the meantime, the gates of the court had been thrown open, the trumpets sounded to call the Levites and others to their attendance, and the front door of the temple itself solemnly unfolded. It was just as this last thing was done, that the person who had to kill the victim, having every thing ready, applied the instrument of death to its throat. While the work of sprinkling the blood, cutting up the flesh, and carrying it to the altar, then went rapidly forward without, the two men on whom it had fallen to dress the golden altar and the candlestick, were found at their business in the Holy Place. All that he did who cleansed this altar, was merely to brush off the ashes and coals that were on it, into a golden dish kept for the purpose, which he then left standing by its side. The priest who dressed the lamps, examined them, lighted such as were gone out, supplied them with oil, &c.

"All these duties being accomplished, the whole company of priests betook themselves again to the room of lots, and there united in offering up a short prayer to God, rehearsing the ten commandments, and saying over the *Shema*, as it was styled—a religious form consisting of certain passages of the law, which was regarded as particularly sacred, and necessary to be repeated on a variety of occasions. The *Shema* was so called, because that was the word with which it always began, meaning in English, *Hear*; for the passage that was first said over, was Deut. vi. 4—9, which begins, 'Hear, O Israel,' &c. And the other passages that belonged to it, were Deut. xi. 13—21, and Numb. xv. 37—41. Not only were the priests in the temple required to say over this *Shema*, but every Jew, it was held, was bound to do the same thing, wherever he might be, every morning and every evening. This service over in the case before us, the lot was once more employed to determine the persons

that should perform the next duties, when they immediately returned to the court of the sanctuary, to carry forward the morning work.

"Then, while the pieces of the slaughtered lamb lay duly salted upon the rise of the altar, and ready to be carried to its top, the offering of incense was solemnly presented in the Holy Place. Two persons were always employed to perform the duty: one took in his hand a silver dish, in which was a censer full of frankincense, and the other carried, in a proper vessel, some burning coals from the summit of the brazen altar, and thus together they passed into the temple. Before they entered, however, they caused the great sounding instrument, that was provided for the purpose, to ring its loud note of warning, which directly brought the priests that might be out of the court, and any of the Levite musicians that happened to be away, to their proper places, and, at the same time, gave all the people notice, that they should be ready to put up their prayers with the incense that was to be offered. The two priests, also, who had been in a short time before, to dress the candlestick and the altar, now went in a second time, just before the other two that have been mentioned: but they came out directly again, bringing with them their vessels of service, which they had the first time left standing in the Holy Place; and quickly after them, the one who took in the censer of coals, having placed them upon the altar, came out in like manner, leaving his companion, who had to offer the incense, alone in the sacred apartment. There *he* waited, till the president without called to him, with a loud voice, *Offer*: at which signal he caused the incense to kindle upon the golden hearth; when, all at once, the sanctuary was filled with its cloud, and its fragrant odor diffused itself all over the consecrated hill, while the multitude without united in solemn, silent prayer; and oftentimes, no doubt, there went up from hearts, like those of Simeon and Anna, the breathings of true and fervent devotion, more acceptable to the Almighty, far, than all the sweetest tribute of the altar.

"So soon as this offering of incense and prayer was concluded, the person whose lot it was to lay the pieces of the lamb upon the altar top, with as much dispatch as possible, committed them to the sacred fire. Then, while the dark smoke ascended toward heaven, some of the priests, especially those who had just been in the Holy Place, took their station upon the flight of steps that led up to the entrance of the porch; and, lifting their hands on high, solemnly blessed the people; one of them, (who, as it would seem from Luke i. 21, 22, was always the same that offered the incense,) taking the lead, and pronouncing the words first, and the others falling in and saying them over all along just after him, so as to make together one united benediction. The form of words which they used, was the one so beautiful and expressive, that is found in Numb. vi. 24—26; and in answer to it, as soon as it was uttered, the people returned aloud, *Blessed be the Lord God, the God of Israel, from everlasting to everlasting!* After this blessing, the meat offering of the whole congregation was presented, then that of the high priest, and last of all, the regular drink offering; when, immediately, the Levites lifted on high their song of sounding praise, after the manner that has

been already described, and so concluded the morning worship. It was not till about the third hour, or the middle of the forenoon, that the whole service was thus finished, and hence the Jews were not accustomed to eat or drink before that time of day, holding it improper to do so, until after this stated season of sacrifices and prayer was over. (Acts ii. 15.)

"*The Evening Service* began about the ninth hour, or the middle of the afternoon. (Acts iii. 1.) It differed only in some few points, of no importance, from that of the morning, and needs not, therefore, any separate consideration. Generally, the particular duties were performed, severally, by the same persons that did them in the morning, so that no new casting of lots was required."

SABBATH.—"The law required a rigid observance of the sacred day. All the common employments of life, lawful on other days, were forbidden to be attended to on this. It was unlawful even to make a fire; and a man, on one occasion, was put to death for gathering sticks, during its time of rest. The Jews, however, carried their regard to its outward observance in this way, in later times, to a superstitious length. While they honored it with little or no genuine regard in their spirits, they affected a most scrupulous care of offending against the letter of the commandment, in their actions: and yet, even in this care, they showed great inconsistency, sometimes *straining out a gnat*, and at other times *swallowing a camel*. The Pharisees, especially in the days of our Savior, laid claim to great conscientiousness on this point, and often found fault with him for disregarding, according to their notion, the sacredness of God's day; though, all the while, it was not difficult to be perceived, that their hatred to Jesus, far more than their zeal for the Sabbath, called forth their censures and complaints. Our Lord exposed their malevolence and inconsistency, and taught the true nature of the sacred day. Matt. xii. 1—15. Luke xiii. 10—17. John v. 16. vii. 22, 23. ix. 14, 16.)

"In the sanctuary, there was no rest on the Sabbath from the labor of other days; but, on the contrary, an increase of work. Besides the daily offerings, two other victims were required still to smoke on that day, upon the altar; (Numb. xxviii. 9, 10,) and regularly, as we have seen, the old shew-bread was to be removed, and a new supply put in its place. Thus, *the priests in the temple profaned the Sabbath*, or spent it in work, and yet *were blameless*. (Matt. xii. 5.) It was meet that the public service of God should not be diminished, but increased upon his own day.

"It was usual to make some preparation for the Sabbath toward the close of the sixth day. (Mark xv. 42.) According to the Jews, it was customary to cease from labor on that day, at the time of the evening sacrifice; and from that hour till the sun went down, all busied themselves to get completely ready for the holy season that was at hand. Victuals were prepared, (for there might be no cooking on the Sabbath,) and all things attended to that were needful for orderly and decent appearance, such as washing the face, hands, and feet, trimming the



beard, &c. that the day of rest might be entered upon without confusion, and in a manner of reverence and respect. A little before sunset, the *Sabbath candle* was lighted in each house, in token of gladness at the approach of God's day. At dark, they spread upon the table, from the provisions previously made ready, a supper, rather better than common; when the master of the family, taking a cup of wine in his hand, repeated the words in Gen. ii. 1—3, blessed God over the wine, said over a form of words to hallow the Sabbath, and raising the cup to his lips, drank off its contents; after which, the rest of the family did the same; and then, having washed their hands, they all joined in the domestic meal. Thus began the observance of the seventh day. On the next morning, they resorted to their synagogues: or if they lived at Jerusalem, and felt an inclination to attend the temple, they might go and worship there. After breakfast, they either went to some school of divinity, to hear the traditions of the elders explained, or employed the time in religious duties at home, till the hour of taking dinner. About the middle of the afternoon, they again betook themselves to the synagogue or the temple, for worship. The day was afterwards closed with something of the same sort of ceremony with which it had been introduced. In this way, if we may believe Jewish tradition, the Sabbath was kept under the second temple."\*

**THE THREE GREAT FESTIVALS.**—The Passover, the Pentecost, and the Feast of Tabernacles were festivals, instituted for the purpose of commemorating the wonderful kindness of God. The Pentecost continued only for *one* day; the Passover, *seven*; and the Feast of Tabernacles, *eight*; but the first and last only, in both cases, were properly considered festival days, in which no employment, further than was necessary to prepare food, was permitted. At the return of these festivals all the adult Jews made their appearance, either at the tabernacle or temple, with presents, which were taken from the second tithes, the firstlings of the second product of the flocks, and the second first-fruits. They offered sacrifices, feasted, and with songs, music and dances, rejoiced in God, as a being, wonderful for his mercies.

1. *Passover*.—The festival of the passover was instituted, for the purpose of preserving among the Hebrews the memory of their liberation from Egyptian servitude, and of the safety of their first-born on that night, when the first-born of Egypt perished. During the whole period, viz. seven days, the people ate unleavened bread, from which circumstance the feast is sometimes called the *feast of unleavened bread*. It commenced on the fifteenth of the month Abil or Nisan, the first of the sacred year, corresponding to our month April. The principal solemnity of this festival was the sacred supper, with which it was introduced. This each family, unless it was small, in which case it might unite with another, was required to prepare according to specific directions. It was to consist of a whole lamb or kid, a male of the first year, without blemish, roasted whole, and served up with unleavened bread, and a salad

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\* Biblical Ant., vol. ii.

of wild and bitter herbs. It was selected from the flock on the tenth day of the month, and slain on the evening of the fourteenth, a short time before the fifteenth began to be reckoned. In the first celebration of this festival in Egypt, the people were ordered to eat the prepared victim in great haste, with loins girt about, with shoes upon the feet, and with every preparation for an immediate journey. But this was not the case at any subsequent period. If any of the flesh of these sacrifices was not consumed on the night of the feast, it was to be burned the next morning. Various ceremonies were in later times observed in the celebration of the passover, of which no mention is made in the annual law.

2. *Pentecost*.—The pentecost, otherwise called the *feast of weeks*, was celebrated at the close of harvest, and was a festival of thanks for its blessings. It was observed at the end of seven weeks from the second day of the passover, on which the sheaf of first-fruits was offered, as an introduction to the harvest, and lasted only one day. The principal ceremony of the occasion consisted in a first-fruit offering of two loaves of the new flour presented in the name of the whole congregation. This offering was accompanied with several bloody sacrifices; and there was, besides, a great public offering of such sacrifices prescribed for the day, which had no connection with this, all over and above the regular daily service. At the same time, many private free-will offerings were presented. In the days of the apostles, as we are informed by Josephus, many Jews from foreign countries came to Jerusalem on this joyful occasion. It was at the celebration of this solemnity, in the times of the apostles, that the extraordinary descent of the Holy Ghost occurred, an account of which is recorded in the second chapter of Acts.

3. *Feast of Tabernacles*.—The third great annual festival of the Jews was called the *feast of tabernacles*. It was instituted in memory of the journey of the Israelites through the Arabian wilderness. The Jews therefore during its continuance, dwelt in booths, as they did in their journey from Egypt. It was celebrated from the fifteenth to the twenty-third of the seventh month *Tishri*, with which the civil year had its commencement. During the festival of this feast, the people carried about *the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook*. On the succeeding days, this ceremony was omitted, excepting when they visited the temple, which each was required to do. Then, with their branches in their right hand, and a citron in the left, they passed around the altar crying hosannah, (or *save now*), and repeating also the whole 25th verse of Psalm cxviii., while all the time the sacred trumpets were sounding without restraint. On the seventh, this ceremony was repeated seven times, in commemoration of the conquest of Jericho.

"There was a still more remarkable rite, which consisted in the *drawing of water, and solemnly pouring it out upon the altar*. Every morning, during the feast, when the parts of the morning sacrifice were laid upon the altar, one of the priests went to the fountain of Siloam, and filled a golden vessel, which he carried in his hand, with its water. This he then brought into the court, and, having first mingled it with some wine, poured it out, as a drink offering, on the top of the altar.

And still, as this ceremony was performed each day, the Levites began their music, and sung over the Hallel; while at times, especially when the 118th Psalm was sung, the people all shook the branches which they held in their hands, to express the warm assent of their feelings to the sentiments breathed in the sacred hymn. The meaning of the ceremony is not clear: some of those who mention it, say it was significant of the blessing of *rain*, which was thus invoked from God; others tell us, it was a sign merely of the *joy* that belonged to the occasion; others, that it was a symbol of the outpouring of the Holy Spirit, according to what is said in Isa. xii. 3. *With joy shall ye draw water out of the wells of salvation*, which, it is pretended, was spoken in allusion to the usage in question, and so evinces, at once, its antiquity and its sense.

"4. Every night, we are told, there was a most extraordinary exhibition of joy, styled *the rejoicing of the drawing of water*. When the water was offered, in the morning, the solemnity of the worship then on hand would not admit the extravagance of this ceremony; so it was put off till all the service of the day was over, when it began, without moderation, and occupied quite a considerable portion of the night. The scene of it, was the court of the women, which, for the occasion, was furnished with great lights, mounted upon four huge candlesticks that overtopped all the surrounding walls in height. Here, while the women occupied the balconies round about, above, as spectators, the Levites, taking their station on the steps that led up into the court of Israel, at the west end, began to unite their instruments and voices, in loud music, and a general dance was started all over the square. It was, withal, a wild and tumultuous dance, without order, dignity, or grace; every one brandishing in his hand a flaming torch, leaping and capering with all his might, and measuring the worthiness of his service by its extravagance and excess. What made the exhibition still more extraordinary in its appearance, was the high and grave character of the persons that were accustomed to engage in it; for it was not the common people that joined in this dance, but only those that were of some rank and importance, such as the members of the Sanhedrim, rulers of the synagogues, doctors of the law, &c. It was not until the night was far spent, that the strange confusion came to an end; and then only to be renewed with like extravagance, on the next evening, (unless when it was particularly holy, as the eve that began the Sabbath,) as long as the feast lasted. *He that never saw the rejoicing of the drawing of water*, runs a Jewish saying, *never saw rejoicing in all his life.*"

**Great Day of Atonement.**—This, otherwise called the day of propitiation, was in some respects the most important and solemn of all days set apart for religious purposes by the ceremonial law. It was a day of fasting—of deep humiliation or affliction of soul, on account of sin—and the only day, during the whole year, on which food was interdicted, from evening to evening. It occurred on the fifteenth day before the feast of tabernacles, viz. the tenth day of the seventh month, or Tishri, (October.)

The high priest himself conducted the sacred service of this day. When he had washed himself with water, put on his white linen hose



and coat, and adjusted his girdle, he conducted to the altar, with the sacerdotal mitre on his head, a bullock, destined to be slain, for the sins of himself and family; also two goats for the sins of the people, the one of which was selected by lot to be sacrificed to God; the other was permitted to make an unmolested escape.

Presently, he slew the bullock for his own sins, and the goat, which had been selected by lot, for the sins of the people. He then filled a censer of burning coals from the altar, and putting two handfuls of incense into a vase, he bore them into the *Holy of Holies*. Having here poured the incense upon the coals, he returned, took the blood of the bullock and the goat, and went again into the *Most Holy Place*.

With his finger, he first sprinkled the blood of the bullock, and afterwards of the goat, upon the lid of the ark of the covenant, and seven times also he sprinkled it upon the floor, before the ark.

He then returned from the *Most Holy* into the *Holy Place*, or sanctuary, and besmeared the horns of the golden altar, which was there placed, with the blood of the bullock and the goat, and scattered the blood seven times over the surface of the altar.

This was done, as we are informed, as an *expiation for the uncleanness and the sins of the children of Israel*. Lev. xvi. 11—19.

The high priest then, going out into the court of the tabernacle, placed both hands with great solemnity on the head of the *scape goat*; a symbolic representation that the one part was loaded with the sins of the people. It was then delivered to a man, who led it away unto the wilderness, and let it go free, to signify the liberation of the Israelites from the punishment due to their sins. But the goat, which was slain for the sins of the people, and the bullock, slain for those of the high priests, were designed to signify, that they were guilty, and that they merited punishment; and were to be burnt whole beyond the limits of the camp, or the city. Lev. xvi. 20—22, 26—28.

At this time the high priest, putting off his white vestments, and assuming the splendid robes of his office, sacrifices a holocaust for himself and the people, and then offered another sin offering. Lev. xvi. 23—25. Num. xxix. 7—11.

**SYNAGOGUE WORSHIP.**—When the congregation was collected together for worship on the morning of the Sabbath, the angel of the synagogue began the services of the occasion with an ascription of glory to God, and a regular address of prayer toward his holy throne. Then the portion of the *law* which belonged to that day was read, and the reading of it closed with another doxology chaunted to the praise of the Most High; after which followed the reading of the appointed portion from the Prophets. Next came the address to the people, and afterwards another prayer, which concluded the exercises of the meeting. Such appears to have been the general order observed in the ancient service of the synagogue, as well as it can be gathered from the occasional hints of the New Testament compared with the manifold traditions of the Jews; which, it is to be presumed, comprehend much correct information relative to the whole original manner of the institution, though it be so con-

founded with rubbish derived from more modern usage, as to be in no small degree difficult to be ascertained.

At the close of the prayers the whole congregation were accustomed to say, *Amen*, in token of their concurrence with him that uttered them, in the feelings of thankfulness or supplication which they expressed. So did they respond also, when the priest pronounced the solemn *benediction*, according to the form in Numb. vi. 34—36. It was usual, we are told, when this was to be pronounced, for all the priests that were in the house, if there happened to be more than one, to take their station on the pulpit, and repeat it after the manner that was practised in the daily service of the sanctuary. If there was no priest present, the angel of the synagogue used to repeat it, still introducing it in some such way as this: *Our God and the God of our fathers bless us now with that threefold benediction appointed in the law to be pronounced by the sons of Aaron, according as it is said, "The Lord bless thee," &c.* The people, however, were instructed to withhold in such a case their customary response of *Amen*. So goes the tradition; and it adds that this pronouncing of the benediction was toward the end of the principal prayer, though not altogether at the close of it.

**MARRIAGE CEREMONIES.**—In the earliest times, it was customary among the Jews for a father to choose wives for his sons, and a husband for his daughters. To this, however, there were exceptions. Instead of receiving property with his wife, it was expected that a man, on being married, would pay to the father a price according to his ability.

There was generally an interval of ten or twelve months, and sometimes a longer period, between the time of making the marriage contract, or the day of espousals, and the marriage itself.

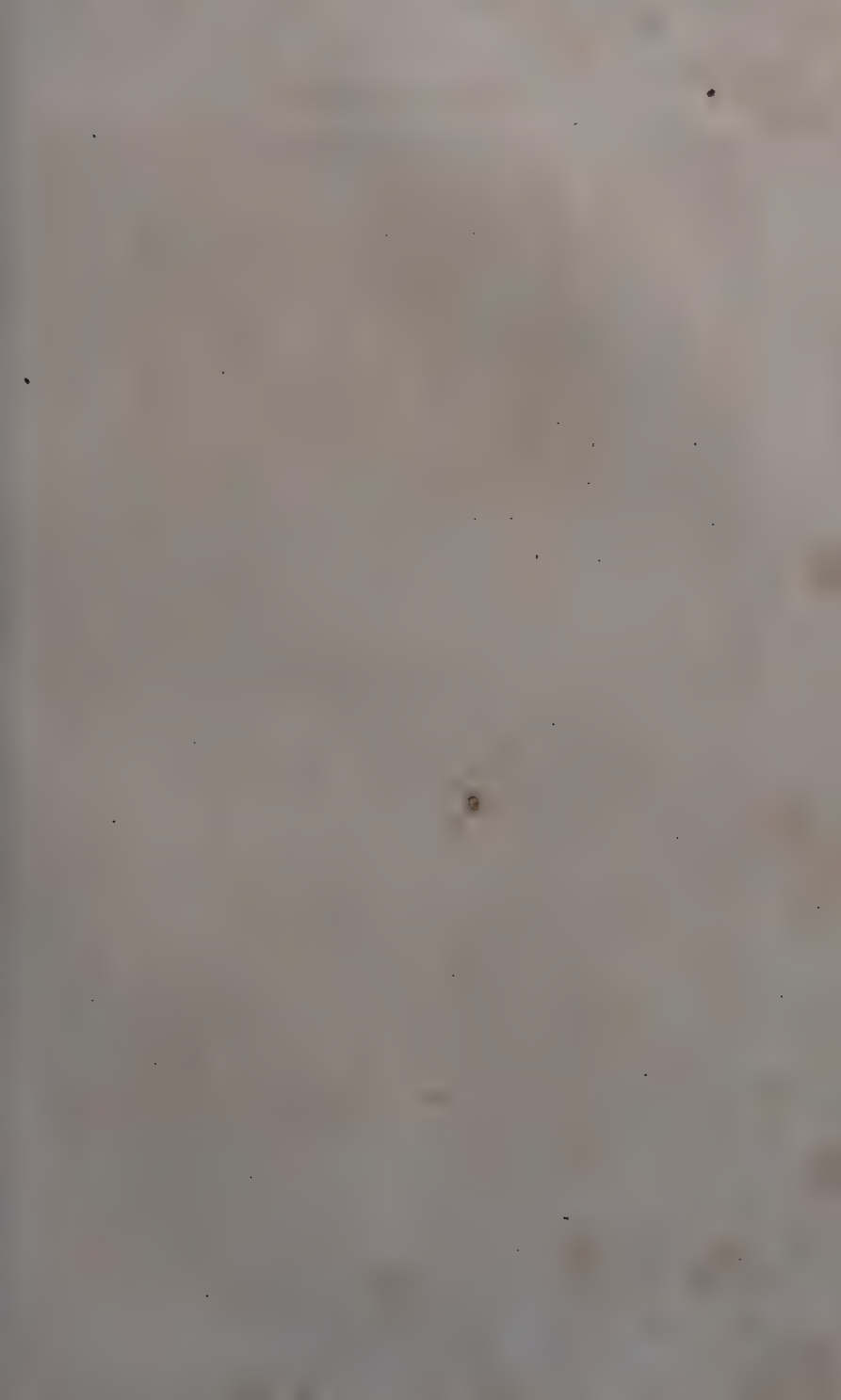
When the time of marriage arrived, the bride prepared herself for the occasion with the utmost care. She was adorned by her attendants with all the elegance which the taste of the times rendered fashionable; and, to complete her joyful appearance, the bridal crown was placed upon her head. The bridegroom presented himself at her father's house, attended with a number of young men of his own age. The wedding festival frequently lasted seven days, as we may see in the case of Samson, and in that of Jacob at a much earlier period. During this time, the bridegroom and his companions entertained themselves, in various ways, in one part of the house; while the bride was engaged with a like company of her young female friends, in another. It was not considered proper on such occasions, or on any other, for young persons of both sexes to mingle together in the festive circle, or even so much as to eat at the same table. In the account of Samson's wedding, we find that one method of giving life to the intercourse of young men, was to propose riddles, and exercise their ingenuity in explaining them. The companions of the bridegroom were sometimes called the *children*, or *sons, of the bridechamber*. On the last day, the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with

a veil from head to foot. The companions of each attended them with songs and music of instruments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the mean time, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with the robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a cheerful participation of the marriage supper, with such social merriment as suited the joyous occasion. None were admitted to this entertainment, beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in. Such appear to have been the general ceremonies which attended the celebration of a marriage. No doubt, however, among different ranks, and in different ages of the nation, the particular forms and fashions were often considerably different.

In modern times, the Jews have a regular, formal marriage rite, by which the union is solemnly ratified. The parties stand under a canopy, each covered with a black veil; some grave person takes a cup of wine, pronounces a short blessing, and hands it to be tasted by both; the bridegroom puts a ring on the finger of the bride, saying, *By this ring thou art my spouse, according to the custom of Moses and the children of Israel!* the marriage contract is then read, and given to the bride's relations; another cup of wine is brought and blessed six times, when the married couple taste it, and pour the rest out in token of cheerfulness; and, to conclude all, the husband dashes the cup itself against the wall, and breaks it all to pieces, in memory of the sad destruction of their once glorious temple.

**FUNERAL CEREMONIES.**—When a person died, some one of his nearest friends immediately closed his eyes. The relations rent their garments, from the neck downward in front to the girdle, and a cry of lamentation and sorrow filled the room. This continued, bursting forth at intervals, until the corpse was carried away from the house. In many cases, the ceremonies of grief lasted eight days; for kings or other persons of distinguished rank, the time was extended commonly to a whole month, or thirty days. (Numb. xx. 29. Deut. xxxiv. 8.) It was usual, at the death of individuals of any importance, to employ some women to act as mourners on the occasion. These were not friends of the deceased,







JEWISH MARRIAGE PROCESSION.



JEWISH MARRIAGE PROCESSION.

but persons whose professed business it was to conduct the ceremonies of wailing and lamentation, whenever they were wanted, and who received always some compensation for their services. They chanted, in doleful strains, the virtues of the dead, thus raising, to a higher pitch, the sorrowful feelings of the relations, and causing them to find relief in floods of gushing tears. Such were the *mourning women* of whom the prophet speaks, in his pathetic lamentation over the miseries that were coming on his country. (Jer. ix. 17—20. Amos v. 16.) These wailings were often accompanied with some melancholy music of instruments. (Matt. ix. 23.) The company of mourners did not confine their songs of lamentation to the house; when the funeral procession moved to the grave, they accompanied it, all the way, filling the air with sadness, and compelling others to weep with their mournful sounds.

Besides rending the garment, sorrow was expressed, at times, by beating the breast; tearing the hair; uncovering the head; walking bare-foot, covering the lip, or more properly the chin; scattering ashes or dust into the air; putting on sackcloth, and spreading ashes over the head, or sitting down in the midst of them. Sometimes they tore their faces with their nails, and wounded their flesh with painful cuttings; though this was a heathenish practice, expressly forbidden in the Jewish law. (Lev. xix. 28. Deut. xiv. 1, 2.) It was common, also, to take off the ornaments of dress, and neglect all attention to personal appearance; they refused to anoint their heads, to wash themselves, to dress their hair, to trim their beards, or to indulge themselves with any of the comforts of life. (2 Sam. i. 2, 11. xiii. 19. xiv. 2. xv. 30. xix. 4, 24.) These forms were not, of course, all, or even most of them, employed on common occasions of grief, or confined by any means to funeral seasons; they were the general signs of affliction, on any account, and were displayed to a greater or less extent, according to the measure of sorrow, real or pretended, which it was designed to express. After death the body was washed, and not unfrequently *embalmed*.

The Jews used no box or coffin for the dead. The corpse, wrapped in folds of linen and bound about the face with a napkin, was placed upon a bier, and so carried by *bearers* to the tomb. The bier was a kind of narrow bed, consisting in common cases, we may suppose, of only a plain and simple frame, but sometimes prepared with considerable ornament and cost. The bier or *bed* in which king Asa was laid after his death, was "filled with sweet odors, and divers kinds of spices, prepared by the apothecaries' art." (2 Chron. xvi. 14.) On one of these funeral frames lay the widow's son, when our Savior met the mournful procession, without the city gate. At his almighty word, the dead man immediately *sat up*. (Luke vii. 15.) It was common, at least in the later times of the nation, to bury soon after death. It was always inconvenient to keep a corpse long, because, by the law, every person who touched it, or who merely came into the apartment where it lay, was rendered unclean from the time, a whole week; and so was cut off not only from sacred privileges, but also from all intercourse with friends and neighbors.\*



## III. MAHOMETANS.

To the several articles of faith, to which all his followers were commanded to adhere, Mahomet added four fundamental points of religious practice, viz: *prayer five times a day, fasting, alms-giving, and the pilgrimage to Mecca.* Under the *first* of these are comprehended those frequent washings or purifications, which he prescribed as necessary preparations for the duty of prayer. So necessary did he think them, that he is said to have declared, that "the practice of religion is founded on cleanliness, which is one half of faith, and the key of prayer." The *second* of these he conceived to be a duty of so great moment, that he used to say, it was the gate of religion, and that "the odor of the mouth of him that fasteth is more grateful to God than that of musk." The *third* is looked upon as so pleasing in the sight of God, that the caliph Omar Ebn Abdalazir used to say, "Prayer carries us half way to God; fasting brings us to the door of his palace; and alms procures us admission." The last of these practical religious duties is deemed so necessary, that according to a tradition of Mahomet, he who dies without performing it, "may as well die a Jew or a Christian."

As to the NEGATIVE precepts and institutions of this religion, the Mahometans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating of blood and swine's flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast. They are said, however, to comply with the prohibition of gaming (from which chess seems to be excepted) much better than they do with that of wine, under which all strong and inebriating liquors are included; for both the Persians and the Turks are in the habit of drinking freely. It were, however, both unreasonable and unjust to charge the practices of any body of people on their principles, where those principles manifestly teach that only which ought to be observed. It is to be feared few *Christian* sects could stand the test of so severe an ordeal as the trial of their faith as a body, by their works as individuals.

We have already stated, that amongst the moral principles of this religion, prayer forms a prominent part; five times a day—in the morning before sunrise; directly after midday; immediately before sunset; in the evening after sunset; and again some time between that period and midnight. The criers from the minarets, or summits of the mosques, announce to the faithful the appointed hours for devout prayer: at those times the Mussulman, in whatever business he may then happen to be engaged, at home or abroad, must, in a brief, but earnest and supplicatory address, pour forth his soul to heaven.

Various ceremonies are prescribed for the due performance of the rite; but the doctors of the mosque with truth maintain, that it is to the devotional state of the heart, and not merely to the attitude of the body, that the Searcher of spirits looks. One of their ceremonies is in perfect congeniality with a religious feeling of universal influence—a feeling indicative of the devotional nature of man, and of the difficulty to practise a perfectly spiritual mode of worship. When the Persian turns his face to the east, which he considers to be peculiarly sacred to the sun, and the Sabea beholds, to use the beautiful language of Job, "the moon

walking in brightness," or directs his eye to the northern star, the view of the objects of their worship kindles the fire of devotion, and checks the wanderings of their fancy. To the holy city of Jerusalem, the Jews constantly looked in the hour of prayer; and to the temple of Mecca every follower of Mahomet, in the seasons of adoration, religiously turns his eye. In imitation of the old Jewish custom, or rather in consonance with the general feeling of the Asiatics against all indiscriminate intercourse between the sexes, women are prohibited from attending the service of the mosque in the presence of the men.

The Moslem *Sabbath* is on Friday, because the prophet disdained to be thought a servile imitator of either the Jewish or the Christian systems. On that day, solemn prayers are to be offered to God, in the mosques; and the Koran is to be expounded by some appointed preacher. The larger the congregation, the more efficacious will be their prayers. But the general observance of the day is not prescribed with that character of strictness, which distinguishes the Jewish Sabbath; for the Koran says, "in the intervals of preaching and of prayer, believers may disperse themselves through the land, as they list, and seek gain of the liberality of God," by pursuing worldly occupations and innocent amusements, as the context shows is the meaning.

The practice of frequent *ablutions* is deemed very meritorious by the Mussulmen. The cleansing of the body is pronounced by Mahomet to be the key of prayer, without which it cannot be acceptable to God; and, in order to keep the mind attached to the practice, believers are enjoined to pour fine sand over the body, when pursuing their journeys through the deserts of the east. But as a Mahometan writer has observed, after describing the variety and the manner of performing the legal lustration, "the most important purification is the cleansing the heart from all blameable inclinations and odious vices, and from all affections which may divert their attendance upon God."

*Fasting* is another of the Mahometan duties, although this may be voluntary and occasional. The month of Ramadan was distinguished for the purpose of abstinence; and in the revolutions of the lunar course, the Mussulman is compelled to bear the heat of summer, and the cold of winter, without mitigation or refreshment. "O true believers," says the prophet, "a fast is ordained you, that you may fear God; the month of Ramadan shall ye fast, in which the Koran was sent down from heaven. Therefore let him among you, who shall be at home in this month, fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days." During this consecrated period, no gratification of the senses, or even support of the body, are allowed from morning until night. At night, however, the corporeal frame may be renovated, the spirits recruited, and nature may resume her right. In Ramadan, peculiar sanctity is recommended. The virtue of charity is more virtuous when performed in that season. Retaliation of injuries is forbidden, nor must even "the voice be raised on account of enmity." A keeper of a fast (whether legal or voluntary) who does not abandon lying and detraction, God does care not for his leaving off eating and drinking.

The disciples of Mahomet are "forbidden to eat what dieth of itself, and blood and swine's flesh, and what has been offered to any idol, or strangled, or killed by a blow or a fall, or gored to death by another horned beast," unless life shall be found in it, after the goring, and the Mussulman shall himself kill it.

Carried half way to God by prayer, conducted to the heavenly portals by fasting, the good Mussulman procures admission to paradise by alms-giving.

A tenth part of the property, whether consisting of land, cattle, or goods, which has been for a twelvemonth in the possession of an individual, is the demand on his charity, by the Mahometan law. The tax is no longer levied upon *stationary* property, but only on goods imported by way of trade: its appropriation has in most countries been changed from the support of the indigent to purposes of state; while the prince settles the matter with his conscience, by erecting some mosques, and supporting a few idle fakirs. The duty of alms-giving is not, however, considered to be performed in all its extent, unless, in addition to the legal alms, the believer makes donations to the poor. Hassin, the son of Ali, and grandson of Mahomet, twice in his life divided his goods between himself and the distressed; and the caliphs Omar and Abu Beker every week distributed abroad in charity the difference between their expenses and revenue. The productions of cornfields, olive grounds, and vineyards, are not gathered in the east with minute scrupulosity. To the poor were assigned the gleanings; Job describes them as gathering the harvest dew even in the vineyard of the unjust; Mahomet permits his disciples to enjoy corn, dates, pomegranates, olives, and all other divine blessings, but commands that in the harvest and vintage the poor shall have their right.

It is well known that the *rite of circumcision* is practised amongst the Mahometans. In the Koran, however, there are no positive injunctions as to the performance of circumcision, but as it had been invariably practised in Arabia by the Ishmaelitic Arabs, the descendants of Abraham, Mahomet speaks of it as a matter in universal use, and apparently as not wanting the sanction of a legislator to insure its continuance. On the performance of this rite, religious instruction is to be commenced. Order your children to say their prayers, when they are seven years of age, and beat them if they do not do so, when they are ten years old.

*Wine* is prohibited to the Mussulman; but he, nevertheless, frequently drinks it; for, according to Mr. Mills, the crime may be indulged to any extent, short of outrageous disorder.

*Gaming* is also forbidden, with the exception of chess, because that does not depend upon chance, but on the skill of the player.

In *Turkey*, where the greatest strictness prevails in respect to the right performance of religious ceremonies, and where the Mahometan law touching their religious practices is more scrupulously observed than in any other part of the world, the true believers are wont even to suspend their devotions, should they chance to receive any pollution from dirt, until the impurity is removed, by water, or other necessary means. The fountains which are placed round the mosques, and the baths, which



crowd every city, enable the Mussulmen to prepare themselves for their five daily prayers.

At the appointed time, the Maazeen, with their faces generally turned towards Mecca, with closed eyes, and upraised hands, pace the little gallery of the minarets, and proclaim in Arabic, (which is also the Mussulmen's language of prayer,) that the hour of devotion is arrived. The profound humility of the Turks is testified by every traveller. Immediately the clear and solemn voice of the crier is heard, the Mussulman, whatever may be his rank, or employment in life, gives himself up to prayer. The ministers of state suspend the transaction of public business, and prostrate themselves on the floor. The tradesman forgets his dealings with his customers, and converts his shop into a mosque. "He is a good Mussulman, he never fails in the performance of his five namazs every day," is the highest praise which a Turk can receive; and so prejudicial in its consequences is the suspicion of irreligion, that even libertines neglect not attention to the external ritual. Twice or thrice in the course of the day, these devotions are performed in the mosque; for the mosques are always open. In a prostrate or erect position, the prayers are offered up, and Christians might be edified by the simple gravity and decorum of the Turks in the hour of devotion. Avowedly in opposition to the Jewish practice, the Moslems keep on their boots and shoes in the mosque: they seldom lay aside their turbans. The women, in the seclusion of their chambers, cover themselves with a veil in these moments of communion with heaven. Verses of the Koran, the names and personal description of Mahomet, of Ali and his sons, and other Moslem saints, are inscribed in letters of gold, round the walls of places of public worship, but there are no altars, pictures or statues. Persons of every rank and degree cast themselves indiscriminately on the carpeted floor, exhibiting by this voluntary sacrifice of worldly distinction their belief in the equality of all mankind in the sight of the Creator. Infidels are prohibited from entering the mosques, and the order of the grand sultan, or chief magistrate, can alone suspend the law.

Friday, the Sabbath of the Mussulman, is observed in a less rigorous manner than Sunday is by Protestant Christians. This consecrated period commences on Thursday evening, when an appearance of festivity is given to the cities by the illuminated minarets and colonades of the mosques. At noon, on Friday, every species of employment is suspended, and the faithful repair to their temples. Prayers of particular importance and solemnity are read, which the people, making various prostrations and genuflexions, repeat after the imams: sermons are preached by the sheik or vaiz. Points of morality, and not of controversial theology are the general subjects of their discourses. In the warmth of their sincerity, they often declaim against political corruption, and the depravity of the court. In times of public commotion, they irritate or appease the popular tumult, and the eloquence of a preacher in the mosque of St. Sophia has made a weak and voluptuous sultan tear himself from the silken web of his harem, and lead his martial subjects to the plains of Hungary. The prayers and preaching being concluded, every body returns to his ordinary occupations or amusements. The day is, how-

ever, observed in the manner prescribed by the law, by all ranks of persons ; and the words of the prophet are never forgotten, that he, who without legitimate cause, absents himself from public prayers, for three successive Fridays, is considered to have abjured his religion. The namaz, the prayer in general use, is chiefly a confession of the divine attributes, and of the nothingness of man, a solemn act of homage and gratitude to the Eternal Majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life ; the only legitimate object of the supplicatory part of the namaz is spiritual gifts, and the ineffable advantages of eternal felicity. The Turks may pray, however, for the health of the sultan, the prosperity of the country, and division and wars among Christians.

In this religion of ceremonies and prayer, no sacred institution is more strictly and generally observed by the Turks than the *fast of Ramadan*. A violation of it by any individual subjects him to the character of an infidel and an apostate ; and the deposition of two witnesses to his offence renders him worthy of death. Perfect abstinence from every kind of support to the body, and even from the refreshment of perfumes, is observed from the rising to the setting of the sun. The rich and the pious Moslem passes the hours in meditation and prayer ; the luxurious grandees sleep the tedious time away ; but the industrious mechanic feels in his daily labor the rigor of the fast. When the month of Ramadan happens in the extremities of the seasons, the prescribed abstinence is almost intolerable, and is "more severe than the practice of any moral duty, even to the most vicious and abandoned." The business of worldly traffic is suspended through the day. At night, however, the mosques and bazaars are lighted with innumerable lamps ; and travellers to Constantinople have expressed much admiration of the generally splendid appearance of the streets. The coffee-houses are not shut till the morning ; and as both Christians and Jews conform to this midnight revelry, the streets are filled with a mixed concourse of people. Every night of this consecrated season is some appointed feast among the officers of the court. The Turkish individual divests himself of his usual reserve ; and this is the only season of the year when friends and relations cement their union by social intercourse. Nocturnal banquets of a most sumptuous nature are prepared ; and the amenity and conviviality would be perfect, if the law for the exclusion of women from the tables of the men were suspended.

Islamism, as well as Christianity, has its fanatics. This opprobrious title was, in the early days of Moslem history, applicable to all the followers of Mahomet ; but in these times, fanaticism supports not so much the religion itself, as various deviations from it. Under the name of sooffees, fakirs, and dervishes, the enthusiasts of Mahometanism are spread from the Atlantic to the Ganges.

Dr. Clarke gives the following account of the *Dancing Dervish* :

"As we entered the mosque," says Dr. Clarke, "we observed twelve or fourteen dervishes, walking slowly round before the superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were standing on the outside of the railing ; and being, as usual, ordered to take off our shoes, we joined the party.

Presently the dervishes, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each in succession, as he passed the superior, having fashioned his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotary motion, the whole party appeared spinning and turning like so many umbrellas upon their handles.

"As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow, in a green pelisse, continued to walk among them with a fixed countenance, and expressing as much care and watchfulness, as if his life would expire, with the slightest failure in the ceremony.

"I noticed," continues the doctor, "a method they observed in the exhibition; it was that of turning one of their feet, with the foot as much inwards as possible. The older of these dervishes appeared to perform the task with so little labor or exertion, that although their bodies were in violent agitation, their countenances resembled those of persons in an easy sleep. The younger part of the dancers moved with no less velocity than the others; but it seemed in them a less mechanical operation. This motion continued for the space of fifteen minutes. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the dervishes all stopped at the same instant, like the wheels of a machine; and, what is more extraordinary, all in a circle, with their faces invariably turned towards the centre, crossing their arms on their breasts, and grasping their shoulders, as before, bowing together, with the utmost regularity, at the same instant almost to the ground.

"After this, they began to walk, as at first, each following the other within the railing, and passing the superior as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the faces of the dervishes; the extended garments of some of them began to droop; and little accidents occurred, such as their striking against each other; they nevertheless persevered, until large drops of sweat, falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this the third and last signal was made to them to halt, and the dance was ended.

"Besides these dancing dervishes, there are some called howling dervishes, who set up a constant howling of prayers, &c. sufficient to deafen the hearers, but which they pretend has something supernatural and even miraculous in it."

The last and most important duty enjoined by the Mahometan religion is the *pilgrimage to Mecca*. Every year from Damascus and Grand



Cairo, the devout Moslems depart in solemn and magnificent procession; and the native band of the Turks is swelled in the desert, by the Moors of every part of Africa and Asia. On arriving at the precincts of the Holy Land, the devotees make a general ablution with water and sand, repeat a prayer naked, and clothe themselves with the *ihram*, or sacred habit, which consists only of two colorless woollen cloths, and sandals defending the soles of the feet, but leaving the rest bare. They utter a particular invocation, and advance to Mecca.

On entering Mecca, the pilgrims visit the temple. The prescribed ceremonies are first to repeat certain prayers in different parts of the temple; then to begin the *towaf*, or walk round the Kaaba, or sacred temple, seven times, kissing a black stone, which is at no great distance from the temple. On this stone is written the words "*Allah Achbar*," i. e. "God is greatest." Hence this circumambulation is called the procession of the Allah Achbar.

After this procession is ended, the pilgrims proceed to the well of Zemzem, and drink as much water as they wish, or can get. "The second ceremony is," according to Burckhardt, (*Travels in Arabia*), "to proceed to the hill of Szafa, and there repeat certain prescribed prayers before they set out on the holy walk, or *say*, which is along a level spot, about six hundred paces in length, terminating at a stone platform, called Meroua. This walk, which in certain places must be a run, is to be repeated seven times, the pilgrims reciting prayers uninterruptedly, with a loud voice the whole time. The third ceremony is that of shaving the head and walking to the Omra, about one hour and a half from Mecca, chanting pious ejaculations all the way. The two former ceremonies must, after this, be again repeated. The walk round the Kaaba seven times may be repeated as oft as the pilgrim thinks fit, and the more frequently the more meritorious.

"About seventy thousand persons assembled at Mecca, when Burckhardt made his pilgrimage, and submitted to the performance of these ceremonies. This is the least number which the Mussulmans told Ali Bey there must necessarily be assembled at every pilgrimage, on Mount Arafat; and that in case any deficiency should occur, angels are sent down from heaven to complete the number. Pitts says precisely the same thing. When Ali Bey went through this part of the ceremony, he tells us, an assemblage of eighty thousand men, two thousand women, and one thousand little children, with sixty or seventy thousand camels, asses, and horses, marched through the narrow valley leading from Arafat, in a cloud of dust, carrying a forest of lances, guns, swivels, &c., and yet no accident occurred that he knew of, except to himself,—he received, it seems, a couple of wounds in his leg. One would have thought that Burckhardt's seventy thousand was a prodigious number; yet he tells us, that two only of the five or six regular caravans made their appearance this year,—the Syrian and the Egyptian. About four thousand pilgrims from Turkey came by sea; and perhaps half as many from other distant quarters of the Mahometan world. The Syrian was always considered the most numerous. It is stated, that when the mother of Motessem b'illah, the last of the Abbassides, performed the pilgrimage in the year of the Hejira 631, her caravan was composed of one hundred

and twenty thousand camels—that in 1814 consisted of not more than four or five thousand persons, and fifteen thousand camels. Barthema states the Cairo caravan, when he was at Mecca, to have amounted to sixty-four thousand camels ;—in 1814, the same caravan consisted mostly of Mahomet Ali's troops, with very few pilgrims. But Burckhardt says, that in 1816, a single grandee of Cairo joined the Hadj with one hundred and ten camels, for the transport of his baggage and retinue, whose travelling expenses alone, he supposes, could not have been less than ten thousand pounds. The tents and equipage of the public women and dancing girls were among the most splendid in this caravan. The Moggrebyn (i. e. *Western*, or *Barbary*) caravan, comprised, of late years, altogether, from six to eight thousand men ; (it has been forty thousand ; ) in the year 1814, very few joined it. The eastern caravan of this year consisted chiefly of a large party of Malays from Java, Sumatra, and the Malabar coast. A solitary Afghan pilgrim, an old man of extraordinary strength, had walked all the way from Caubul to Mecca, and intended to return in the same manner. Vast numbers of Bedouins flock to Mecca at the time of the pilgrimage ; and others from every part of Arabia. Many of these pilgrims depend entirely for subsistence, both on the journey and at Mecca, on begging ; others bring some small productions from their respective countries for sale.

“The Moggrebyns, for example, bring their red bonnets and woollen cloaks ; the European Turks, shoes and slippers, hardware, embroidered stuffs, sweetmeats, amber, trinkets of European manufacture, knit silk purses, &c. ; the Turks of Anatolia bring carpets, silks, and Angora shawls ; the Persians, Cashmere shawls and large silk handkerchiefs ; the Afghans, tooth-brushes, made of the spongy boughs of a tree growing in Bokhara, beads of yellow soapstone, and plain coarse shawls, manufactured in their own country ; the Indians, the numerous productions of their rich and extensive region ; the people of Yemen, snakes for the Persian pipes, sandals, and various other works in leather ; and the Africans bring various articles adapted to the slave trade.

“When all the required ceremonies have been gone through at Mecca, the whole concourse of pilgrims repair together on a certain day to Mount Arafat, some on camels, some on mules, or asses, and the greater number barefooted, this being the most meritorious way of performing a journey of eighteen or twenty miles. ‘We were several hours,’ says Burckhardt, ‘before we could reach the outskirts of the town, so great was the crowd of camels. Of the half-naked hadjis, all dressed in the white *ihram*—some sat on their camels, mules, or asses, reading the Koran,—some ejaculated loud prayers, while others cursed their drivers, and quarrelled with those near them, who were choking up the passages.’ Having cleared a narrow pass in the mountains, the plain of Arafat opened out. Here the different caravans began to disperse in search of places to pitch their tents. Hadjis were seen in every direction wandering among the tents in search of their companions, whom they had lost in the confusion along the road ; and it was several hours before the noise and clamor had subsided.

“In the morning, Burckhardt ascended the summit of Mount Arafat,

from whence he counted about three thousand tents, dispersed over the plain, of which two-thirds belonged to the two hadj caravans, and to the suite and soldiers of Mohammed Ali; but the greatest number of the assembled multitudes 'were,' says our traveller, 'like myself, without tents.' Those of the wife of Mohammed Ali, the mother of Tousoun and Ibrahim Pasha, were magnificent,—the transport of her baggage alone, from Djidda to Mecca, having required five hundred camels.

"Her tent was in fact an encampment, consisting of a dozen tents of different sizes, inhabited by her women; the whole inclosed by a wall of linen cloth, eight hundred paces in circuit, the single entrance of which was guarded by eunuchs in splendid dresses. Around this inclosure were pitched the tents of the men who formed her numerous suite. The beautiful embroidery on the exterior of this linen palace, with the various colors displayed in every part of it, constituted an object which reminded me of some descriptions in the Arabian Tales of a Thousand and One Nights.'

"Mr. Burckhardt says, he estimated the number of persons assembled on the plain at seventy thousand; but whether any, or how many of them, were supplied by 'angels,' he does not say: it is, however, deserving of remark, that he is the *third* traveller who mentions the same number. This enormous mass, after washing and purifying the body according to law, or going through the motions where water was not to be had, now pressed forwards towards the mountains of Arafat, and covered its sides from top to bottom. At the appointed hour, the *cadi* of Mecca took his stand on a stone platform on the top of the mountain, and began his sermon, to which the multitude appeared to listen in solemn and respectful silence. At every pause, however, the assembled multitudes waved the skirts of their *ihrams* over their heads, and rent the air with shouts of 'Lebeyk, allahuma lebeyk!'—'Here we are, at thy commands, O God!' 'During the wavings of the *ihrams*,' says Burckhardt, 'the side of the mountain, thickly crowded as it was by the people in their white garments, had the appearance of a cataract of water; while the green umbrellas, with which several thousand *hadjis*, sitting on their camels below, were provided, bore some resemblance to a verdant plain.' The assemblage of such a multitude,—to every outward appearance humbling themselves in prayer and adoration before God,—must be an imposing and impressive spectacle to him who first observes it, whether Mahometan, Christian, Jew, or Pagan. 'It was a sight, indeed,' says Pitts, 'able to pierce one's heart, to behold so many in their garments of humility and mortification, with their naked heads and cheeks watered with tears, and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins.' Burckhardt mentions the first arrival of a black Darfoor pilgrim at the temple, at the time when it was illuminated; and from eight to ten thousand persons in the act of adoration, who was so overawed, that, after remaining prostrate for some time, 'he burst into a flood of tears; and in the height of his emotion, instead of reciting the usual prayers of the visitor; only exclaimed—"O God! now take my soul, for this is paradise!"'

"As the sun descended behind the western mountains, the *cadi* shut



his book: instantly the crowds rushed down the mountains, the tents were struck, and the whole mass of pilgrims moved forward across the plain on their return. Thousands of torches were now lighted; volleys of artillery and of musketry were fired; sky-rockets innumerable were let off; the pasha's band of music were played till they arrived at a place called Mezdelfé, when every one lay down on the bare ground, where he could find a spot. Here another sermon was preached, commencing with the first dawn, and continuing till the first rays of the sun appear, when the multitude again move forward, with a slow pace to Wady Muna, about three miles off. This is the scene for the ceremony of 'throwing stones at the devil;' every pilgrim must throw seven little stones at three several spots in the valley of Muna, or twenty-one in the whole; and at each throw repeat the words, 'In the name of God; God is great; we do this to secure ourselves from the devil and his troops.' Joseph Pitts says, 'as I was going to throw the stones, a facetious hadji met me; saith he, "You may save your labor at present, if you please, for I have hit out the devil's eyes already."' The pilgrims are here shown a rock with a deep split in the middle, which was made by the angel turning aside the knife of Abraham, when he was about to sacrifice his son Isaac. Pitts, on being told this, observes, 'it must have been a good stroke indeed.' The pilgrims are taught also to believe, that the custom of 'stoning the devil' is to commemorate the endeavor of his satanic majesty to dissuade Isaac from following his father, and whispering in his ear that he was going to slay him.

"This 'stoning' in the valley of Muna occupies a day or two, after which comes the grand sacrifice of animals, some brought by the several hadjis, others purchased from the Bedouins for the occasion; the throats of which must always be cut with their faces towards the kaaba. At the pilgrimage in question, the number of sheep thus slaughtered 'in the name of the most merciful God,' is represented as small, amounting only to between six and eight thousand. The historian Kotobeddyn, quoted by Burckhardt, relates, that when the caliph Mokteda performed the pilgrimage, in the year of the Hejira 350, he sacrificed on this occasion forty thousand camels and cows, and fifty thousand sheep. Barthema talks of thirty thousand oxen being slain, and their carcasses given to the poor, who appeared to him 'more anxious to have their bellies filled than their sins remitted.' One is at a loss to imagine where, in such a miserable country, all these thousands and tens of thousands of camels, cows, and sheep, can possibly be subsisted; the numbers may be exaggerated, but there is no question of their being very great. The feast being ended, all the pilgrims had their heads shaved, threw off the *ihram*, and resumed their ordinary clothing; a larger fair was now held, the valley blazed all night with illuminations, bonfires, the discharge of artillery, and fireworks; and the hadjis then returned to Mecca. Many of the poorer pilgrims, however, remained to feast on the offals of the slaughtered sheep. At Mecca the ceremonies of the kaaba and the drura were again to be repeated, and then the hadj was truly perfumed. Burckhardt makes no mention of any females becoming hadjis by a visit to Arafat, though Ali Bey talks of two thousand. There is no absolute

prohibition ; but from what follows, no great encouragement for the fair sex to go through the ceremonies.

“The Mahometan law prescribes, that no unmarried woman shall perform the pilgrimage ; and that even every married woman must be accompanied by her husband, or at least by a very near relation ; (the Shaffay sect does not even allow the latter.) Female hadjis sometimes arrive from Turkey for the hadj ; rich old widows who wish to see Mecca before they die ; or women who set out with their husbands, and lose them on the road by disease. In such cases the female finds at Djidda delyls (or, as this class is called, Muhallil) ready to facilitate their progress through the sacred territory in the character of husbands. The marriage contract is written out before the kadhy ; and the lady, accompanied by her delyl, performs the pilgrimage to Mecca, Arafat, and all the sacred places. This, however, is understood to be merely a nominal marriage ; and the delyl must divorce the woman on his return to Djidda : if he were to refuse a divorce, the law cannot compel him to it, and the marriage would be considered binding : but he could no longer exercise the lucrative profession of delyl ; and my informant could only recollect two examples of the delyl continuing to be the woman's husband. I believe there is not any exaggeration of the number, in stating that there are eight hundred full grown delyls, besides boys who are learning the profession. Whenever a shopkeeper loses his customers, or a poor man of letters wishes to procure as much money as will purchase an Abyssinian slave, he turns delyl. The profession is one of little repute ; but many a prosperous mekkawy has, at some period of his life, been a member of it.”

“Burckhardt remained at Mecca a whole month after the conclusion of the hadj, at which time it appeared like a deserted town.

“Of its brilliant shops one fourth only remained ; and in the streets, where a few weeks before it was necessary to force one's way through the crowd, not a single hadji was seen, except solitary beggars, who raised their plaintive voices towards the windows of the houses which they supposed to be still inhabited. Rubbish and filth covered all the streets, and nobody appeared to be disposed to remove it. The skirts of the town were crowded with the dead carcasses of camels, the smell from which rendered the air, even in the midst of the town, offensive, and certainly contributed to the many diseases now prevalent.”

“Disease and mortality, which succeed to the fatigues endured on the journey, or are caused by the light covering of the *ihram*, the unhealthy lodgings at Mecca, the bad fare, and sometimes absolute want, fill the mosque with dead bodies carried thither to receive the imam's prayer, or with sick persons, many of whom, when their dissolution approaches, are brought to the colonades, that they may either be cured by the sight of the kaaba, or at least to have the satisfaction of expiring within the sacred inclosure. Poor hadjis, worn out with disease and hunger, are seen dragging their emaciated bodies along the columns ; and when no longer able to stretch forth their hand to ask the passenger for charity, they place a bowl to receive alms near the mat on which they lay themselves. When they feel their last moments approaching, they cover

themselves with their tattered garments ; and often a whole day passes before it is discovered that they are dead. For a month subsequent to the conclusion of the hadj, I found, almost every morning, corpses of pilgrims lying in the mosque ; myself and a Greek hadji, whom accident had brought to the spot, once closed the eyes of a poor Moggrebyn pilgrim, who had crawled into the neighborhood of the kaaba to breathe his last, as the Moslems say, 'in the arms of the prophet and of the guardian angels.' He intimated by signs his wish that we should sprinkle zennem water over him ; and while we were doing so, he expired : half an hour afterward he was buried.

"The situation of Mecca is singularly unhappy, and ill adapted for the accommodation of the numerous votaries of Islam that flock thither to perform the rites of the pilgrimage. The town is built in a narrow valley, hemmed in by barren mountains ; the water of the wells is bitter or brackish ; no pastures for cattle are near it ; no land fit for agriculture ; and the only resource from which its inhabitants derive their subsistence is a little traffic, and the visits of the hadjis. Mr. Burckhardt estimates the population of the town and suburbs at twenty-five or thirty thousand stationary inhabitants, to which he adds three or four thousand Abyssinian and black slaves.

"On the whole, notwithstanding all that Burckhardt records as to certain symptoms of enthusiasm in the course of his hadj, it is sufficiently plain, that even in the original seat of Mahometanism, the religious feelings of the people have cooled down considerably. The educated Moslems every where are mostly of the sect of Mahomet Ali of Egypt ; nor can we have any doubt, that all things are thus working together for the re-establishment of the true religion in the regions where man was first civilized, and where the oracles of God were uttered. In the mean time, the decline of the arch-heresy of the East will be regretted by no one who judges of the tree by the fruit. 'A long residence,' says Burckhardt, 'among Turks, Syrians, and Egyptians' (and no man knew them better) 'justifies me in declaring that they are wholly deficient in virtue, honor, and justice ; that they have little true piety, and still less charity or forbearance ; and that honesty is only to be found in their paupers or idiots.'"

The Mahometans consider *matrimony* as a mere civil contract. They practice polygamy. They may have four regularly married wives ; they may, besides, purchase concubines, (generally Circassian and other slaves ;) they have, also, hired wives, whose obligation to live with a man lasts only for a certain time. Generally, the Mahometans have but one wife ; the wealthier sort have two ; the very rich still more. With the Turks, the marriage is concluded upon between the parents, often while the children are at a very tender age ; and when the engagement is completed, at mature years, the bride is conducted in a procession to the husband's house. Entertainments follow, and, in the evening, the bride is led by a eunuch (or, with the poorer classes, by a maidservant) into the bridechamber.

The Mahometans bury their dead. The interment takes place as soon as possible, in obedience to the command of the prophet : "Make haste



to bury the dead, that, if he have done well, he may go forthwith into blessedness; if evil, unto hell-fire." No signs of excessive grief, no tears, nor lamentations are allowed, as it is the duty of a good Mussulman to acquiesce without a murmur in the will of God. On arrival at the burial place, the body is committed to the earth, with the face turned towards Mecca.

In Turkey deceased persons are buried naked. A procession is formed, and the deceased is carried to his grave, with solemn ceremony.

The Turkish burying-grounds are shaded with cypress trees, and neatly kept: it is common to see females in them placing flowers around the graves. A turban, rudely carved on a stone, is placed over the grave of a male, and a vase over that of a female. On the tombs of unmarried females, instead of a vase, is a rose.

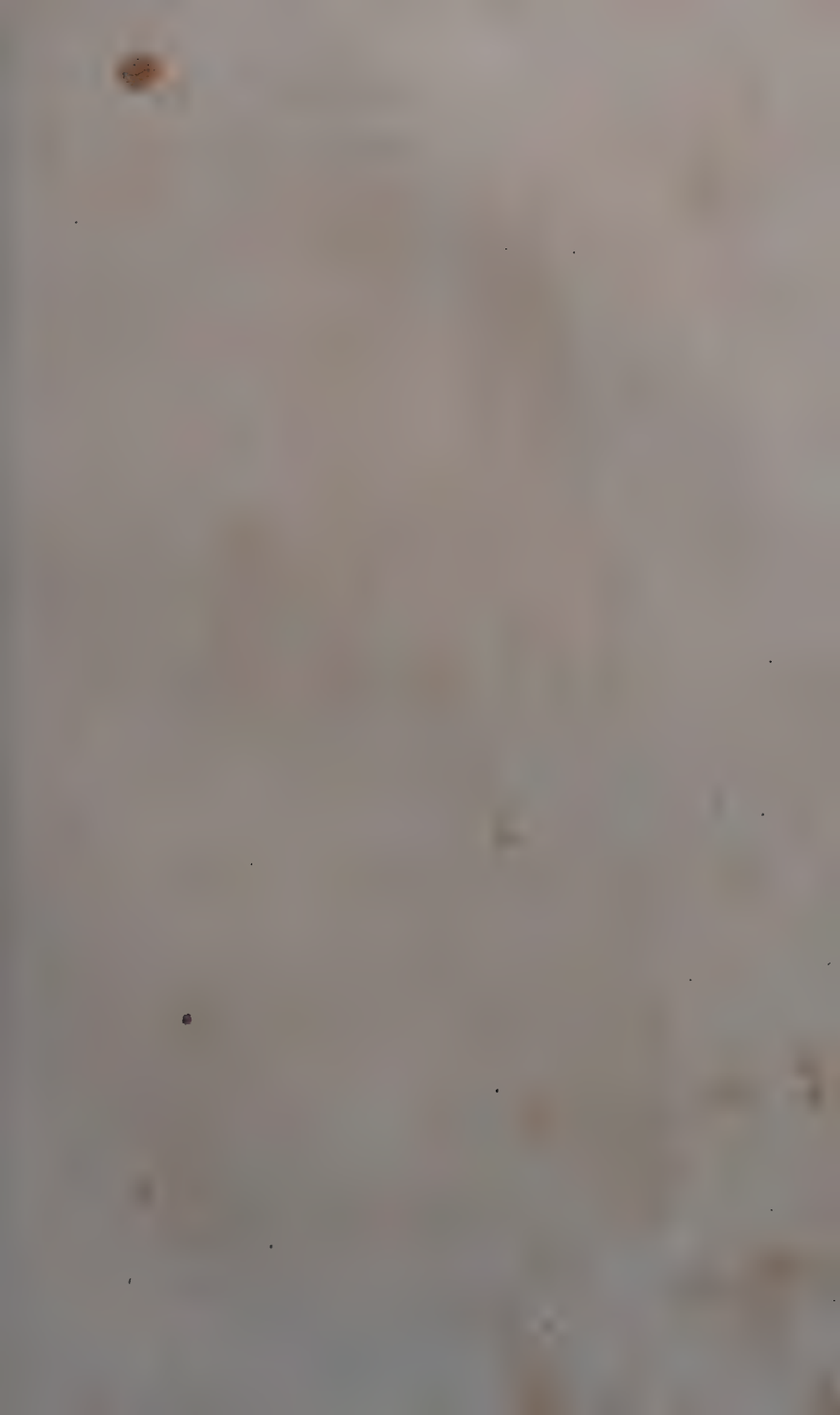
#### IV. CHRISTIANITY.

It is doubtless the tendency of the Bible, especially of the New Testament, the acknowledged foundation of Christianity, to unite all who enjoy the study of it in one faith, and one practice. But owing in part to a real or supposed ambiguity of certain passages, and the consequent various interpretations of commentators—but more, perhaps, to the pride, ambition, and selfishness of the human heart, the professed Christian world is now, and has long been divided, into a multiplicity of sects. Between some of these, the differences both as to doctrine and practice are few and comparatively unimportant. Between others, they are many and apparently radical.

It is not the object of these pages to enter into any discussion as to modes of faith or practice; or to attempt any thing by way of praise or censure upon different denominations of Christians. Our aim is briefly to exhibit some of the peculiarities of different sects, especially of those which may be supposed to be less understood by the common reader; and to this partial survey of an extended field our prescribed limits imperiously oblige us to submit.

#### . ROMAN CATHOLIC CHURCH.

1. ELECTION OF A NEW POPE.—The election of a new pope is always attended with much ceremony. The duty devolves upon the cardinals, who are seventy in number, when the sacred college, as it is called, is complete. They reside in different countries; but, on the demise of the incumbent of the papal chair, they are assembled at Rome, for the purpose of a new election. A place called the *Conclave* is fitted up in the Vatican palace, where the important service is to be performed. A number of cells or chambers, equal to the number of cardinals, are formed, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box: every cardinal, or some one for him, draws out one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed





ROMAN CATHOLIC CATHEDRAL OF NOTRE DAME, AT PARIS.



CHURCH OF ST. PETER'S, AT ROME.



to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters; there are, also, strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning, every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion; that he will not be prodigal to his relations; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election itself; and, that this may be effectual, two thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes; and the election may be effectuated by *scrutiny*, *accession*, or *acclamation*. Scrutiny is the ordinary method, and consists in this: every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed; on a second fold of the same paper a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes; and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose, reads the outer sentence, and the name of the cardinal under it; so that each voter, hearing his own sentence and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each; and when it appears that any one has two thirds of the number present in his favor, the election is over; but when this does not happen, the voting papers are all immediately burnt without opening up the inner part. When several trials of coming to a conclusion, by this method of *scrutiny*, have been made in vain, recourse is sometimes had to what is called *accession*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time, he may say that he accedes to the one who has near the number

of votes requisite; and if his one vote suffices to make up the two thirds, or if he is followed by a sufficient number of *acceders*, or new voters, for the said cardinal, the election is accomplished. Lastly, a pope is sometimes elected by *acclamation*; and that is, when a cardinal, being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such an one shall be pope. If he is properly supported, the election becomes unanimous; those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three above-mentioned ways, the election is immediately announced from the balcony in the front of St. Peters, homage is paid to the new pontiff, and couriers are sent off with the news to all parts of Christendom. The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran; all which is performed with great solemnity. He is addressed by the expression of *holiness* and *most holy father*.\*

**BAPTISM.**—The public baptism of infants, by dipping, or pouring, in the Roman Catholic Church, is conducted in the following manner. The company, with the child, wait without the church door. The priest, having previously prepared, by due consecration, water, and all the other materials to be used in the ceremony, goes to the door and inquires, who is there? The godfather in the name of the child, answers Stephen such an one. The priest asks, what he wants? the godfather tells him, to be admitted into the church. The priest demands, what end he proposes in coming into the church? He is answered, to obtain salvation. Then the priest exorcises the infant, and the devil is solemnly adjured to depart, and never to return. Next, he puts salt into the mouth of the infant; signs him with the sign of the cross on several parts of his body; and with spittle on his finger touches his nostrils and his ears, pronouncing at each part, sentences, prayers, and benedictions. All this is performed in the porch. Then the priest gives the godfather hold of the bottom of his surplice, and turning him about introduces him in that manner into the church, saying as he walks, "Enter into the church of God, that you may partake of eternal life with Christ." At the font, the godfather renounces Satan, professes his belief of the articles of the creed; and on being asked whether he desires to be baptized, answers he does desire it. Then the priest takes the child, if he dips him, and immerses him once in the font, pronouncing the baptismal words. If he pours water on his head, the godfather holds the babe bareheaded over the font, and the priest pours on the water. Rituals differ: but an old ritual of Venice seems to speak the general sense, when it says; "Let the priest baptize him in the name of the Holy Trinity by trine immersion; or according to the custom of the country or place, let him pour water on the head." Then the priest anoints him with chrism, and in some places puts on him a white garment, and gives a lighted wax taper into the hand of the godfather, who all along is considered

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\* Buck's Theological Dictionary, vol. ii.

as the representative of the child. This, with a few varieties, is the general manner of Catholic baptism.\*

**CONFIRMATION.**—This is one of the sacraments of the Roman Catholic Church, by which the faithful after baptism are supposed to receive the Holy Ghost. In the administration of it, the bishop turning towards those who are to be confirmed, with his hands joined before his breast, says: "May the Holy Ghost come down upon us, and the power of the Most High keep you from sins." Then follows a prayer, after which the bishop makes the sign of the cross, with holy chrism, upon the forehead of each one of those that are to be confirmed, saying, "N., I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After which, he gives the person confirmed a little blow on the cheek, saying, *pax tecum*, that is, peace be with thee.

Then the bishop standing with his face toward the altar, prays for those that have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them the temple of his glory; and then dismisses them with this blessing; "Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life; and may have life everlasting. Amen."

**SACRIFICE OF THE MASS.**—By the mass is denoted the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of the same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same to the end of the world.

In saying mass, the priest is supposed to represent the person of Christ, who is the high priest of the new law, and the mass itself represents his passion; and therefore the priest puts on these vestments, to represent those, with which Christ was ignominiously clothed at the time of his passion. Thus, for instance, the *amice* represents the rag or clout with which the Jews muffled our Savior's face, when at every blow they bid him prophesy who it was that struck him. Luke xxii. 64. The *alb* represents the white garment, with which he was vested by Herod. The *girdle*, *maniple*, and *stole*, represent the cords and bands, with which he was bound in the different stages of his passion. The *chasuble*, or outward vestment, represents the purple garment, with which he was clothed, as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders. Lastly, the priest's *tonsure* or crown, is to represent the crown of thorns, which our Savior wore.

In these vestments, the Church makes use of five colors: the *white* on the feast of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the *red*, on the feast of pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs;

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\*Robinson's Hist. of Baptism.



the *green*, on the greatest part of the Sundays; the *violet*, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the *black* upon Good Friday, and in the masses for the dead.

At the time of mass, there is always a crucifix placed upon the altar with candles; the former, in remembrance of Christ's death and passion; the latter, in honor of the triumph of the Savior.



Grand Mass.

In performing or celebrating mass, the priest standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, *In Nomine Patris*, &c.; next follows the *Confiteor*, or general confession. After which, the priest going up to the altar, begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into his sanctuary. Then coming up to the altar, he kisses it, in reverence to Christ, of whom it is a figure; and going to the book, he reads what is called the *Introit*, or entrance of the mass; which is different every day, and generally an anthem taken out of the Scripture, with the first verse of one of the Psalms, and the *Gloria Patri*, to glorify the blessed Trinity.

Then follows various collects, prayers, gospels, &c., which being ended, the priest takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

He offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted by the Almighty for the remission of his sins, for all those present, for all the faithful living and dead, and for the salvation of the world. Then bowing down, he says, "In the spirit of humility and in a contrite mind may we be received by thee, O Lord: and so may our sacrifice be made this day in thy sight, that it may please thee, O Lord God. Then he blesses the bread and wine, with the sign of the cross, invoking the Holy Ghost, saying, "Come, thou, the Sanctifier, the Almighty, and eternal God, and

“bless this sacrifice prepared for thy holy name.” After this, he goes to the corner of the altar, and there washes the tips of his fingers, saying, “*Lavabo*,” &c. “I will wash my hands among the innocent, and I will encompass thy altar, O Lord,” &c., as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness of soul, with which these divine mysteries are to be celebrated; which ought to be such, as not only to wash away all greater filth, but even the dust which sticks to the tip of our fingers, by which are signified the smallest faults and imperfections.

After washing his fingers, the priest returns to the middle of the altar, and recites several prayers, &c., after which follows the canon of the mass, or the most sacred or solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were in secret, to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, (according to the ancient ceremony prescribed in the Levitical law, *Leviticus* 1: 3, 4, 16, that the priest or persons who offered sacrifice, should lay their hands upon the victim, before it was immolated,) and he begs that God would accept this oblation, which he makes, in the name of the whole church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine, with the sign of the cross (a ceremony frequently repeated in the mass, in memory of Christ's passion, of which this sacrifice is the memorial, and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified,) and he prays that God would render this oblation, blessed, received, approved, reasonable, and acceptable, that it may be made to us the body and blood of his most beloved Son, our Lord Jesus Christ. Then he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood, which consecration is made by the words of Christ, pronounced by the priest in his name, and as bearing his person: and this is the chief action of the mass, in which the very essence of the sacrifice consists; because of the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the consecration follow the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs.

The host having been elevated, the priest breaks it in imitation of Christ breaking the bread, and puts a particle of it into the chalice, which represents the re-uniting of Christ, body, blood and soul, at the resurrection. Then follows the *Agnus Dei*, &c., after which, receiving the sacred host, he says, “The body of our Lord Jesus Christ preserve my soul to life everlasting.” Having paused awhile, he proceeds to the receiving of the chalice, after which follows the communion of the people.

Such as are to communicate, go up to the rail before the altar, and

there kneel down ; and taking the towel, hold it before their breasts, in such a manner, that if in communicating, it should happen that any particle should fall, it may not fall to the ground, but be received upon the towel. Then the clerk, in the name of all the communicants, says the *Confiteor*, or the general form of confession, by which they accuse themselves of all their sins to God, to the whole court of heaven, and request the prayers and intercession of both the triumphant and militant church. After which the priest, turning towards the communicants, says :

"May the Almighty God have mercy on you, and forgive you your sins, and bring you to life everlasting. Amen."

"May the Almighty and merciful Lord grant you pardon, absolution and remission of all your sins. Amen."

Then the priest, taking the particles of the blessed sacrament, which is designed for the communicants, and holding one of them which he elevates a little over the pix or paten, pronounces the following words : "*Ecce Agnus Dei*," &c., that is, "Behold the Lamb of God : behold him who taketh away the sins of the world !" Then he repeats three times, *Domine non sum dignus*, &c., that is, "Lord, I am not worthy that thou shouldst enter under my roof : speak but only the word, and my soul shall be healed." After which, he distributes the holy communion, making the sign of the cross with the consecrated particle upon each one, and saying to each one, "*Corpus Domine nostri*," &c. "The body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen."

After the communion, the priest takes first a little wine into the chalice, which is called the first ablution, in order to communicate what remains of the consecrated species in the chalice ; and then takes a little wine and water, which is called the second ablution, upon his fingers, over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice and so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the Holy Scripture, called the communion, because it was used to be sung in the high mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, *Dominus vobiscum* ; and then returning to the book, reads the collects or prayers called the post-communion ; after which he again greets the people with *Dominus vobiscum*, and gives them leave to depart, with "*Ite, Missa est*," i. e. "Go, the mass is done." Here bowing before the altar, he makes a short prayer to the blessed Trinity ; and then gives his blessing to all there present, in the name of the same blessed Trinity, "*Benedicat vos*," &c. "May the Almighty God, the Father, and the Son, and the Holy Ghost, bless you." He concludes, by reading at the corner of the altar, the beginning of the Gospel according to St. John, which the people hear standing ; but at these words, *Verbum caro factum est*, The word was made flesh, both priest and people kneel, in reverence to the mystery of Christ's incarnation. The clerk at the end answers, "*Deo gratias*," "Thanks be to God." And then the priest departs from the altar, reciting to himself the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise our Lord.



**CONFESSION.**—When one would confess his sins, having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, he kneels down at the confession chair, on one side of the priest, and making the sign of the cross upon himself, asks the priest's blessing, saying, "Pray, Father, give me your blessing." Then the priest blesses him in the following words: "The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen!" After which, the penitent says the confiteor, in Latin, or in English, as far as *mea culpa*, &c.; and then accuses himself of all his sins, as to the kind, number, and aggravating circumstances; and concludes with this or the like form: "Of these, and all other sins of my whole life, I humbly accuse myself; I am heartily sorry for them, I beg pardon of God, and penance and absolution of you my ghostly father," and so he finishes the confiteor, "Therefore I beseech thee," &c. And then attends to the instructions given by the priest, and humbly accepts the penance enjoined.

**ABSOLUTION.**—The form of absolution is as follows. The priest says, "May the Almighty God have mercy on thee, and forgive thy sins, and bring thee to life everlasting. Amen."

Then stretching forth his right hand towards the penitent, he says, "May the Almighty and merciful Lord give thee pardon, absolution, and remission of thy sins. Amen."

"Our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need: in the next place, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen."

**EXTREME UNCTION.**—In administering this sacrament, the following things occur, 1st. The priest, having instructed and disposed the sick person to this sacrament, recites, if the time permits, certain prayers, prescribed in the ritual, to beg God's blessing upon the sick, and that his holy angels may defend them, that dwell in that habitation, from all evil. 2dly. Is said the confiteor, or general form of confession and absolution; and the priest exhorts all present to join in prayer for the person that is sick; and if opportunity permit, according to the quality or number of persons there present, to recite the seven penitential Psalms with the Litanies, or other prayers, upon this occasion. 3dly. The priest, making three times the sign of the cross upon the sick person, at the name of the blessed Trinity, says, "In the name of the Father, and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen." 4thly. Dipping his thumb in the holy oil, he

anoints the sick person in the form of the cross, upon the eyes, ears, nose, mouth, hands, and feet; at each anointing making use of this form of prayer: "Through this holy unction, and his own most tender mercy, may the Lord pardon thee whatever sins thou hast committed, by thy sight. Amen."

**BURIAL OF THE DEAD.**—In the Roman Catholic Church, at the interment of a person, the pastor or priest, accompanied by his clerics, goes to the house of the deceased, and having sprinkled the body or coffin with holy water, recites an anthem. After this, the body is carried to the church, the clergy going before, two and two, after the manner of a procession, and singing the 50th Psalm, "*Miserere*," "Have mercy on me, O God, according to thy great mercy," &c.; and the people following the corpse, and praying in silence for the deceased. When they have arrived at the church, the corpse is set down in the middle of the church, with the feet towards the altar, (except the deceased was a priest, in which case the head is to be towards the altar,) and wax tapers are lighted, and set up round the coffin. Then, if time and opportunity permit, is recited the dirge, that is, the office of the matins and the lauds for the dead, followed by a solemn mass for the soul of the deceased, according to the most ancient custom of the universal church. The dirge and mass being finished, the priest, standing at the head of the deceased, performs the burial services, which consists of prayers and singing. After this, whilst the body is carried towards the place of its interment, is said or sung an anthem. When they are come to the grave, if it has not been blessed before, the priest blesses it by a prayer. Then the priest sprinkles with holy water, and afterwards incenses both the corpse of the deceased and the grave. Then, whilst the body is put in the earth, is sung an anthem. After this, the priest sprinkles the body with holy water, and the ceremony is concluded with prayer.

**MARRIAGE.**—In respect to marriage, the Catholic Church directs, 1st. That the banns should be proclaimed on three Sundays, or festival days, before the celebration of marriage; to the end, that if any knows any impediment, why the parties may not by the law of God, or his Church, be joined in matrimony, he may declare it.

2dly. The parties are to be married by their own parish priest, in the presence of two or three witnesses.

3dly. The parties express, in the presence of the priest, their mutual consent, according to the usual form of the Church; after which the priest says, "I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen!"

4thly. The priest blesses the ring, saying, "Bless, O God, the ring, which we bless in thy name, that she that shall wear it, keeping inviolable fidelity to her spouse, may ever remain in peace and in thy will, and always live in mutual charity. Through Christ our Lord. Amen!"

The priest sprinkles the ring with holy water; and the bridegroom taking it, puts it on the fourth finger of the left hand of the bride, saying, "In the name of the Father, and of the Son, and of the Holy Ghost.

Amen." Here, also, according to the custom of Ireland, the bridegroom puts some gold and silver into the hand of the bride, saying, "With this ring, I thee wed, this gold and silver I give thee, and with all my worldly goods I thee endow."

5thly. After this, if the nuptial benediction is to be given, the priest says the mass appointed in the Missal, for the bridegroom, and the bride; and having said the *Pater Noster*, he prays over the new married couple, after which he administers to them the sacrament, and concludes by admonishing them to be faithful and affectionate to each other.\*

#### GREEK CHURCH.

This Church disowns the authority of the pope, and denies that the Church of Rome is the true Catholic Church. Yet, in many respects, its rites and ceremonies appear as idle and unfounded, as those of the former. Their priests wear their beards and a peculiar dress. The virgin Mary is the great object of veneration, and there is scarcely a cottage without her picture, with a light before it. Among other absurdities, they administer the extreme unction, by anticipation, to whole households. They do not admit, like the Roman Church, of images or statues, but use paintings and silver shrines. In their churches, which are generally small and plain, the men and women sit apart, and have separate entrances. In praying, they face to the east, and seldom kneel. There are only one hundred and thirty days in the year free from fasts, which are strictly kept.

Weddings among the Greeks are celebrated with rejoicings, and a procession attends the bride to her future home. In the procession are often many young girls, dressed in white, preceded by music, who scatter flowers in the path.

The funerals are attended with show. The body is richly dressed, and strewed with flowers. A long procession is formed, and two or three old women hired for the occasion, walk by the side of the bier howling, and asking of the dead such questions as these, "Why did you die? you had money, friends, a fair wife, and many children. Why did you die?" On the ninth day after, a feast is given by the nearest relative, accompanied with music and dancing.

In the Russian Church, which is a branch of the Greek Church, the clergy are extremely ignorant. Every house has a painting of some saint, or of the virgin, before which the inmates offer prayers, and perform many ceremonies. Their fasts and festivals, which are numerous, are observed with great strictness; the latter with much rejoicing. A great reverence is entertained for the number forty, which a Russian seeks frequent occasion to use; for example, to express twenty shillings, he would say forty six-pence. Baptism is performed by trine immersion, and with much ceremony.

The marriages of the nobility are solemnized much as in other parts of Europe; but the courtship of the peasants is singular. The suitor applies to the mother, saying, "Produce your merchandize, we have



money for it." Should the bargain be concluded, the bride at the wedding is crowned with a chaplet of wormwood, not an unapt emblem for the wife of a Russian boor. Hops are thrown over her head, with the wish that she may prove as fruitful as this plant. Second marriages are tolerated; the third are considered scandalous; and the fourth absolutely unlawful. On the burial of a deceased person, a paper signed by the bishop is put into his hand, as a passport to a better world.

#### LUTHERANS.

In 1523, Luther drew up a liturgy or form of prayer and administration of the sacraments, which, in many particulars, differed little from the mass of the Church of Rome. But he did not intend to confine his followers to this form; and hence every country, where Lutheranism prevails, has its own liturgy, which is the rule of proceeding in all that relates to external worship, and the public exercises of religion. The liturgies used in the different countries, which have embraced the system of Luther, perfectly agree in all the essential branches of religion, in all matters that are of real moment and importance; but they differ widely in many things of an indifferent nature, concerning which the Scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of divine worship meet every where at stated times. Here the Holy Scriptures are publicly read; prayers and hymns addressed to the Deity; the sacraments administered; and the people instructed in the knowledge of religion, and excited to the practice of virtue, by the discourses of their ministers.

Of all Protestants, the Lutherans are perhaps those who differ least from the Church of Rome, not only in regard to their doctrine of *consubstantiation*, namely, that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner; or, that the partakers of the Lord's supper receive *along with, under, and in* the bread and wine, the *real* body and blood of Christ; but likewise as they represent several religious practices and ceremonies as tolerable, and some of them useful, which are retained in no other Protestant Church. Among these may be reckoned the forms of exercises in the celebration of baptism; the use of wafers in the administration of the Lord's supper; the private confession of sins, the use of images, of incense, of lighted tapers in their churches, (particularly at the celebration of the Lord's supper,) with a crucifix on the altar. All these are practices of the Church of Rome. Some of them, however, are not general, but confined to particular parts.

Formerly, private confession was universally practised by the Lutherans, though they never held, with the Roman Catholics, forgiveness of sins in this world to be necessary for forgiveness in another life; and it was connected with the disgraceful custom of giving, on that occasion, a small present to the confessor. This confession money, as it was called, constituted in many places an important part of the clergyman's salary; but this custom, as well as private confession itself, has been abolished

in most of the Lutheran countries and congregations, and another source of revenue substituted in its place. A kind of public and general confession is in use as a preparative to the Lord's supper.

The *public baptism* of infants among the Lutherans is administered in the church by some person in orders, as soon after the birth of the child as it may be convenient. The priest begins with exorcism. Next, he makes the sign of the cross on the face and the breast of the infant. Then he repeats some prayers, and reads that part of the tenth of Mark, which speaks of bringing children to Jesus. Next, he lays his hand on the head of the child and says the Lord's prayer; after which, he inquires the name of the infant, and then asks him three times, whether *he* renounces the devil and his works, and three times whether *he* believes in God the Father, and so on, to all which, *for the infant*, the godfather answers in the affirmative. Then the naked head of the child is held over the font, and the priest pours water three times over it, while he is pronouncing the usual baptismal words, pouring once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost. Then he covers the head of the child, and before he returns it to the godfather, he pronounces, with his hand upon the head, a short benedictory prayer.

The *private baptism* of infants is allowed only in cases of necessity. In such cases, baptism is administered by a priest or layman, or a sworn midwife, or the mother of the babe. This being an hasty performance of baptism, the far greater part of the service is omitted, as the renunciation of Satan, and the profession of faith; but if the child lives, he is afterwards carried to church, and the priest adds the parts which had been omitted.

The baptism of *exposed* infants is performed as the public baptism of infants.

Some time before the baptism of adults they are instructed; at the administration, exorcism is omitted; godfathers are not allowed to answer, but the person to be baptized is himself publicly catechised. He renounces Satan; professes his belief of the creed; and, kneeling on a little bench, and leaning his head over the font, the priest pours water on it, while he utters the baptismal words.\*

#### CHURCH OF ENGLAND.

The Church of England allows of but two sacraments—the eucharist and baptism. The former of these is generally taken by persons a little before death, as is that of extreme unction in the Roman Catholic Church; but it is administered once a month publicly in the Church. The manner of its administration may be seen in every common prayer book.

Baptism is the other sacrament of the Church of England, and may be administered to either infants or adults; but generally to the former, and is either public or private. There are three services for this sacrament: "1st, the ministration of public baptism of infants, to be used in

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\* Robinson's History of Baptism.

the church ; 2d, the ministration of baptism of children in houses ; and 3d, the ministration of baptism to such as are of riper years, and are able to answer for themselves." Infants receive their Christian names at this rite.

The use of *sponsors*, or godfathers, at the time a child is baptized or christened, as it is called, is indispensable : for a male, there must be two godfathers and one godmother ; and for a female, two godmothers and one godfather, who "promise a vow," in the child's name, "that it shall renounce the devil and all his works ; believe all the articles of the Christian faith ; keep God's holy will and commandments, and walk in the same, till the end of his life."

**CONFIRMATION.**—When children are properly instructed in the nature and obligations promised for them in baptism, by the Church catechism, they are then required to be presented to the bishop for *confirmation*, in order to ratify those vows, in their own persons, by this rite ; but not being instituted by Christ, it cannot properly be called a sacrament. The office of the Church begins with a serious admonition to all those, who are desirous to partake of its benefits ; and that they should renew in their *own names*



Confirmation.

the solemn engagements, which they entered into by their sureties, at their baptism, and this in *the presence of God and the whole congregation* ; to which every one ought to answer, with *reverence and serious consideration, I do*. Then follow some acts of praise and prayer, proper for the occasion. The ceremony consists of the imposition, or laying on of hands upon the head. The office concludes with suitable prayers. The bishop, having *laid his hand* upon the head of each person, as a token of God's favor, humbly supplicates the Almighty and everlasting God, *that his hand may be over them, and his Holy Spirit may be always with them, to lead them in the knowledge and obedience of his word, so that at the end of their lives they may be saved through Jesus Christ*, and to this is added a collect out of the communion service, concluding with the bishop's blessing, who now desires, that the blessing of Almighty God, the Father,



Son, and Holy Ghost, may be bestowed upon them, and remain with them forever.

*Matrimony* is not deemed as a sacrament in this Church, although regarded as a sacred and holy rite. It is performed either in public in the church, or in a private house, and either by license or the publication of banns.

The *funerals* of the Church of England are very simple and affecting; and the service of the most solemn and devout kind.

*Baptism* in the *Presbyterian Church of Scotland* is practised by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

The *Lord's supper* is not administered so frequently in Scotland, as in some other places. Some time before this takes place, it is announced from the pulpit. The week before, the kirk sessions meets, and draws up a list of all the communicants in the parish, according to the minister's examination book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers, who give sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end, or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread and distributes it, and the wine to those that are next him, who transmit them to their neighbors; the elders and deacons attending to serve, and see that the whole is performed with decency and order. Whilst these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit and preaches a sermon. The morning service ended, the congregation are dismissed for an hour; after which the usual afternoon worship is performed. On the Monday morning, there is public worship with two sermons; and these, properly speaking, close the communion service. No private communions are allowed in Scotland.

*Marriage* is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient

to bind the obligation. That most ridiculous, often immoral, and almost always injurious practice of marrying at *Gretna Green* is still in use,



*Gretna Green.*

where a blacksmith performs the ceremony according to the rights of the Church!

The *funeral* ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

#### BAPTISTS.

The distinguishing peculiarity of this denomination of Christians, so far as their ceremonies are concerned, relates to their mode of baptism, which is administered only to adults, and by immersion. The following is an account of a public baptism of forty-eight persons among the English Baptists, for which we are indebted to Robinson's History of the Baptists.

The administrator, in a long black gown of fine baize, without a hat, with a small New Testament in his hand, came down to the river side accompanied by several Baptist ministers and deacons of their churches, and the persons to be baptized. The men came first, two and two, without hats, and dressed as usual, except that instead of coats, each had on a long white baize gown, tied round the waist with a sash. Such as had no hair, wore white cotton or linen caps. The women followed the men, two and two, all dressed neat, clean and plain, and their gowns white linen or dimity. It was said the garments had knobs of lead at the bottom to make them sink. Each had a long light silk cloak, hanging loosely over her shoulders, a broad riband tied over her gown beneath her breast, and a hat on her head. They all ranged themselves round the administrator at the water side. A great multitude of spectators stood on the banks of the river on both sides; some had climbed and sat on the trees; many sat on horseback and in carriages, and all behaved with a decent seriousness, which did honor to the good sense and the good manners of the assembly, as well as to the free constitu-

tion of this country. First, the administrator read an hymn, which the people sang. Then, he read that portion of Scripture, which is read in the Greek church on the same occasion, the history of the baptism of the eunuch, beginning at the twenty-sixth verse, and ending with the thirty-ninth. About ten minutes he stood expounding the verses, and, then taking one of the men by the hand, he led him into the water, saying, as he went, *See here is water, what doth hinder,? If thou believest with all thine heart, thou mayest be baptized.* When he came to a sufficient depth he stopped, and with the utmost composure placing himself on the left hand of the man, his face being towards the man's shoulder, he put his right hand between his shoulder behind, gathering into it a little of the gown for hold: the fingers of his left hand he thrust under the sash before, and the man putting his two thumbs into that hand, he locked all together by closing his hand. Then he deliberately said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," and while he uttered these words, standing wide, he gently leaned him backward and dipped him once. As soon as he had raised him, a person in a boat, fastened there for the purpose, took hold of the man's hand, wiped his face with a napkin, and led him a few steps to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress. There were many such in waiting, who, like the primitive susceptrors, assisted during the whole service. The rest of the men followed the first, and were baptized in like manner. After them the women were baptized.

A female friend took off at the water side the hat and cloak. A deacon of the church led one to the administrator, and another from him; and women at the water side took each, as she came out of the river, and conducted her to the apartment in the house, where they dressed themselves. When all were baptized, the administrator, coming up out of the river, and standing at the side, gave a short exhortation on the honor and the pleasure of obedience to divine commands, and then with the usual benediction dismissed the assembly. About half an hour after, the men newly baptized having dressed themselves, went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. Then they sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of a holy life, and the prospect of a blessed immortality.

#### CONGREGATIONALISTS.

The rites and ceremonies of the Congregationalists are few and simple—more so, than among most other denominations of Christians.

Public worship among them is generally introduced by invoking the Divine blessing upon the services of the sanctuary. This is followed by reading a portion of Scripture, which is accompanied by some ministers with explanatory remarks. Then follows a psalm or hymn, which



is sung by the choir next, an extempore prayer is offered, during which the congregation most generally stand, though this is entirely optional with them. Singing again occurs, and then a sermon follows, which is generally founded upon a small portion of Scripture, from which is deduced a doctrine or proposition, which is attempted to be illustrated, proved, and enforced. A short prayer is added, invoking the divine blessing upon the word, and the service concludes with a benediction, during which the congregation stand. This is the usual order of the morning service. That of the afternoon differs from this only in omitting the reading the Scriptures; but an additional psalm or hymn is sung, which immediately precedes the benediction.

**BAPTISM.**—This rite is administered in the Congregationalist church, not only to adults, but also to the children of such parents as unite themselves to the visible family of Christ. When an infant is to receive baptism, the parents introduce the child at some convenient time, either at the commencement or conclusion of public service. Previously to the administration of the ordinance, a prayer is offered by the minister invoking the divine blessing upon the parents, and child, with other sentiments appropriate to the occasion and circumstances: after which, the child is presented at the table adjoining the pulpit, on which has been previously placed a basin or font of water. The minister is here informed by the parents, the father, if he be present, what name has been selected for the child—upon which, dipping his hand into the water, he takes such a portion as is convenient, and sprinkles it upon the face of the child, at the same time pronouncing the name of it, and making declaration that he baptizes it, in the name of the Father, Son, and Holy Ghost. Then follows, in some churches, an exhortation to the parents; but usually this is omitted, and the ceremony is concluded by prayer. In the baptism of an adult, the order of services are essentially the same.

**LORD'S SUPPER.**—This ordinance is administered in many of the churches on the first Sabbath of every month; but in some, but once in two or three months. It is usually preceded by a lecture preparatory, which is held a day or two previous to the Sabbath. The time of the celebration is commonly between the morning and afternoon service, unless the church be large, when it takes the place of the latter service. A recital of the words of institution recorded by Paul in 2 Cor. xi. 23—26., together with such remarks as may be deemed expedient, usually opens the ceremony. This is followed by a prayer or invocation, during which the element of bread is consecrated to the purpose of symbolizing the body of the Lord Jesus Christ, considered as broken for sin. The bread is then broken, after which, having announced that it has been duly set apart to a sacred and sacramental use, the minister gives it in charge to the deacons, to be distributed to the communicants, reciting the words, "Take, eat," &c.

In like manner, the wine is consecrated by the giving of thanks, after which it is conveyed to the communicants, the minister reciting the words, "This cup is the New Testament."

The service is then concluded, after the example of Christ and his disciples by singing a hymn, and the usual benediction follows.

#### METHODISTS.

The administration of the Lord's supper in the Methodist connection is introduced by reciting one or more select passages of Scripture, during which a collection is taken up for the poor. This is followed by an invitation to the proper subjects of the ordinance to attend upon it, with a "humble confession to Almighty God;" upon which the minister offers a general confession, in the name of all who are invited to receive the holy communion, during which both he and the people kneel. This is followed by a prayer for pardon, the cleansing influences of the Divine Spirit, and devout thanksgiving. Next, the elements of bread and wine are duly consecrated by prayer: after which, having first received the communion in both kinds himself, the minister delivers the same to such other ministers as may be present, and after that to the people. When all have communicated, and the remaining consecrated elements have been decently covered, the Lord's prayer is recited, the people repeating after the minister every petition. Other prayers follow, if time permit, and the service is concluded by a benediction upon the communicants.

**BAPTISM.**—In the ministration of baptism to infants, the minister coming to the font filled with pure water, offers an exhortation suited to the sacred office; after which he prays in an especial manner for the child presented to receive the holy ordinance. This being ended, the congregation rise, and the minister recites the words of the Gospel written by Mark x. 13, &c. Then taking the child into his hands, he requests its friends to name it; upon which, naming it after them, he sprinkles or pours water upon it, or if desired immerses it in water, and makes declaration, that he baptizes it in the name of the Father, Son, and Holy Ghost. Then all kneeling, the Lord's prayer is recited, and an extempore prayer is offered, which finishes the services. The baptism of adults proceeds much in the same order.

#### FRIENDS.

This body of professing Christians are distinguished for great simplicity of manners and customs, both in relation to their intercourse with mankind, and their religious worship and ceremonies. They consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influences of the Holy Spirit. They meet together in religious assemblies, but deem it their duty to maintain silence, until such time as some one of their body is moved by divine influence to address the congregation, which is usually done in a calm and dignified manner. They reject a regular Gospel ministry viewing it lawful for every person, whether male or female, to address their meetings, if moved thereto by the Spirit. They reject also the Sabbath, singing, baptism, and the Lord's supper. They have no family worship, and no religious service at meals. They practise great abstemiousness in their living, and religiously avoid all amusements, all forms of politeness

and respect of persons. They disuse the names of the months and years, and the custom of speaking to a single person in the plural number.

When persons belonging to their order design to become connected by marriage, they appear together and propose their intention to the monthly meeting, and, if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last-mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made: on both which occasions, it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of the burial.\*

#### SHAKERS.

The peculiar religious customs of this sect, in relation to public worship, to which we shall confine our attention, are thus given by an eye witness,† during a visit to that branch, which reside at New Lebanon.

"On account of the smallness of their meeting-house, two or three of their families do not assemble in it, but maintain public worship among themselves. And owing to the inclemency of the season, but about two hundred assembled on the day I was with them, nearly an equal number of males and females. After being seated and sitting awhile in silence, they deliberately arose and formed in rows, males and females facing each other, leaving a space between them, of about six feet at one end, and about fifteen or twenty at the other. The worship then commenced by singing a hymn, in which all appeared to join who were capable of singing; and most of them throughout the meeting, in all their singing, seemed to have their compositions by heart. Then two elders in succession made short addresses to their brethren and sisters, congratulating them on their privileges and advantages, and exhorting them to faithfulness in their Christian duties: after which, two hymns were sung in the same manner as before; the elder who first

\* Buck's Theol. Dict., vol. ii.

† Rev. Mr. Benedict.



spoke, then made another short address to the assembly, and told them it was their privilege to *go forth to worship God in the dance*. They accordingly prepared for that devotion by moving the seats, and the men laying off their coats. They were arranged in six rows the whole length of the house, the men at one end and the women at the other, with a small space between the two companies. A number of both sexes did not join in the dance, either from age, infirmity, indisposition, or for the want of room, as all are at liberty to unite or not, in this peculiar exercise. Facing the ranks with their backs against the opposite sides of the house, stood about sixteen or twenty singers, male and female, who, serving as musicians for the dance, suddenly struck up a tune of a suitable description, when the dancing immediately commenced, and continued through a song of considerable length. After a short pause, another song was struck up, and the dancing again went on, and so continued through six songs. I am informed they commonly dance not more than three or four songs, and sometimes not more than two. The singers, during the time of dancing, kept a continued motion with their hands as if beating the time, and at the end of each dancing song, and also at the close of their hymns, when they did not dance, they all made a peculiar obeisance, apparently to each other, but I am informed that, instead of any compliment, this is merely a reverential manner of closing the service. After the dancing was over, the elder who had spoken twice before, made another short address to the assembly, and nothing could exceed the apparent discrepancy between the plainness and gravity, and the hoary headed sanctity of the venerable elder, who was the master of the ceremonies on this occasion, and the unusual service they had performed. But on the mind of a Shaker, no such impressions are made; he considers dancing as a most suitable, rational, and edifying part of the service of God, in which the most pious emotions of his soul are expanded towards his Maker; and because it is made an occasion of merriment and sin by a thoughtless world, is no stronger reason, in his opinion, why it should be discontinued, than that singing, or the exercise of any other faculty, should be abandoned because it has been abused.

"After the dancing was over, the elder just referred to made a third short address to the worshippers. Then one of their public speakers addressed himself for a few minutes to the spectators, and in a very concise and intelligible manner illustrated the nature of the Gospel, its advantages, promises, &c. Then a third hymn or anthem was sung, and the assembly was dismissed. The whole occupied about one hour and a quarter.

"The dancing was simple in its form, but it was truly and properly a dance; the tunes, the gestures, and all the attending circumstances, of necessity, come under this name; and the Shakers use no circumlocution in describing this part of their worship. It consisted in marching quickly backwards and forwards in ranks, turning round and shuffling to the tune.

"All were uniformly clad, all moved with the utmost regularity and uniformity, and an unvaried repetition of the routine described, consti-

tuted this strange and unusual method of Christian devotion. Though the day was cold and raw, yet most of them were in a state of perspiration, and some of them apparently much fatigued.

"They have but one meeting in their meeting-house on the Sabbath, but meetings are maintained a number of times through the week in each family.

"When the number of spectators is large, as is generally the case in the summer season, and especially during the resort of company to the *New Lebanon Springs*, one of their public speakers delivers a discourse in the form of a sermon, much like other preachers.

"The family with whom I tarried had a meeting in the evening, in a hall about fifty by eighteen, fitted on purpose for a meeting room. This meeting was conducted much like the one already described: only, instead of the dance, they went forth in the march, 'as a figure of marching the heavenly road, and walking the streets of the New Jerusalem.'

"The party consisted of between forty and fifty; they moved with a quick step around the hall, from one end to the other, and around a company of six or eight singers in the centre of it, all singing hymns descriptive of their worship, and gently waving their hands in a horizontal position. In this manner five marches were performed, of about six or eight revolutions each, and at the intervals short addresses were made by one of their elders, similar to those already mentioned. The whole lasted about forty minutes. At some of the rounds they all clapped their hands while singing, as if overwhelmed with ecstasy and joy.

"The Shakers, both in public and private, have a Quakerish appearance; but as soon as their worship commences, and their loud and animated singing is struck up, they appear entirely different from that retiring and contemplative community. The Shakers are indeed a musical people, and go beyond almost any other denomination in the proportion of time they devote to this exhilarating exercise."\*

#### DUNKERS.

This sect, some account of which has been given in a preceding page, dress in a manner peculiar to themselves. They wear a coat or tunic, which reaches down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders. The men religiously abstain from shaving either their hair or beard. The sexes have separate habitations, and a different set of regulations. In each of the houses appropriated to the men and women, there is a banqueting house, and an apartment for public worship; for the brethren and sisters of the fraternity do not meet together even at their devotions. Their diet consists chiefly of roots and other vegetables; the rulers of their society not allowing them the use of flesh, except mutton, which is eaten on the occasion of a love-feast, at which time the brethren and sisters dine together. In each of their little cells, they have a bench fixed to serve

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\* Benedict's History of all Religions.

the purpose of a bed, and a small block of wood for a pillow. They allow of no intercourse between the brethren and sisters before marriage; and when they do marry, they remove from the settlement, but preserve their connection with the society. Their Church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be their preacher. They have deacons and deaconesses from among their eldest widows, and exhorters, who are all licensed to use their gifts stately or occasionally.\*

#### MORAVIANS, OR UNITED BRETHREN.

Among this religious community are to be found economies, or choir houses, where they live together; the single men and single women, widows and widowers, apart, each under the superintendence of elderly persons of their own class. In these houses, every person who is able, and has not an independent support, labors in his occupation, and contributes a stipulated sum for his maintenance. Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and is strikingly manifested in their *missions* and *marriages*. In the former, those who have offered themselves for this service, and are approved as candidates, wait their several calls, referring themselves entirely to the discipline of the lot; and, it is said, never hesitate, when that has decided the place of their destination. In marriage, they may only form a connection with those of their own communion, and the brother who transgresses in this respect is immediately dismissed from Church fellowship. Sometimes a sister, by express license from the elder's conference, is permitted to marry a person of approved piety in another communion; yet still to join in the Church ordinances, as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the Church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner, as a divine appointment. Within a few years some of the above peculiarities of the United Brethren, it is believed, have been done away. Their former practice of a community of goods has also been abolished; with the condition that landed property belongs to the Church as formerly, and is rented to individuals. Their public worship is very simple; their singing accompanied by an organ, played in a soft and solemn manner.

On a Sunday morning they read the liturgy of their own Church, after which a sermon is preached, and an exhortation given to the children. In the afternoon they have private meetings, and public worship in the evening. Previous to the holy communion, which is administered once a month, and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of communion is preceded by a love feast; and on Maunday



Thursday by a solemn *Pedilavium*, or washing of each other's feet; after which the kiss of charity is bestowed: all which ceremonies they consider as obligatory, and authorized in all ages of the Church; quoting John xiii. 14. 1 Peter v. 14. Rom. xvi. 16. On *Easter Sunday* they attend the chapel, (or in some places the burial-ground,) where they read a peculiar liturgy, and call over the names of all their members who died in the preceding year. And every morning, in *Easter week*, they meet at seven o'clock, to read the Harmonies of the Gospel on the Crucifixion, &c.\*

#### MENNONITES.

In respect to divine worship among this sect, an account of which has already been given, it is conducted much as among the Churches of the reformed, or among the Dissenters in England; only with this peculiarity, that collections are made every Sabbath day (sometimes in the middle of the sermon) in two *bags*; one for the poor, and the other for the expenses of public worship. They reject infant baptism, and refuse to commune at the Lord's table with any who administer it to children, unless *re-sprinkled*. In some parts of North Holland, young people are baptized on the day of their marriage. They baptize by pouring or sprinkling thrice, as Menno is said to have done, in the name of the Holy Trinity.

In Pennsylvania, in which large Churches of this denomination exist, they do not baptize by immersion, although they administer the ordinance to none but adult persons. The usual practice is this: the person to be baptized kneels before the minister, upon which the latter holds his hands over him, into which the deacon pours water, and through which it runs on to the head of the baptized, after which follows a prayer accompanied by the imposition of hands. There is said to be a branch of this sect, consisting of about a thousand souls, in Alsace, who, in their peculiarities, strongly resemble the Quakers. About their dress they use no buckles nor buttons. The men never shave themselves. Maidens wear their hair loose, while married women gather it up, and bend it round the head. With regard to baptism, they hold a middle course, administering the rite to youth, at the age of eleven or twelve, and then by sprinkling; the person thus admitted into the Church laying his hands on his breast, and answering for himself, which they consider essential to the sacrament.†

#### SANDEMANIANS.

A sect that originated in Scotland about the year 1728; and was originally called *Glassites*, after its founder, Mr. John Glass. The latter, however, who was a minister of the established Church in Scotland, being expelled on account of a supposed design to subvert the national covenant, and destroy the foundation of all national establishments, his followers formed themselves into Churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first

\* Dictionary of all Religions.

† Dictionary of all Religions.

Churches mentioned in the New Testament. Some years after, Mr. Sandeman imbibing the same opinions, and being a more conspicuous character, the followers of Glass became known by the name of Sandemanians. The practices in which this denomination differ from the generality of other Christians are—their *weekly* administration of the Lord's supper; their love feasts, of which every member is not only allowed, but required to partake; and which consist of their dining together at each other's houses, in the interval between the morning and the afternoon service; their kiss of charity, on the admission of a new member, and other occasions, (Rom. xvi. 16.) their weekly collections before the Lord's supper, for the support of the poor, and other necessary expenses; mutual exhortation; abstinence from blood, and from things strangled; and the washing of each other's feet. Every one (it is said) considers all that he has in his possession and power, liable to the calls of the poor and the Church. They also hold it to be unlawful to lay up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful. Mr. S. pleads, towards the close of his "Letters on Theron and Aspasio," pretty much in favor of theatrical amusements; and it is said, that an attendance on them is very common among his followers: but apprehending a *lot* to be sacred, they disapprove (merely on this account) of lotteries, playing at cards, dice, and all games of chance.

They have a plurality of elders, pastors, or bishops, in each Church. In the choice of them, the want of learning, or engagement in trade, is no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus: but second marriages disqualify for the office.

In discipline they are strict and severe, thinking themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. Moreover, as in their Church proceedings they are not governed by majorities, but esteem *unanimity* to be absolutely necessary, whenever a member differs from the rest, he must give up the point or be excluded. In their families, it is said, there is but little social worship; for conceiving it unlawful to join in prayer with one who is not a brother or sister, and finding no *express* precept or precedent in the Scriptures for family prayer, that, which by other Christians is held sacred as a part of moral obligation, is by them very commonly disregarded.\*

#### JUMPERS.

Persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams, (the Welch poet, as he is sometimes called,) in a pamphlet, which was patronized by the abettors of jumping, in religious assemblies. Several of the now zealous itinerant

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\* Dictionary of all Religions.

preachers encouraged the people to cry out *gogoniant*, (the Welch word for glory,) amen, &c. &c; to put themselves in violent agitation, and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or the field, where this kind of worship was held. These scenes continue sometimes for two or three hours, and sometimes during half the night, after having produced the greatest confusion, and too often turned the solemnities of religion into the most extravagant clamors and gestures.\*

#### HARMONISTS.

Certain emigrants from Wurtemberg to America, about the year 1805, under Mr. George Rapp, their pastor, being compelled to leave their native country, on account of the then government insisting upon their attendance upon the parish church, after some alteration had been made in the public service, which they did not approve. On their arrival in



Town of Economy, Pennsylvania.

America, they formed the village of *Economy*, a few miles below Pittsburg, on the west bank of the Ohio. This village is neatly built with broad, rectangular streets, and handsome frame-houses. They have a large woollen and cotton manufactory, and carry on various branches of manufacture. All their property is *nominally* held in common. By profession, they are Lutherans; but their leader appears to have imbibed some mystical notions, which are at variance with the received opinions of his sect. One custom among this people is peculiar. They keep watch by turns at night: and, after crying the hour, add, "A day is past, and a step made nearer our end. Our time wears away, and the joys of heaven are our reward."

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\* Buck's Theol. Dict.



## PROTESTANT MISSIONS,

AND

## BENEVOLENT SOCIETIES.

CHRISTIANITY is essentially missionary in its spirit; embracing in its benevolence the utmost latitude and longitude of the habitable earth. To cherish and to act upon this principle, our blessed Lord enjoined his disciples, when he commanded them to "go into all the world, and preach the Gospel to every creature." Nor did he leave them comfortless, in the prospect of the painful duty; but added, "Lo, I am with you alway, even unto the end of the world."

Sincere and intelligent Christians, in every age, influenced by the Savior's grace, have been constrained to regard his injunctions as obligatory upon themselves: at the same time they have rejoiced in his merciful promise, while contemplating the immutable word of inspired prophecy, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But while the disciples of Christ have been thus acquainted with duty, and have been encouraged by promise, they have at no period, since apostolic times, put forth efforts in any measure corresponding to the magnitude or importance of the work of evangelizing the world. Prior to the reformation, in a long series of centuries, scarcely nothing was done; and, during that eventful period, the reformers were too much occupied in directing that great work to its full completion and establishment, to attempt the extension of the Gospel in heathen lands.

It is only since the above glorious era, that the attention of the Christian world has been turned towards this great subject. And yet, after the lapse of centuries, how little has been accomplished. A great portion of the world's population is still groaning under the bondage of a cruel despotism; is still sitting in the shadow of spiritual death. Look at Paganism—it embraces the greatest part of Asia, the interior of Africa, the wilds of North and South America, and much of the islands of the seas—shrouding in moral darkness more than four hundred and fifty millions of the human race. Look at Mahometanism—a religion abounding in absurdity and superstition, indecent and immoral

—openly at war with Christianity—and yet spreading over some of the fairest portions of the globe—Turkey in Europe, Palestine, Persia, Arabia, Syria, Mesopotamia, Independent Tartary, Afghanistan in Asia, Egypt, the Barbary States, and the interior nations as far south as the Niger in Africa, and holding in delusion from one hundred to one hundred and thirty millions of immortal beings. To these may be added the Jews, not less than eight millions; who, in respect to the influence of Christianity, are on a level with a greater part of the heathen world, since they reject the New Testament, notwithstanding that all the evidence of its divine authority has been an hundred times presented to them. Nor in this estimate may we omit the Greek and Latin Churches, for though Christian in name, they possess but little of the form and even less of the spirit of Christianity. The former of these Churches embraces about seventy millions of souls, scattered principally over Eastern Europe, Africa and Western Asia. The Latin Church includes from eighty to one hundred millions, who may be found in Italy, France, Bavaria, Austria, Sardinia, Spain, Portugal, Poland, Netherlands, Germany, Ireland, Mexico, New Spain, the Canadas, and South America.

“Such is the melancholy and even awful condition,” observes the author of the *Harbinger of the Millenium*, “of perhaps twelve thirteenths of the world’s population.” And for the conversion unto God—for the rescue from an eternal ruin, of this vast host of immortal souls, what has been done?—what is now doing?

In respect to the past, there is indeed cause for deep sorrow. For centuries the Christian world slept, while millions went down to the grave unenlightened and unreformed—without scarcely an attempt on the part of the disciples of Christ to send to them the word of eternal life.

But, at length, a better and a brighter day for the world has arrived. The long sleep of the Christian Church is at an end. The friends of piety in many parts of Christendom are alive to the wants of their fellow men, and are engaging with becoming ardor to make amends for their past remissness and want of benevolence.

Contemplating the future, we must consider the vast machinery which a gracious Providence has brought into motion. Sunday schools, nurseries for the Church of God, are established through the British empire, and the United States of America; and, with the scriptural plans of the British and Foreign School Society, they are becoming common, in nations, through every quarter of the globe, the most admirable means of advancing the cause of God and his truth. Bible Societies are pre-

paring, by the multiplication of copies of the Holy Scriptures, to supply the reading population in all nations. The British University printing establishments possess the means of producing at the rate of about *two copies of the Bible every minute!* and the American Bible Society, with its *sixteen steam presses*, is said to be capable of producing at the rate of more than *four copies of the Bible every minute!!* To anticipate the ardent wishes of awakened immortals in every nation, God has graciously raised up his servants among the evangelical missionaries, to translate the Holy Scriptures into all the languages of the earth; of which more than a *hundred and fifty* are now sanctified with the Divine Revelation, that every man may soon both hear and read, in his own tongue in which he was born, the wondrous works of God! Religious Tract Societies are vigorously in operation; publishing and circulating, by millions, their pure works, to excite the multitude to read their scriptural lessons of saving doctrine. Members of the Church of God, among all denominations, are now deeply impressed with their obligations to bless their fellow-men. Missionary Societies are sending forth their devoted messengers of mercy to call the ignorant, superstitious, and degraded heathen population to believe the Gospel, and live forever through Jesus Christ; and God is graciously crowning the labors of his servants.

It was the intention of the author to have spread before his readers an account of the missionary operations of various existing societies; but finding the subject too extensive to be embraced within his prescribed limits, he must content himself with a brief view of the missionary operations of the early settlers in America, and notices of the most prominent missionary and other benevolent societies in Europe and America, at present existing.

#### I. MISSIONARY OPERATIONS OF THE FIRST SETTLERS IN AMERICA.

LABORS OF THE MAYHEWS.—The first attempts to evangelize the aborigines of North America were made on Martha's Vineyard, a small island near Nantucket. Thomas Mayhew, Jun., having in connection with his father, Thomas Mayhew, Esq., received from the agent of Lord Sterling a grant of this island, together with Nantucket and some smaller islands in the vicinity, left Watertown, in Massachusetts colony, and went to the island, with a few others, in the year 1642, for the purpose of forming a settlement. He was then about twenty-one years of age. His father soon joined him, and became, according to the custom of the times, governor of the island.

Mr. Mayhew, being distinguished both for learning and piety, was invited to take charge of this small plantation as a minister. To this he



consented ; but his congregation being small, he turned his attention to the moral and religious improvement of the neighboring Indians. With this in view, he learned their language, and by mingling with them in a kind and familiar way, soon gained their confidence.

Within a year, he had the joy of converting to Christianity an Indian of no mean consequence, by the name of Hiacoomes, who entered with great zeal, with Mr. Mayhew, into the work of evangelizing his brethren. But for several years their success was small, arising in part from the strenuous opposition of the Indian powwows or priests, who exercised a powerful sway among the tribes ; but still more to the general prejudices of these heathen in favor of the religion of their fathers.

Notwithstanding these, and other obstacles, the Gospel gradually prevailed. At length, in 1646, an event occurred, which gave a signal impulse to the evangelical doctrine among these heathen. This was the breaking out of an epidemic, which proved fatal to multitudes. In the ravages of the disorder, a marked distinction was visible in favor of those, who had given any countenance to the great truths proposed to them ; and Hiacoomes, who had openly professed the Gospel, was, with his family, almost entirely free from it.

This difference excited reflection in the Indians. Those who had ascribed the former disease to the displeasure of their gods, now inquired whether this was not a token of the anger of Jehovah. Some began earnestly to desire that the Gospel might be preached to them. Among these was Mioxo, a chief. He sent a messenger five or six miles in the night to Hiacoomes, entreating him to come and preach to him. Hiacoomes immediately went. Being arrived, he found many Indians collected, among whom was Sawanguatuck, a chief Sachem. Mioxo received Hiacoomes with great apparent pleasure, and told him he wished "that he would show his heart to them, and let them know how it stood towards God, and what they ought to do." Hiacoomes immediately embraced the opportunity. Having finished his speech, Mioxo asked, "How many gods do the English worship?"—"One, and no more," was the reply. Upon this, Mioxo reckoned up about thirty-seven principal gods which he had. "And shall I," said he, "throw away all these thirty-seven for one only?"—"What do you yourself think?" said Hiacoomes ; "for my part, I threw away all these, and many more, some years ago, and yet I am preserved, as you see, this day."—"You speak true," said Mioxo, "and therefore I will throw away all my gods too, and with you serve that one God."

Hiacoomes was then more full in his instructions ; and, as was desired, opened to them his whole heart. He particularly addressed their con-

sciences, specifying many sins of which they were guilty, and telling them of their miserable, fallen state, and the way of redemption through Christ. Many were much affected, and said they had now seen their sins. Mioxo became a convert, and supported a Christian character, through a long life. The sachem received such an impression from the discourse, as, added to the effect of the sickness, induced him shortly after to invite Mr. Mayhew to preach publicly to his people. He himself became a constant hearer. Thus was a door opened, which Mr. Mayhew had long desired, for *public preaching to the Indians*.

In this work he now engaged with great ardor; and, aided by the faithful Hiacoomes, was instrumental in gathering not a few to the standard of the cross. By the end of the year 1612, two hundred and eighty-two were brought to renounce their false gods, and among this number were eight powwows.

In 1657, Mr. Mayhew, finding more laborers necessary, embarked for England to solicit assistance in his benevolent work; but an inscrutable Providence ordered that he should return no more. Nothing further was ever known, either of him, or the vessel in which he sailed.

Yet the work was not, on this account, abandoned. His aged father, now seventy years old, having always taken a deep interest in the mission, succeeded his son, and, with unwearied diligence, perfected his knowledge of the Indian language, and commenced the work of a missionary among them. Although he did not settle over them as a pastor, he caused two of their teachers, Hiacoomes and John Tackanash, to be ordained to this office; while he himself, in his old age, went from island to island, and from place to place, doing the work of an evangelist. He sometimes travelled on foot nearly twenty miles, through the woods, to visit them.

Before the death of this venerable and apostolic man, who lived to spend twenty-three years in the work, one of his grand children, the son of Thomas Mayhew, Jun., had entered the field. At this time, about two thirds of the inhabitants on Martha's Vineyard, or fifteen hundred persons, were reckoned as praying Indians. Of these, fifty were in full communion, and gave ample testimony to the power of religion in the heart. Mr. John Mayhew labored with great zeal for the space of about sixteen years, when he was removed by death. He was succeeded by his son Experience, then only sixteen years old. The latter continued to labor among the Indians sixty years, and died in 1754, aged eighty-one.

At the close of the eighteenth century, the missionary on Martha's Vineyard was one of the Mayhew family—himself a venerable old man

—the representative of ancestors, whose lives had been with singular benevolence devoted to the conversion of the heathen, through a period of more than a century and a half. At this present time, a remnant is still found on the ancient spot, of whom some are nominal Christians; but the true spirit of vital godliness, it is to be feared, is little known among them.

It may be interesting to add, in respect to the converts made by the Mayhews, that not a few of them gave ample evidence of a real change of heart, by a walk and conversation conformed to the maxims of the Gospel. Some, even in early life, appear to have turned unto the Lord, and to have proved themselves faithful disciples of Jesus. Eleazer Ohhumah was one. He appears to have been serious even from a child. Having an intemperate father, this youth ventured to remonstrate with him on the sin of intemperance, and succeeded in withdrawing him, on several occasions, from a scene of riot, and to induce him to return to his family. The kind and respectful manner in which he did this, so won upon the father, that, added to the premature death of the son at the age of sixteen, he became altogether a reformed man.\*

**LABORS OF ELIOT.**—This pious man was born in England, in 1604. In the year 1631, he emigrated to America, soon after which, he became pastor of the Church at Roxbury, in Massachusetts. The miserable condition of the Indians early attracted his attention. He saw in them the deplorable effects of ignorance and superstition, and his heart became inflamed with a desire to enlighten and reform them. Prompted by his benevolent regard, he commenced the study of their language, and in a few months, notwithstanding its extreme difficulty, he was able to converse with these poor heathen intelligibly.

Having made arrangements for the supply of his pulpit—his brethren in the ministry kindly offering their assistance for this purpose—he entered upon his labors. His first interview was with the Indians not far from Roxbury. He was received by them in a friendly manner, and they listened with attention to his explanations of the great outlines of Christianity. When he had ended, the Indians asked him, among other questions, “How may we come to know Jesus Christ?” “Were Englishmen ever so ignorant as ourselves?” “How came the world so full of people, if they were all once drowned in the flood?” “Can Jesus Christ understand prayers in the Indian tongue?” Having answered

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\* Winslow's Sketch of Missions.



their inquiries to their satisfaction, they departed, with a request, that he would visit them again.

Other interviews succeeded, and each one proved more interesting to the teacher and hearers. The word was accompanied by the Holy Spirit sent down from heaven, and not a few expressed a desire to abandon their vagrant mode of life, and to adopt the modes of civilization observed by the English. This being known, the court of Massachusetts granted them an appropriate territory, upon which they built a town, which they called Moonanetum, or Rejoicing. In this, these were followed by savages still more remote.

The labors of Mr. Eliot were far from being confined to the neighborhood of Roxbury. Once a fortnight, he usually made a missionary excursion, through different parts of Massachusetts. In these journeys, he often experienced severe trials. "I have not," says he in one of his letters, "been dry night nor day from Tuesday to Saturday, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ.'" Such sufferings as these, however, were the least of his trials. When travelling in the wilderness, without a friend or companion, he was sometimes treated by the Indians in a very barbarous manner, and was not unfrequently in danger even of his life. Both the chiefs and the powwows were the determined enemies of Christianity—the sachems being jealous of their authority, the priests of their gain; and hence they often laid plots for the destruction of this good man, and would certainly have put him to death, had they not been overawed by the power of the English. Sometimes the chiefs indeed thrust him out from among them, saying, "it was impertinent in him to trouble himself with them, or their religion, and that, should he return again, it would be at his peril." To such threatenings he used only to reply, "That he was engaged in the service of the great God, and therefore he did not fear them, nor all the sachems in the country, but was resolved to go on with his work, and bade them touch him if they dared." To manifest their malignity, however, as far as was possible, they banished from their society such of the people as favored Christianity; and when it might be done with safety, they even put them to death. Nothing, indeed, but the dread of the English prevented them from massacring the whole of the converts; a circumstance which induced some of them to conceal their sentiments, and others to fly to the colonists for protection.

But notwithstanding the opposition of the sachems and the priests,

Mr. Eliot's labors were by no means in vain. By means of his zealous and unwearied exertions, numbers of the Indians, in different parts of the country, embraced the Gospel; and in the year 1651, a considerable body of them united together in building a town, which they called Natick, on the banks of Charles river, about eighteen miles south-west from Boston. This village consisted of three long streets, two on this side of the river, and one on the other, with a piece of ground for each family.

Some time after the settlement of Natick, a respectable Church was gathered from among the Indians. On this occasion, several of the neighboring ministers, assisted by interpreters, publicly examined the candidates, and although they were satisfied as to the evidence of their piety, yet for the purpose of satisfying others, a written account of their conversion was made and circulated among the English. In 1660, they were incorporated into a Church, and had the Lord's supper administered among them.

Soon after the formation of the Church at Natick, Mr. Eliot had the pleasure of completing a work, on which his heart had long been set, and which was intimately connected with the success of his labors, the translation of the Holy Scriptures into the Indian language. In 1661, the New Testament, dedicated to his majesty, Charles the Second, was printed at Cambridge, in New England; and about three years after, it was followed by the Old Testament. This was the first Bible ever printed in America, and though the impression consisted of two thousand copies, it was sooner exhausted than might have been expected. A second edition of the whole was published in 1685, in correcting which, Mr. Eliot was much assisted by his friend, Mr. John Cotton, of Plymouth. Besides this great work, he translated into the Indian language various other useful books, as Primers, Catechisms, the Practice of Piety, Shepard's Sincere Convert, Shepard's Sound Believer, and Baxter's Call to the Unconverted. He also published a Grammar of the Indian Language; and at the close of it he wrote these memorable words: "Prayers and pains, through faith in Christ Jesus, will do any thing."\*

Besides these labors, Mr. Eliot made great exertions to establish schools. To raise up ministers from the Indian youth, became a favorite object; and, to instruct them properly, a building was erected at Cambridge, called the Indian college. To this place some repaired, and acquired a little knowledge of Latin and Greek; but this part of the

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\* Brown's Missions.

design failed, through the inconstancy of the savages. There were, however, native teachers raised up, in various ways, who became extensively useful.

The number of praying Indians increased. In 1674, there were fourteen towns within the jurisdiction of Massachusetts colony, inhabited by them. In 1687, Dr. Mather states, "There are six Churches of baptized Indians in New England, and eighteen assemblies of catechumens professing the name of Christ. Of the Indians, there are four and twenty, who are preachers of the word of God; and besides these, there are four English ministers, who preach the Gospel in the Indian tongue."

Before this, however, the war with Philip had broken up several settlements of the praying Indians, and all of them soon began to languish. In 1753, there were but twenty-five families at Natick, besides some single persons; and ten years later, but thirty-seven Indians. In 1797, there were supposed to be only twenty Natick Indians, of pure blood, and only two or three of these members of the Christian Church. There were at Grafton about thirty persons, who retained a part of their lands, and a few at Stoughton. These, it is believed, are all the remains of the numerous and powerful tribes who anciently inhabited the colony of Massachusetts.

To this account of Mr. Eliot's labors we must add a brief notice of his death. When attacked as he was, towards the close of his life, with a fever, he sunk rapidly. During his illness, his thoughts were much on the Indians. "There is," said he, "a dark cloud upon the work of the Gospel among them. The Lord revive and prosper that work, and grant that it may live, when I am dead. It is a work that I have been doing much, and have been long about. But what was that I spoke last? I recal that word, *my doings*. Alas! they have been poor and small, and lean doings, and I will be the man to cast the first stone at them all." One of his last words was, "Welcome, joy!" and he departed, calling upon those who stood by, "Pray, pray, pray!" Thus lived and thus died this *apostle of the Indians*.\*

Animated by the example and exhortations of Mr. Eliot, several ministers in the colony of New Plymouth engaged in a similar noble undertaking. Among them was Mr. Richard Bourne, a man of some property in the vicinity of Sandwich. Having acquired a competent knowledge of the Indian language, he began to present the Gospel to some of the savages in his own neighborhood, and succeeded in bringing numbers of them to the profession of the Christian faith.



Animated by his success, about the year 1660 he procured a grant of land at Mashpee, about fifty miles from Boston, on which he gathered a number of Indians, among whom a church was formed in 1670, and of which Mr. Brown became the pastor. To this church, and to other Indians in the vicinity, he continued to minister till his death, upon which he was succeeded by an Indian preacher named Simon, who labored among them for upwards of forty years. As late as the year 1794, there were still at Mashpee between eighty and ninety Indian houses. The race was indeed mixed, but the Indian blood prevailed in a considerable degree. A missionary, by the name of Hawley, succeeded Simon, and after laboring with them about fifty years, died in 1807.

Mr. John Cotton, pastor of the English Church at Plymouth, was a man no less distinguished by his activity and zeal for the conversion of the Indians. Having learned their language, he preached every week to five Indian congregations, not far from Mashpee, who, at the same time, had native teachers set over them. These, on the Sabbath, and on other occasions, conducted their religious worship. In 1693, the number of Indians under his care amounted to about five hundred.

About the same time, Mr. Samel Treat, of Eastham, preached the Gospel to four assemblies of Indians in different villages, not far from Cape Cod. These congregations had also native preachers settled among them, who repaired every week to Mr. Treat, to be further instructed in the exercise of their ministry. In 1693, the Indians in that quarter amounted to upwards of five hundred. They had four schools established among them, for the instruction of their children in reading and writing their own language, and many of them were sober, serious, and civilized in their manners.

In 1693, there were also about an hundred and eighty Indians near Sandwich, to whom Mr. Thomas Tupper preached the Gospel, and of whose Christian character he expressed a charitable hope. This gentleman usually went by the name of captain Tupper, for he was a military man as well as an evangelist; and is said to have been a little tinctured with enthusiasm.

Besides these, it is probable there were a number of other praying Indians in Plymouth colony, for, in 1685, only eight years before, Mr. Hinkley, the governor, in an account which he transmitted to the corporation in England, informs us, that they amounted to no fewer than fourteen hundred and thirty-nine, besides boys and girls under twelve years of age, who were not included in the enumeration, and who, it was supposed, were more than three times that number.

Even during a great part of the eighteenth century, the number of

Indians within the ancient boundaries of Plymouth colony was still considerable. In 1763, they amounted to nine hundred and five, including men, women and children; namely, two hundred and twenty-three in the county of Plymouth, five hundred and fifteen in the county of Barnstable, and one hundred and sixty-seven in the county of Bristol. Since that period, however, they have greatly diminished in number; and at present there is no Indian church in the whole district, except at Mashpee.\*

LABORS OF BRAINERD.—The history of this eminent man is so well known that we shall confine ourselves to his missionary labors. These were of short duration, but they were signally blessed to the salvation of souls.

He entered on these at Kaunameek, in the wilderness, about eighteen miles east of Albany, in the twenty-fifth year of his age. He was patronized by the Society in Scotland for Propagating Christian Knowledge. Here, alone, among savages, of whose language he had but a slight acquaintance, and, to use his own words, "destitute of most of the conveniences of life, at least of all its pleasures, without a friend to whom I may unbosom my sorrows, and sometimes, without a place of retirement, where I may unburden my soul before God," he suffered all the depression of constitutional melancholy.

The number of Indians being small in this place, he proceeded to the Forks of the Delaware, where he labored for a season, during which he made two long and dismal journeys to some Indians on the Susquehanna river. From the last, after having rode three hundred and forty miles in the wilderness, where he had been overtaken by storms, and obliged to sleep on the ground without a covering, he returned weak and emaciated, the mere shadow of a man. Concerning one of these journeys he remarks: "I have been frequently exposed, and sometimes have lain out all night, but hitherto God has preserved me. Such fatigues and hardships serve to wean me from the earth; and I trust will make heaven the sweeter. Formerly, when I have been exposed to cold and rain, I was ready to please myself with the hope of a comfortable lodging, a warm fire, and other external accommodations; but now, through divine grace, such things as these have less place in my heart, and my eye is directed more to God for comfort. In this world, I lay my account with tribulation. It does not now appear strange to me."

After two years' labor among the Delawares, he proceeded to a place

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\* Brown's Missions.

called Crosweeksung, in New Jersey, where he commenced his labors, which were accompanied by the signal blessing of God. On one occasion, while preaching to the unlettered sons of the forest, he says, "The power of God seemed to descend upon the assembly 'like a rushing mighty wind.' I stood amazed at the influence, which seized the audience almost universally, and could compare it to nothing more aptly than a mighty torrent, that bears down, and sweeps before it, whatever is in its way. Almost all persons, of all ages, were bowed down together; and scarce one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children, not more than six or seven years of age, appeared in distress for their souls: as well as persons of middle age. And it was apparent these children were not *merely* frightened with seeing the general concern, but were made sensible of their danger, the badness of their hearts, and their misery without Christ. The most stubborn hearts were now obliged to bow. A principal man, who before that thought his state good, because he knew more than the generality of the Indians, and who, with great confidence, the day before, told me he had been a Christian more than ten years, was now brought under solemn concern for his soul, and wept bitterly. Another man, considerably in years, who had been a murderer, a powwow and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned, when he saw his danger was so great."—"They were almost universally praying and crying for mercy, in every part of the house, and many out of doors; and numbers could neither go nor stand. Their concern was so great, each for himself, that none seemed to take any notice of those about him; but each prayed for themselves, and were, to their own apprehension, as much retired as if every one had been by himself in a desert; or rather, they thought nothing about any but themselves, and so every one praying apart, although all were together."

Similar effects attended the preaching of the word for several days; and they were especially powerful when the preacher insisted on the invitations of the Gospel, and dwelt on the love of Christ for sinners. Within less than three weeks from this time, Mr. Brainerd baptized twenty-five persons, fifteen adults and ten children, and this number, before the close of the year, was increased to seventy-seven persons: thirty-eight adults and thirty-nine children. These were, principally, from the Indians at Crosweeksung, but some from the Forks of the Delaware. This place he soon visited again, and was attended with



the influence of the Spirit. In a little time twelve persons there received baptism.

It would be interesting to follow this indefatigable missionary in his various journeyings, and to witness his success among these heathen; but our limits do not permit. He continued to preach alternately at Croswicksung and the Forks of the Delaware, besides making a third journey to Susquehannah, and visiting the Indians in several other places.

That he was eminently successful, we have already seen. The whole number of hopeful converts is not known. That many had a real work of grace on their hearts, we have reason to believe from what has already been said, and from particular instances of Christian experience which might be mentioned. Of these we will give one; it is of a female. "When I came," says Mr. Brainerd, "to inquire of her how she got relief from the distress she had lately been under, she answered in broken English, 'Me try, me try, save myself—last my strength all gone, (meaning the ability to save herself,) could not me stir bit further. Den last me forced let Jesus Christ alone, send me help if he please.' I said, 'But you were not willing to go to hell, were you?' She replied, 'Could not help me it. My heart he would be wicked for all. Could not me make him good.'—I asked her how she got out of this case. She answered, still in the same broken language, 'By and by, my heart be glad desperably.' I asked her why her heart was glad. She replied, 'Glad my heart, Jesus Christ, do what you please with me. Den me tink glad my heart, Jesus Christ send me to hell. Did not me care where he put me, me love him for all.'" We shall not often find, among more enlightened Christians, a better state of feeling. The same beneficial result, in a temporal point of view, followed the preaching of Brainerd, as that of the other missionaries. The Indians, a hundred and fifty of whom had been collected together, became moral, industrious, and in a good degree civilized.

After Mr. Brainerd had spent with them about three years and a half, he was obliged, in 1746, to leave them on account of his declining health. He had long been apparently on the borders of the grave; but he seemed resolved actually to wear out in the service. He often travelled, sleeping in the wilderness upon the ground, or in some tree, when he raised blood most profusely, and when his garments were wet through with his night sweats.

What Foster said of Howard, has been well applied to Brainerd; "The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time on particular occasions,

it would have appeared a vehement impetuosity, but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity, kept uniform, by the nature of the human mind forbidding it to be more, and the character of the individual forbidding it to be less. His conduct implied an inconceivable severity of conviction that he had one thing to do; and that he who would do some great thing in this short life, must apply himself to the work, with such a concentration of his forces, as, to idle spectators who live only to themselves, looks like insanity." Brainerd, indeed, displayed a memorable example, of this dedication of his whole being to his office, this eternal abjuration of the quiescent feelings. Such was the man whom God raised up to befriend the Indians, and such the glorious success which attended his short exertions. He died Oct. 6, 1747, in the thirtieth year of his age.

He was succeeded by his brother, John Brainerd, whose labors among the Indians appear to have been blessed for a time. The congregation increased to two hundred, old and young. These were fixed by the government of New Jersey on four thousand acres of land. But owing to various causes, such as have usually destroyed the Indians in the vicinity of the whites, they afterwards dwindled away. Even before the death of Mr. John Brainerd, at the close of the American war, their number had become small; and, of those who remained, some had gone back to paganism. After his death, an ordained Indian, Daniel Simon, was placed over the congregation; but he being afterwards suspended for drunkenness, they were left without a teacher. In 1802, those who remained, eighty-five in number, were conducted, by commissioners from New Jersey, to New Stockbridge, and placed under the care of Mr. Sergeant.\*

LABORS OF SAMUEL KIRKLAND.—In November, 1764, this benevolent man, after finishing his education at New Jersey College, took his departure for the country of the Senecas, having in view the introduction of Christianity among them. Having secured the guidance of two Indians of that tribe, he took up his march through a wilderness extending two hundred and fifty miles, through which there was no path, and no houses in which to lodge. After journeying on snow-shoes for seventeen days, he reached a Seneca town, called Kanasadago. Here he met with a kind reception from the Indians; but it was not long

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\* Winslow's Sketch of Missions.

before he was involved in unforeseen difficulties. A few days after Mr. Kirkland's arrival, the chief man of the town in whose hut he lodged, died very suddenly. He lay down in his usual health at night, and was found dead in the morning. Upon this, a general suspicion arose among the Indians, that the white man had either killed him with magic, or had brought death and destruction to the town. After this, they gave him nothing to eat for two days, and they even held a consultation among themselves, whether it would not be best to kill him. They resolved, however, only to set a guard upon him, and to kill him, should he attempt to make his escape. Soon after a famine arose in that quarter of the country, and, for two months, Mr. Kirkland lived without bread, flesh or salt, excepting once that he tasted part of a bear. His common food was small fish, roots, acorns, and a handful of pounded corn boiled in a large quantity of water. The Indians, seeing his patience and perseverance, began to conceive a good opinion of him; and, at length, many of them were persuaded that it was the Great Spirit who had disposed him to come and visit them. Still, however, there was a number of them who threatened his life, and one of the warriors in particular, declared that he would kill him, let the consequences be what they would.

In May, 1766, Mr. Kirkland returned from the country of the Senecas, and after being ordained to the office of the ministry, set off for Kanonwarohare, one of the principal towns of the Oneida Indians, accompanied by two or three other missionaries, and schoolmasters from Dr. Wheelock's Indian school at Lebanon, in Connecticut. A school had been established in that village; the children who attended it made great progress in learning; and the Indians in general were extremely anxious to have a minister settled among them. Taking advantage of this circumstance, Mr. Kirkland, soon after his arrival, called them all together, and told them, that if they would solemnly engage to abandon the practice of drunkenness, and enable him to carry their determination into execution, by appointing six or eight of their principal men to assist him, with full power to seize all spiritous liquor, and either to destroy it, or dispose of it as he should think proper, he would remain among them; but if they would not consent to this proposal, he would then leave them.

After some days' consideration, they agreed to this plan, and appointed eight persons, nominated by Mr. Kirkland, as his assistants, who proved very active and faithful in carrying it into execution. Such, indeed, was the success of this measure, that though, in a short time, about eighty casks of rum were carried through the town, and offered to the



Indians for sale, and even, in some instances, offered them as a present, yet in no instance were they persuaded to accept of it. For a period of about three months only two were guilty of intoxication; and one of these was the only person in the town who opposed Mr. Kirkland's measures.

In the summer of 1767, Mr. Kirkland, and the Indians under his care, suffered no inconsiderable distress from the scarcity of provisions. For two years past, their corn had been destroyed by the frost, and this season, the worms threatened to lay waste at least one half of the crop, which was then in the ground. "From week to week," says Mr. Kirkland, "I am obliged to go with the Indians to Oneida lake to catch eels for my subsistence. I have lodged and slept with them, until I am as lousy as a dog. Flour and milk, with a few eels, have been my only living. Such diet, with my hard labor abroad, is not sufficient to support nature; my strength indeed begins to fail. My poor people are almost starved to death. There is one family, consisting of four persons, whom I must support the best way I can, or they would certainly perish. Indeed, I would myself be glad of an opportunity to fall upon my knees for such a bone as I have often seen cast to the dogs. Without relief I shall soon perish. My constitution is almost broken; my spirits sunk; yet my heart still bleeds for these poor creatures. I had rather die, than leave them alone in their present miserable condition."

Mr. Kirkland's necessities were no sooner known, than they were supplied by his friends. But he had not long escaped from danger of perishing by hunger, when he was in no small hazard of his life, from one of the Indians, in consequence of his endeavors to execute the law respecting spiritous liquors. Having learned that two or three women were drinking near the town, and that they had a great quantity of rum, he went immediately to them; and though they had concealed the liquor for fear of him, yet he soon discovered it, and destroyed it, without further ceremony. One of the poor creatures afterwards fell upon her knees, and with bitter cries and tears mourned over the loss of her beloved liquor, and even licked up what was not soaked into the earth, uttering many imprecations against her cruel minister. The husband of the woman to whom the spirit belonged, (a man who, by his own confession, had murdered no fewer than fourteen persons,) was so enraged, that he threatened to kill Mr. Kirkland, and even brought some Indians from a neighboring town to assist him in executing his barbarous design. "The matter," said he, "is now settled; the minister shall never see another rising sun." Being apprised of his design, Mr. Kirkland was persuaded to leave the village that night, and to retire to a sugar-house

about a mile and a half distant. He returned, however, to the town next morning; and though some of the Indians were still much enraged against him, yet most of them seemed more than ever attached to him, and expressed the utmost concern for his safety. One of them even offered three times to die in his stead.\*

In 1773, the Society in Scotland for Propagating Christian Knowledge, took Mr. Kirkland under their patronage. He was, however, supported in part by the corporation of Harvard college. When the American war commenced, he was driven from his post. After its conclusion, the Oneidas, with whom some other tribes were now united, wished earnestly the return of Mr. Kirkland. They even addressed a letter to him on the subject, in which they say, "We intreat our father to make one trial more for Christianizing the Indians." In another to the commissioners at Boston, who had the superintendence of the mission, they say,

"Fathers, attend to our words!

"It is a long time since we heard your voice. We hope you have not forgotten us. The Great Spirit above hath preserved us, and led us back to our country, and rekindled our fire in peace, which we hope he will preserve, to warm and refresh us and our children to the latest posterity.

"Fathers, we have been distressed with the black cloud that so long overspread our country. The cloud has now blown over. Let us thank the Great Spirit and praise Jesus Christ. By means of his servants, the good news of salvation has been published to us. We have received them. Some of us love the Lord Jesus, who hath preserved us through the great storm. Fathers, our fire just begins to burn again. Our hearts rejoice to see it. We hope it will burn brighter and brighter than ever, and that it will enlighten the Indian nation around us. Fathers, we doubt not but your hearts will rejoice in our prosperity, and as the Great Spirit above hath given us the light of peace once more, we hope he will, by your means, send to us the light of his holy word; and that you will think of our father Mr. Kirkland, and enable him to eat his bread by our fireside. He hath for several years labored among us, and done every thing in his power for our good. Our father, Mr. Kirkland, loves us, and we love him. He hath long had the charge of us, hath long watched over us, and explained the word of God to us. Fathers, we repeat our request, that you will continue our father to set

by our fireside, to watch over us, to instruct us, and to lead us in the way to Heaven."

Mr. Kirkland returned. The Indians in several villages seemed desirous to receive his message. They came from a distance of six, ten, and even thirty miles, and were sometimes so numerous that no house was sufficiently large to contain them. They were obliged to hold their meetings in the open air. In some instances their applications for instruction were so pressing, that the missionary had scarcely leisure to take his food. More than seventy were under religious impressions. Their convictions of sin were deep and pungent; and often the sense of its evil appeared to rise higher than the fear of punishment. But after all, their religion proved to be "*like the morning cloud and like the early dew.*"\*

In the summer of 1776, Drs. Morse and Belknap, by desire of the Society of Scotland, visited the Oneidas; but their report being unfavorable, the above society withdrew their patronage from Mr. Kirkland. After this he continued in the employment of Harvard college until his death, in 1808. The Oneidas were now taken under the patronage of the Northern Missionary Society of New York, who sent the Rev. Mr. Jenkins to labor among them.

It may be here added, in reference to the Indians in New York and New England—which however are now few in number—that the former are at this time, 1833, in part under the care of the American Board of Commissioners for Foreign Missions, and the Baptist Board of Missions; the latter are supplied with religious instruction by the Society for Propagating the Gospel among the Indians and others in North America. The Board of Commissioners have stations at Tuscarora, Seneca, and Cattaraugus; the Baptist Board have a station at Tonawanda. In respect to the efforts of the Society for Propagating the Gospel, &c. among the remnants of Indian tribes in New England, the following extract from their report for 1831, will exhibit the nature, extent, and success of those efforts.

"Mr. Frederick Baylies was employed as a missionary and teacher of schools, for the last year, to the Indians and people of color at Nantucket, Gayhead, Christiantown, and Chabaquidick, on the Vineyard, and at Narragansett, in Rhode Island. In his statement, he says, he instructed the children at Nantucket four weeks in person, and employed a woman to teach them twelve weeks more, and that the number attending the school was sixty-nine. At Gayhead, on the Vineyard, he kept the

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\* Winslow's Sketches.



school four weeks himself, and employed a woman to keep it eight weeks ; forty-five children attended the school. At Christiantown, he kept a school two weeks in person, and employed a female teacher for seven weeks afterwards ; the number of scholars was eleven. At Chabaquidick, Mr. Baylies kept a school four weeks himself, and hired it kept also by a woman for twelve weeks, and forty-four children attended. The school at Narragansett, in Rhode Island, was kept by Mr. Baylies in person four weeks, and by a woman, employed by him, for twelve weeks more, and the number of children attending the school was forty-five Indians and mulattoes, and twelve whites.

“At Nantucket, and at the three stations on the Vineyard, Sunday schools have been established, under the care of Mr. Baylies. The whole number of children at all the schools is two hundred and twenty-four. Of these, one hundred and thirteen were taught writing ; one hundred and two to read in the Testament, sixty-two in the spelling-book, and forty in the alphabet. Mr. Baylies says, the schools are acceptable to the people, and he believes are productive of much benefit to the rising generation. He adds, ‘I usually attend on the Sabbath, when my health and the weather permit—I am treated with respect and kindness, and the prospect of future usefulness is promising.’ A letter from Rev. Oliver Brown, of Kingston, Rhode Island, who lives in the vicinity of the Narragansett tribe, and who usually attends the school when Mr. Baylies is teaching it, speaks in terms of approbation and satisfaction of the management and improvement of the Indian school in that place. He says, ‘about fifty children were present, with an unusual collection of the parents and others. Considering the ages and advantages of the children, their reading and spelling were quite as good as could be expected ; and their deportment particularly gratifying. It was affectionately respectful, as was that of the audience in general. I think the school is exerting a salutary influence upon the tribe.’

“The society has a permanent fund of thirty-two thousand eight hundred dollars ; of which which nine thousand were given ‘for the exclusive benefit of the Indians.’ The income from these funds, the last year, was one thousand four hundred and forty dollars and seven cents. The disbursements of the society were, to missionaries to white settlements, seven hundred and eighty dollars ; for schools and school books among the same, one hundred and thirty-two dollars and seventy-nine cents ; for the Indians, four hundred dollars ; incidental expenses, one hundred and twenty-four dollars and seventy-nine cents : making a total of one thousand four hundred and thirty eight dollars and fifty-eight cents.”

## II. MISSIONARY AND OTHER BENEVOLENT SOCIETIES, NOW IN OPERATION.

### I. FOREIGN; OR BELONGING TO OTHER COUNTRIES.\*

I. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—IN 1698, “the Society for Promoting Christian Knowledge” originated. It was formed, as bishop Burnet observes, after the example of the Dissenters, whose missionary labors and success in America had been noticed by some pious clergymen with devout admiration. The design of this society was, at first, the circulation of the Bible and other religious books in our colonies: but seeing their efforts were productive of fruit in America and the West Indies, they were induced to send out several missionaries, and took measures to render their society permanent in its operations. In 1700, it was divided into two branches; one retaining its original title, to provide and furnish Bibles and religious books; the other undertook to provide for the religious instruction of the British colonies. Until the establishment of the British and Foreign Bible Society, this institution was comparatively lifeless and inactive; but since that event, its efforts have been so wonderfully increased, that the report for 1828 states, that during the year it had issued fifty-eight thousand, five hundred and eighty-two Bibles, eighty thousand, two hundred and forty-six Testaments and Psalters, one hundred and fifty-three thousand, four hundred and twenty-one Common Prayers, one hundred and six thousand, five hundred and fifty-two other bound books, and one million, two hundred and fifty-seven thousand, three hundred and fifteen small tracts, half-bound books and papers. Its receipts, including sales of books, legacies, subscriptions, &c., had been sixty-eight thousand, five hundred and forty pounds. There has been some increase in the society during the last two years, but the above is our latest report.

Truth and charity seem to require us to observe, that this is peculiarly the Church of England Society; and the great body of its supporters object to the British and Foreign Bible Society, as unnecessary, declaring their conviction that this alone is sufficient. But it will be seen that this society issues the Bible in no more than *two foreign languages*, besides the Welsh, and those two the French and Arabic; while the

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\* For the following account of missionary and other benevolent societies of Great Britain, the author is chiefly indebted to the Appendix of Timpson's Church History.

British and Foreign Bible Society circulates the Word of God in more than one hundred and fifty languages!

Many of the publications of this society are excellent, valuable, and useful; but others are complained of as objectionable and pernicious, especially on account of two serious errors. The first is Baptismal Regeneration, defended particularly by bishop Mant and others, but denounced as an unscriptural delusion by the most eminent evangelical divines of the Church of England, among whom are the Rev. Mr. Simeon, Mr. D. Wilson, and Mr. Scott, the commentator. The second error is, that doctrine first broached among Protestants by Dr. Bancroft, in 1588, of the divine right of episcopal prelacy. By this false doctrine, the ordination of the great body of Protestants in France Switzerland, Holland, Prussia, America, the Church of Scotland, and the Dissenters of all denominations, is presumptuously declared invalid; as one of their late publications says of every minister not episcopally ordained, "He is destitute of the necessary credentials of an ambassador of Christ. He has no title to the ministerial commission. His ministry can have no claim to that promise of the Divine presence which was given by our Savior." Some of the publications contain expressions still more uncharitable; and sentiments on these points directly contrary to those held by all the reformers, the martyrs, and the founders of the Church of England; contrary also to those held by the most evangelical and useful of the clergy at the present time; as they perceive, and some of them acknowledge, that no class of Christian ministers, in any age of the church, has been more highly honored with the Divine presence and blessing, in their conversion of sinners, or the translation of the Scriptures, than English Dissenters.

II. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—  
 "The Society for the Propagation of the Gospel in Foreign Parts," arose as we have stated in the preceding article. King William saw not only the excellency of that society, but the importance of the vast field thus opened, and became the patron of that good work. As the "Abstract of the Charter" states, "King William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a corporation, with a perpetual succession, by the name" above given. Large contributions were raised by many of the bishops and clergy, who took up the business with great zeal, and sent missionaries to the British colonies in America, and since to the West Indies. Among the most devoted originators and promoters of this society, it is but just to mention the names of those pious prelates, Burnet, Beveridge, and Tennison. This



society has continued its operations to the present day, but not with any remarkable zeal; nor has it ever been distinguished by agents of superior talents for translating the Scriptures into the languages of the heathen, or for labors in their conversion. Schwartz and his predecessors belonged properly to the Danish society next to be mentioned. This society, as reported in 1830, supports one hundred and forty clergymen, under the denomination of missionaries, though they are rather settled ministers among the English in British America; and one hundred and six schoolmasters, who are reported to have four thousand two hundred and ninety-four scholars under their instruction. This society is regarded by the evangelical clergy as not conducted on evangelical principles; and its retaining the negroes in a state of debasing slavery, for a hundred years, on the Codrington estates in Barbadoes, is complained of as an outrage upon religion and righteousness. The Anti-slavery Reporter, in reviewing the report of this society for 1830, says, in reference to the marriage of the slaves, "We cannot discover that a single marriage had ever occurred prior to the 28th of May, 1830, when three were solemnized, a fourth only on the 8th of July, after the bishop's letter was written, making a total of four; being all that we can discover to have ever taken place on these estates, containing nearly four hundred slaves." The receipts of the year, thirty-two thousand and thirty-seven pounds, seventeen shillings, eight pence, of which seven thousand four hundred and twenty-two pounds, six shillings, one pence, were voluntary contributions, and fifteen thousand five hundred and thirty-two pounds were grants from the government.

III. SOCIETY FOR SENDING MISSIONARIES TO INDIA.—In 1705, a "Society for sending missionaries to India," was established by Frederick IV., king of Denmark, at the suggestion of one his chaplains. The design was to make known the Gospel of Christ among the Malabar Indians on the coast of Coromandel. Application was made to the celebrated professor Frank, for suitable agents educated under him at Halle. The mission in reality had partly originated with him, and two young men of sound learning and apostolic piety were found ready to enter upon the work of their Savior. Bartholomew Zeigenbalg and Henry Plutschko were the first missionaries. On their voyage these devoted men studied the Portuguese and the Malabar languages, and were soon enabled to commence preaching to the natives; some of whom, in a short period, embraced the Gospel of Christ. They

prepared a dictionary and grammar in the Malabar language, into which they succeeded in translating the New Testament. These they printed, with many other books which they composed for their followers. Both of these devoted men returned to Europe after about seven years; and being recommended to the "Society for the Propagation of the Gospel in England," they were introduced to its governors, Mr. Plutschow in 1712, and Mr. Zeigenbalg in 1715. The latter was honored with an audience of king George I., who condescended to encourage the missionaries by a letter written in 1717, in reply to an interesting communication from them. Several more devoted men, who had been trained at Halle, were sent to aid these first missionaries, whose labors in preaching, translating the Scriptures, writing books full of Divine instruction, teaching many schools of the young, were extraordinary in themselves, and worthy of the apostles of Christ; and the published letters of Zeigenbalg, Plutschow, Grundler, and Frank, their tutor, breathe the most ardent piety and the purest love to the souls of men. This mission received great support from the English society, by whom a printing establishment was furnished, with a German printer. Our limits will allow us only to say, they were eminently and extensively useful. Schwartz was one of their most distinguished missionaries. From the Danish Society he arrived at Tranquebar in 1752; he lived and labored for the Indians, by whom, as well as by the Europeans, he was most highly respected. He died in 1798. The memoirs of his devoted life is worthy of perusal by all our readers, affording a rare example of a Christian minister.

IV. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.—In 1709, at Edinburgh, there was formed the "Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland." This was sanctioned by the General Assembly, and collections were made for its support. Copies of the proposed plans being circulated, large subscriptions were afforded, and queen Anne issued her royal proclamation in its favor, and her letters patent, under the great seal of Scotland, for erecting it into a corporation. Schools in the Highlands, and various other means were employed; but they afforded assistance also to the Susquehannah and Delaware Indians in America. Brainerd was one of their missionaries, or greatly supported by them; and his itinerant labors, and evangelical success, in bringing guilty men to embrace the salvation of Jesus Christ, have scarcely ever been surpassed.

V. MORAVIAN MISSIONS.—In 1732, the Moravian missions commenced. Missionary labors and triumphs have pre-eminently distinguished this people; and theirs is considered the eminent honor to have excited that spirit among other denominations of Christians. Leonard Dober and Tobias Leupold offered to go to teach the negroes of St. Thomas, declaring they were willing to sell themselves for slaves, if needful, to accomplish their object in imparting to them the knowledge of salvation by Jesus Christ. Leonard Dober and David Nitschman set out in August of that year, to the Danish West Indies; and others in 1733 proceeded to Greenland, where the way had been opened by the fifteen years' labor of Paul Egede, a Danish clergyman. In 1734, some of the Moravian brethren went to North America; in 1736, others went to South Africa; in 1738, to South America; and in 1760, several others to the East Indies. Volumes are required to detail the various operations of these apostolic men; their self-denying, evangelical labors—their peculiar perils and hardships—and their divine success in turning men “from the power of Satan to God.” Primitive, apostolical Christianity has never been more strikingly illustrated by any people, than by the missionaries of this denomination; and God has graciously granted that their fruit should correspond with their exertions.

To assist this devoted people, several auxiliaries have been established, the chief of which is the “London Association in Aid of the Missions of the United Brethren,” formed in 1817, by different denominations of Christians; some of the most active of whom are members of the Church of England.

To this account, we may add the following summary of the missions of the United Brethren, for which we are indebted to the *Missionary Herald*, (May number, 1832.)

“The receipts, during the year 1830, amounted to about forty-nine thousand one hundred and thirteen dollars. The disbursements a little exceeded that sum.”

At the close of the year 1830, the number of brethren and sisters employed in forty-two settlements amounted to two hundred and nine, of whom fifteen are newly appointed. Five brethren and sisters retired from service within the year, and two departed into the joy of their Lord. Twelve of those employed are children of missionaries.

#### I. GREENLAND.—COMMENCED 1733.

4 SETTLEMENTS.—New Herrnhut, Lichtenfels, Lichtenau, and Fredericksthal.

- 23 MISSIONARIES.—Married, Eberle, Grillich, Ihrer, Kleinschmidt, I.





MISSIONARIES' PREMISES—VILLAGE OF GNADENTHAL, S. AFRICA.



INTERIOR OF MISSIONARY PREMISES, GNADENTHAL.



Koegel, Lehman, Mehltrose, Mueller ; unmarried, Baus, De Fries, Herbrich, Lund, C. Koegel, Tietzen, and Ulbricht.

CONVERTS.—One thousand seven hundred and fifty Greenlanders.

The mission had to suffer from two trying circumstances ; from the dispersion of the members of the congregations, by order of the Chamber of Commerce in Copenhagen, and the delay in sending the necessary timber for building the church at Fredericksthal : but the state of the mission was encouraging, and the two southern settlements had received an accession of numbers from among the heathen. In Fredericksthal, however, upward of thirty natives died of the pleurisy.

#### II. LABRADOR.—1770.

4 SETTLEMENTS.—Nain, Hopedale, Okkak, and Hebron.

28 MISSIONARIES.—Married, Henn, Knaus, Koerner, Kunath, Lundberg, Meisner, Morhardt, Stock, Steurman, Beck, Glitsch, Mentzel ; unmarried, Fritsche, Hertzberg, Kruth, and Freytag.

CONVERTS.—Eight hundred and six Esquimaux.

The establishment of a new station, called Hebron, has been greatly assisted by the brethren's society for the furtherance of the Gospel in London, who have kindly sent materials for erecting the necessary buildings. A desirable opportunity of hearing the Gospel is hereby afforded to the northern Esquimaux, of which we pray that they may be disposed to avail themselves, as their southern brethren have done.

#### III. NORTH AMERICA.—1734.

3 SETTLEMENTS.—New Fairfield, in Upper Canada ; Spring-Place, and Oochgelogy, Cherokee nation.

10 MISSIONARIES.—Married, G. Byhan, Clauder, Luckenbach, Micksch ; widower, Haman ; widow, Gambold.

CONVERTS.—About two hundred and seventy-three Indians, chiefly Delawares and Cherokees, and a few negroes.

The congregation of believing Delawares, in Upper Canada, consisting of not quite three hundred persons, is diligently attended by the missionaries, whose labors have been productive of renewed fruit. The same may be said of the mission among the Cherokees, notwithstanding the many difficulties with which it is encompassed, owing to the political state of the country.

#### IV. SOUTH AMERICA.—1735.

1 SETTLEMENT.—Paramaribo.

14 MISSIONARIES.—Married, Boehmer, Graaff, Hartman, Passavant, Schmidt, Voigt, Treu.



CONVERTS.—Two thousand seven hundred and twenty-three negroes.

Brother Passavant has been appointed superintendent of the mission, which proceeds under the divine blessing. The Society for promoting Christianity among the heathen population affords willing assistance; and many plantations near Voozorg and Fort Amsterdam are visited by the brethren.

#### V. DANISH WEST INDIES.—1732.

7 SETTLEMENTS, OR STATIONS.—New Herrnhut and Niesky, in St. Thomas; Friedensberg, Friedensthal, and Friedensfield, in St. Croix; Bethany and Emmaus, in St. Jan.

38 MISSIONARIES.—Married, Blitt, Bonhof, Damus, Eder, Junghans, Keil, Kleint, Klingenberg, Meyer, Mueller, Plattner, Popp, Schmidt, Schmitz, Sparmeyer, Staude, Sybrecht, Wied, Freytag.

CONVERTS.—About nine thousand six hundred and forty-six negroes.

The seven congregations of believing negroes in the Danish West-India islands, have continued to enjoy outward peace and many spiritual blessings from the Lord's hand; and, at Friedensthal, a new mission-house is in course of erection.

#### VI. BRITISH WEST INDIES.

(JAMAICA.—1754.)

6 STATIONS.—Fairfield, New Eden, Irwin-Hill, New-Carmel, New-Fulneck, Mesopotamia.

16 MISSIONARIES.—Married, Ellis, Light, Pemsel, Pfeiffer, Renkewitz, Ricksecker, Scholefield, and Zorn.

CONVERTS.—About four thousand and one hundred negroes.

(ANTIGUA.—1756.)

5 STATIONS.—St. John's, Grace-Hill, Grace-Bay, Cedar-Hall, and Newfield.

24 MISSIONARIES.—Married, Bayne, Brunner, Coleman, Coates, Harvey, Newby, Kochte, Muntzer, Simon, Thraen, Wright, Zellner.

CONVERTS.—Fifteen thousand and eighty-seven negroes.

(BARBADOES.—1765.)

2 STATIONS.—Sharon and Mount Tabor.

6 MISSIONARIES.—Married, Taylor, Zippel, Morrish.

CONVERTS.—Nine hundred and fifteen negroes.

(ST. KITTS.—1775.)

2 STATIONS.—Basseterre and Bethesda.

10 MISSIONARIES.—Married, Hoch, Robbins, Shick, Seitz, Ziegler.

CONVERTS.—Five thousand and twenty-six negroes.





LICHTENFELS, A MISSIONARY STATION IN GREENLAND.



NEW HERNHUT, A MISSIONARY STATION IN GREENLAND.



(TOBAGO.—1790—RENEWED 1826.)

**1 STATION.**—Montgomery.**4 MISSIONARIES.**—Married, Eberman and Zetsche.**CONVERTS.**—Five hundred and seventy-two negroes.

The missionaries bestow much attention on the work of negro education; and the schools increase in number and usefulness. In Jamaica, a new settlement has been begun in St. Elizabeth's parish, called New Fulnec; and the mission at Mesopotamia, in Westmoreland, has been renewed. In Antigua, many changes have taken place among the missionaries, owing to the lamented decease of brother Johansen: there are five settlements in that island. At St. John's, the spiritual charge of nearly seven thousand negroes is attended with much labor and not a few difficulties, arising from various causes. In St. Kitt's and Barbadoes, the meetings in the church and schools are well attended. In the island of Tobago, where a mission was renewed three years ago, from five hundred to six hundred negroes attend the brethren's ministry.

## VII. SOUTH AFRICA.—1736.

After being relinquished for nearly fifty years, the mission was renewed in 1792.

**6 SETTLEMENTS.**—Gnadenthal, Groenekloof, Enon, Hemel-en-Arde, Elim, and Shiloh (on the Klipplaar.)

**36 MISSIONARIES.**—Married, Clemens, Fritsch, Hallbeck, Halter, Hoffman, Hornig, Lehman, Lemmertz, Luttringshausen, Meyer, Nauhaus, Sonderman, Stein, Teutsch, Tietze, and Genth. Unmarried, Shoppman and Bonatz. Widows, Kohrhammer and Scultz.

**CONVERTS.**—Two thousand seven hundred and thirty-two, chiefly Hottentots, a few Caffrees, and Tambookies.

We have here six settlements. The missionaries are diligently employed, and God's grace prevails among them and their congregations. At Gnadenthal, the schools flourish more and more. At Hem-el-en-Arde, brother and sister Tietze were eagerly received by the poor lepers, as successors to brother and sister Leitner; and their labor is not in vain. At Elim, the number of converts, as well as of residents, is on the increase. The great and destructive drought throughout the cape colony did great injury to Enon. The mission among the Tambookies, at Shiloh, affords the means of instruction to many savages of different tribes; and numbered one hundred and thirteen inhabitants at the close of the year, whose spiritual and temporal welfare the brethren seek to promote, by every possible means. Brother Hallbeck's visit was productive of many useful arrangements.

TOTAL.—Seven missions, forty-one stations, two hundred and nine missionaries, and about forty-three thousand and six hundred converts.”

VI. BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.—In 1750, the “Book Society for Promoting Religious Knowledge among the Poor” was formed by several benevolent persons, both Dissenters and Churchmen. The design of this society was to circulate, at the lowest possible price, Bibles, hymn-books, catechisms, and tracts, and the standard writings of the most eminent authors of different denominations of Christians, excluding their peculiarities of church policy or modes of worship. The revered names of Doddridge and Hervey are found in the early annals of this society, as some of its most active and liberal supporters, affording a pledge of a still more extensive union between Churchmen and Dissenters in the work of God. The operations of this institution have been incalculably beneficial in circulating the best religious works among the poor, at the lowest prices; and although its labors have been partly superseded by the Bible, Tract, and Sunday-school Societies, it deserves universal support, as the means of diffusing sound scriptural knowledge, particularly to furnish libraries for the cottage, village, or vestry. Notwithstanding other societies, the issues of its valuable publications are greater now than at any former period of its existence. The receipts of this society, for the year ending December, 1829, as reported, were sixteen hundred and fifty-three pounds, nine shillings, and one penny, and from its commencement up to that period, sixty-seven thousand one hundred and fifty-two pounds, thirteen shillings, and one penny.

VII. NAVAL AND MILITARY BIBLE SOCIETY.—In 1780, the “Naval and Military Bible Society” was formed. In that year, a military camp was pitched in Hyde Park, on account of the riots in London; when “a very few plain Christians,” affected with the profaneness of the soldiers, introduced the Gospel among them by conversation and prayer, and suggested the propriety of an attempt to supply them with Bibles. The noble idea was cherished by a few pious officers, and the plan was framed to furnish the whole army and navy with the blessed Word of God. This society has progressively advanced from “the day of small things,” and has greatly increased. For several years it has included, in its benevolent regards, the seamen of the merchant-service, with “all descriptions of watermen,” and the naval and military servants of the East India Company. From its commencement to the year 1830, there have

been issued two hundred and forty-four thousand four hundred and seventy-seven copies of the Holy Scriptures, by the Naval and Military Bible Society !

VIII. METHODIST MISSIONS.—In 1783, the “Methodist Missions” originated, when Mr. Wesley, at the Conference held at Leeds, declared his intention of sending Dr. Coke, and some other preachers, to America, after the independence of that country had been acknowledged. Mr Wesley says, in a letter, dated Bristol, September 10, 1784, “I have accordingly appointed Dr. Coke, and Mr. Francis Asbury, to be joint superintendents over our brethren in North America ; as also Richard Whatcoat, and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord’s Supper.” In 1787, Dr. Coke sailed for Nova Scotia with three missionaries, but they were driven by contrary winds among the West India islands, and landed at Antigua, December 25. Here in 1760, Mr. Nathaniel Gilbert, speaker of the house of assembly, had labored in preaching the Gospel ; and nearly twenty years after his death, in 1778, Mr. John Baxter, a shipwright, a Methodist from England, with much success. The devoted Moravians also had been the happy instruments of infinite benefits to the negroes ; and the door was opened to the Methodists to prosecute their work of mercy. Dr. Coke took other laborers to St. Vincent, St. Christopher’s, St. Eustathius. In 1788, he extended the work to Barbadoes, Nevis, and Tortola ; in 1789, to Jamaica ; in 1790, to Grenada and Dominica. This zealous and laborious man continued to superintend and to direct the missionary affairs of the Methodists during thirty years, with great and progressive success, and on that account he crossed the Atlantic eighteen times ! On a voyage to commence a mission in the island of Ceylon he died, in 1814. In 1817, the “Wesleyan Methodist Missionary Society” was organized ; and since that period its operations have increased, in many places, with most evident tokens of the Divine benediction in the conversion of sinners to God.

The following is an abstract of the report presented at the annual meeting of the Society, May 7, 1832.

“The first station noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. In continental Europe, and the Mediterranean, the missions were generally prospering. In Stockholm and Sweden, there were indications of considerable good. At Wirtemberg, there had been some opposition, but there were upwards of one hundred members joined in Christian fellowship. In France, the doctrines of God our Savior were widely spreading, and various new



openings were presenting themselves to the missionaries. At Gibraltar, the mission continued highly serviceable to the spiritual interests of many military men; and these, after imbibing the doctrines of truth there, carried them into other parts of the world. Many persons came thither from Spain to obtain copies of the Scriptures, although they were in this exposing themselves to loss of life. In this way one hundred and fifty families had been supplied with the Word of God, in the Spanish language. The stations at Malta, Zante, and Corfu, were flourishing. In continental India and Calcutta the Gospel was still being preached to the people, and the Scriptures and portions of them being circulated amongst them. New places of worship were being opened, and new schools erected, through which many, both adults and children, were received into the church by baptism. In the south of Ceylon, similar circumstances had occurred. At Negombo a missionary had received under his care a whole village. He had taken possession of their church, and from the steps of the altar had preached the Gospel to five or six hundred persons. The idols had since been given to the flames. One very important circumstance connected with India was, that the Scriptures were being translated into the native language of the Budhists. The South Sea missions were in a very gratifying state. The recent accounts from New South Wales and Van Dieman's Land—two most important stations, in relation both to the colony and the mother country, indicated some improvement. In New Zealand, two missionaries are at present employed; one in a new district, where the people had shown themselves more friendly than at the old station. It was stated as a lamentable fact, in connection with this mission, that the increased intercourse of the natives with British shipping had greatly added to the sum of vice and crime, and interposed great difficulties in the way of the missionaries. In the Friendly Islands, the number of the members in society, at the last returns, was about six hundred. In the schools there were five hundred and eighty-five males, and five hundred and forty-nine females. In Tonga the Gospel had spread with glorious rapidity. The king, who had formerly been so hostile to the missionaries, had become their warm friend and patron. From the island of Arvon the accounts were still more extraordinary; upwards of one thousand of the people have turned to the true God. The chief was zealously exerting himself to suppress idolatry in every part of the island; and had, during three days, burnt to the ground all the houses of the idols, with the gods in them. In South Africa there were thirteen stations and fifteen missionaries actively employed, besides assistants, and the cause was upon the whole going on well. In the Mauritius, the state of the mission was not en-

couraging. One missionary had died, in the course of the year, and the other had been recalled. At Sierra Leone the state of the mission was better than it ever had before been. There are three hundred and sixteen members in society, and forty-five admitted upon trial. In the schools there are upwards of two hundred children and adults. In the West Indies the missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence and effects of slavery on the minds of the negroes and people of color. In the whole of these islands there are sixty-one missionaries employed; having under their care thirty-three thousand and twenty-one members in society, and seven thousand one hundred and ten children and adults in the various schools. In British North America the missions had been greatly blessed, and were on the increase. Since the last report, three missionaries had died; and eighteen, some of them having wives, had been sent out to foreign stations. The whole number now employed is two hundred and twenty; the number of salaried catechists one hundred and sixty, and the number of gratuitous teachers and catechists fourteen hundred. So that, including the wives of the missionaries, who were in general most efficient laborers in the field, there were now nearly two thousand agents engaged in the missionary field, under the direction of the society. The members of the foreign stations admitted into society were forty-two thousand seven hundred and forty-three, being an increase over the preceding year of fifteen hundred and fifty-seven; and the total number of children in the schools, twenty-five thousand two hundred and fifteen. The total amount of the contributions, during the year, had been forty-eight thousand two hundred and sixty-nine pounds, and thirteen shillings, including, among other sums received from foreign stations, two thousand one hundred and three pounds from the Hibernian Missionary Society; two thousand two hundred and nine pounds from Jamaica; twenty-nine pounds from the Shetland Islands; four hundred and eighty-eight pounds from Nova Scotia; and two hundred and sixty pounds from Van Dieman's Land."

IX. SUNDAY SCHOOL SOCIETY.—In 1785, the Sunday School Society was formed, chiefly by the instrumentality of William Fox, Esq., a deacon of a Baptist Church in London. This society has continued in operation to the present time; and has been the means of establishing and of assisting in the support of many Sunday Schools throughout Great Britain and our colonies. The number of schools assisted with grants of books, during the year, 1830, is four hundred and forty, containing fifty-two thousand four hundred and thirty-four scholars; of which

number, one hundred and seventeen schools received grants in preceding years. From the commencement of the institution to the present year, the grand total of books gratuitously voted to Sunday Schools, is stated at fifteen thousand two hundred and eighteen Bibles; one hundred and forty-five thousand two hundred and twenty Testaments; and eight hundred and ninety-eight thousand three hundred and thirty-one Elementary Books and Lessons. The expenditure of this society, during the past year, is nine hundred and twenty-one pounds, fifteen shillings, and three pence.

X. BAPTIST MISSIONARY SOCIETY.—In 1792, the “Baptist Missionary Society” was formed, in consequence of Mr. (now Dr.) Carey proposing to the Northamptonshire Association of Baptist ministers, “whether it were not practicable and obligatory to attempt the conversion of the heathen?” Carey submitted a plan, which was accepted, and a society was formed, making a collection for this magnificent object, amounting to thirteen pounds, two shillings, and six pence. Hindostan was judged a proper sphere for their attempt; but before any plan could be matured, they found a Baptist brother, Mr. John Thomas, a surgeon, lately returned from Calcutta to London, where he was laboring to raise a fund for the purpose of establishing a mission to India! This pious and devoted man had preached to the natives in Bengal; and John Thomas had the singular honor of being the first Englishman who made known the Gospel to the benighted Hindoos. Thomas was engaged as a missionary by the Baptists; and Carey also offered himself to go to India. They sailed in 1793, in a Danish East Indiaman; but without funds. Thomas proposed to maintain himself by his profession; and Carey, by some occupation, till he could acquire the native language. Under difficulties extraordinary, with the assistance of Mr. Fountain, another missionary, they succeeded in translating the Scriptures into Bengalee. In 1799, they were reinforced by four more missionaries; but now they were refused permission to settle in the British territory. Carey and Fountain removed across the Ganges, sixteen miles from Calcutta, to Serampore, a Danish settlement; where, to his everlasting honor, the governor protected and encouraged these men of God. Ever since, this has been the principal station of the Baptists in India. Kristno, the first Hindoo convert to Christianity, was baptized, with Felix Carey, eldest son of the Doctor, in December, 1799, in the river Ganges, in the presence of a great concourse of people, Hindoos, Mahometans, Europeans, and the Danish governor, who shed tears at the affecting sight. In seven years from the date of Kristno’s



Baptism, *one hundred and nine* intelligent converts submitted to that ceremony. In 1806, there were ten English missionaries at Serampore; but to detail the labors of these devoted men, and the successes with which God favored them, would require many volumes. They had all things in common; and labored for the common cause of the mission. Dr. Carey, by his learned labors at Calcutta, Dr. Marshman, by the school at Serampore, and Mr. Ward in the printing-office, have each contributed more than *one thousand pounds* per annum to the mission. The Baptists have many stations in different parts of India, the West Indies, the Burman empire, and other places, where their labors have been honored with many thousands of converts to the faith of Christ; but the most astonishing work of any body of Christians, in any age, is that of translating the Holy Scriptures. In 1806, they were printing the Scriptures at Serampore in *six languages*, and translating them into *six more*. In 1819, they were printing or translating the Word of God into *twenty-seven languages*, at Serampore or Calcutta!!

Slanders the most base, and attacks the most virulent, have been made by party, prejudiced, or unprincipled writers, upon these noble benefactors of mankind. They have been loaded with every vulgar or senseless epithet, even by educated Englishmen, who have called them Dissenters, Schismatics, Calvinists, fools, madmen, tinkers, low-born and low-bred mechanics: but their heaven-born benevolence is manifested in their works, upon which the God of glory has placed the seal of his approbation; and their oriental learning has been proved to surpass that of any college in Christendom. Dr. Cary, especially, is admitted to be the first oriental scholar of our age. The calumnies of their enemies have been deservedly exposed by Mr. Fuller, secretary of the society, by Dr. Buchanan, Mr. Wilberforce, Lord Teignmouth, and Mr. W. Greenfield.

The following table was inserted in the London Missionary Register for March 1831. It was originally published by the Committee of the Society, who remark upon it:

"This statement is the most correct that can be given from the information now possessed by the secretary: there are many blanks, which future communications from abroad will probably enable him to fill up; but the bare inspection of the list will show what great reason we have for thankfulness on account of the blessing which has been had upon our imperfect labors.

"The column appropriated to schools is subdivided into three; for male, female, and Sabbath schools. In the next column is inserted the number of individuals added to the respective churches, during the last year for which the accounts have been furnished: those for Jamaica are

extracted from the minutes of the Association held in April last : but several of the Churches are not included in that account, and not a few of the stations have been subsequently formed. The expenditure is calculated on the average of the last two years ; but that for Jamaica will, in all probability, be considerably higher this year than before.

"From each hemisphere, the calls for more laborers are loud and incessant : more has been and will shortly be done to meet these demands, than was ever accomplished before in an equal period of time since the Society was formed ; and accounts received this morning, (Feb. 18,) from Jamaica, appear to indicate, that, in a very remarkable manner, desirable helpers will be raised up on the spot. These circumstances should be regarded as answers to prayer : but it must not be forgotten, that they will unavoidably cause an increase of expenditure, which it will require all the zeal and energy of our friends to meet. May He, who has conferred upon us *this grace, to preach*, through the agency of others, *the unsearchable riches of Christ among the Gentiles*, inspire us with every disposition appropriate to the discharge of so holy and delightful a vocation, and enable us to pursue it with a single eye to His Glory ! Amen."

#### TABULAR VIEW OF THE BAPTIST SOCIETY'S MISSIONS.

STATIONS.	MISSIONARIES.*	Schools.		Added last yr.	In-quirers.	Mem-bers.	Annual Expense.	
		m. f.	s.				£.	s.
EAST INDIES.		2	22	1	8			
Calcutta, Circular Road	William Yates							
	W. H. Pearce						495	0
	James Penney						346	0
Ditto, Lal Bazaar . .	W. Robinson			43			281	0
Doorgapoor . . . . .	George Pearce	1					292	0
Howrah . . . . .	James Thomas							
Bonstollah . . . . .								
Cutwa . . . . .	W. Carey, jun.	4		9			326	10
Soory . . . . .	J. Williamson	4	4	4			238	10
Monghyr . . . . .	Andrew Leslie	Several		6				
	William Moore						306	10
Digah . . . . .				29			377	0
Ajimere . . . . .	Jabez Carey	Several		supported by Government.				
Ceylon, Columbo . . .	Ebenezer Daniel	8	3				767	10
Ditto, Hangwell . . .	Hendrick Siers							
Java . . . . .	G. Bruckner†						250	0
Sumatra, Padang . . .	N. M. Ward.							

\*Besides the missionaries named in this column, the Society employs native teachers, catechists, &c., where such assistants can be made useful, and suitable persons obtained. There are four native teachers at Calcutta, the same number at Soory, two at Monghyr, &c. There are at least *two hundred and fifty* leaders attached to the various churches, who may be regarded as usefully performing the work of catechists.

†Mr. Bruckner is now at Serampore, superintending the printing of the Javanese New Testament, but is anxious to return to Java.

## TABULAR VIEW CONTINUED.

STATIONS.	MISSIONARIES.	Schools.			Added last yr.	In- quirers.	Mem- bers.	Annual Expense.	
		m.	f.	s.				£.	s.
WEST INDIES, (Jamaica :)									
Kingston, E., Queen-street	James Coultart	1	1	1.	126.		3526		
Ditto, Hanover-street	Joshua Tinson			1.	67.		730		
* <i>Yallahs</i> , 19 miles									
<i>Papine</i> , 8 miles									
Port Royal	John Clarke			1.	13.		171		
Spanish Town	J. M. Philippo	1		1.			1100		
<i>Garden Hill.</i>									
<i>Passage Fort.</i>									
<i>Kingswood.</i>									
Old Harbor	H. C. Taylor						202		
<i>Ebony Savanah.</i>									
<i>Hayes Vere.</i>									
Mount Charles							319		
<i>Sion Hill.</i>									
Montego Bay	Thos. Burchell				242.	3348.	1227		
	Francis Gardner								
<i>Shepherd's Hall</i> , 16 miles						1014			
<i>Putney</i> , 18 —						916			
<i>Gurney's Mount</i> , 16 —							74		
<i>Dyce's Mount</i> , 13 —									
<i>Shortwood.</i>									
Crooked Spring	W. W. Cantlow				101.	1224.	644	4145	0
Savannah la Mar						394.	64		
<i>Ridgeland</i> , 10 miles						184.	90		
Falmouth	William Knibb				306.	2847.	670		
<i>Rio Bueno</i> , 16 miles					33.	780.	60		
<i>Stewart's Town</i> , 18 miles						716.	58		
<i>Oxford and Cambridge</i> , 8m.									
<i>Arcadia.</i>									
<i>Lucea</i>	Supplied for the present by Mess. Burchell, Cant- low, and Knibb.								
<i>Green Island</i>									
Port Maria	Edward Baylis			1.	135.		390		
<i>Ora Cabeca</i>							39		
<i>Bray Head</i> 11 miles									
16 miles									
Anotta Bay	James Flood			1.	82.		482		
<i>Charles Town.</i>									
<i>Buff Bay</i>							62		
St. Ann's Bay	Samuel Nichols						26		
<i>Ocho Rias</i>							46		
<i>Brown's Town.</i>									
Manchioneal	Joseph Burton								
Belize, Honduras	Joseph Bourn							294	0

SERAMPORE MISSIONS.—In 1827, the brethren at Serampore withdrew from their friends in England. Some misunderstanding had existed between them, in reference to the tenure on which the premises at Serampore were held, the college which the brethren there had erected, chiefly for literary objects, and the support required for the out stations, connected with Seram-

\* The stations printed in italics are subordinate to those which precede them. The figures denote the distance.



pore. A protracted correspondence took place at different times. In March, 1827, a final and amicable separation took place. The Serampore brethren have now thirteen stations, Serampore, Dum-Dum, Barripore, Jessore, Burisaul, Dacca, Assam, Chittagong, Arracan, Dinagepore, Benares, Allahabad, and Delhi, with seven subordinate stations. There are seventeen European and Indo-British missionaries, and fifteen native preachers; forty-six persons were received into communion in 1829. The annual expense of the missions is about fifteen thousand rupees. The college at Serampore is in a flourishing state. Translations of the Scriptures into some of the more important languages of the East have been made by the Serampore missionaries.

XI. LONDON MISSIONARY SOCIETY.—In 1795, the “London Missionary Society” was formed. This was a noble expression of Christian benevolence, in which were united several liberal-minded clergymen and the principal ministers of the Independent denomination, with several of the Scotch secession, and of the Calvinistic Methodists. At their first annual meeting, in May, 1796, it was resolved, that, “to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that its design is not Presbyterianism, Independency, Episcopacy, or any other form of church order; but the glorious Gospel of the blessed God to the heathen; leaving the converts to the Scriptures for Church government.” This society originated in a great measure with Dr. Edward Williams, an Independent minister of Birmingham, publishing an address to his brethren in the ministry, in the Evangelical Magazine, in 1794, established in that year. By this address, the servants of God were led to take measures for this institution. Dr. Williams, Dr. Haweis, Dr. Bogue, Mr. Eyre, Mr. Rowland Hill, Mr. Matthew Wilkes, were among its founders. The South Sea islands were the station first chosen, and thirty missionaries were sent in the ship *Duff*. They were received by the natives of Tahiti with expressions of delight: but nearly twenty years they labored with but little success; when, at once, the Divine blessing descended, and the whole population of several islands renounced idolatry, destroyed their idols, and embraced Christianity; multitudes of them in spirit and in truth. The work of God’s grace continued to spread, and native teachers were raised up as missionaries to other and remote islands. To give a worthy account in this place is impossible; of the abolition of idolatry, infanticide, and other destructive abominations, as well as of the prevalence of religion among these once brutalized pagans. The African islands, but especially South Africa, has been marvellously blessed by means of the





MISSIONARY INSTITUTION, CAFFRELAND, SOUTH AFRICA.

See page 415.



FIRST MISSIONARY SETTLEMENT IN OTAHEITE, OR TAHITI.

Page 424.



agents of this society; and the benefits of the British constitution have been extended to the enslaved Hottentots, and other nations of Africa, by the exertions of Dr. Philip. The East Indies have many successful laborers from this society; and an Anglo-Chinese college has been established by Dr. Morrison, Dr. Milne, and their colleagues at Malacca, destined to be an incalculable blessing to the East. China has been blessed by the ministry of Dr. Morrison; who, with the assistance of Dr. Milne, has translated the whole of the Holy Scriptures into Chinese, and compiled a dictionary and grammar of that difficult language. This has been considered the noblest work of any uninspired writer, or of any agent in the Church of God since the days of the apostles. This translation of the Word of God opens the treasures of immortal life through Christ to nearly one third of the population of the earth. Various other translations of the Scriptures have been made by the missionaries of this society, the particulars of which we cannot here detail.

The following condensed view of the missions of this society has been published recently in the London papers. It was read at the annual meeting of the society in May, 1832.

“In the South Seas, a knowledge of some of the most useful mechanical arts, and improved habits of life, are advancing, especially among the Christian portion of the inhabitants. Commerce is increasing, and a knowledge of the art of building vessels is in great estimation among the people. The schools are still regularly attended; though the missionaries have still to complain of the disaffection of a number of the young to the precepts and restraints of the Gospel. In order to assist the missionaries in counteracting the evils arising from the retail of ardent spirits among the people, a grant of publications from the British and Foreign Temperance Society have been forwarded to the islands.

“For some years after their establishment, the native churches enjoyed uninterrupted rest; but as the change, with the mass of the people, was as sudden as the profession of Christianity was universal, this state of society could not be expected to continue; and though none are known to have returned to idolatry, a separation between the righteous and the wicked has taken place. That such a separation was required will be readily admitted; that it has occurred, and that a state of society analogous to that which prevails in other nominally Christian countries should now exist, need excite no astonishment. During the last year, the evils of civil commotions in the Windward and Leeward islands have been added to the trials of the people; but, notwithstanding the hostilities without, and the defection within, the Churches furnish full evidence that they are built upon that Rock, against which the gates of hell shall not prevail.

"In the Hervey Islands, where there are two European missionaries, and a number of devoted native teachers, although the people have been severely afflicted with a distressing epidemic, which swept off vast multitudes, the lives of the missionaries have been spared, and since the plague has been stayed, their labors have been resumed, and appear to have been attended with beneficial results.

"The missionary cause is still cherished with ardor and affection. The settlement of native missionaries in the populous islands of Tavai in the West, with the request of six European missionaries to enter this important field, was stated at the last meeting; and the directors now inform their constituents, that during the past year a voyage has been undertaken to the Marquesas, about eleven hundred miles to the north-east; that five additional teachers have been established among them, and an encouraging opening presented for European missionaries.

"Mr. Darling's report of the stations in the Austral islands, visited during the voyage, is peculiarly encouraging. A Christian Church, uniting thirty-two members, was formed by him in the island of Tubai, in June last. At Ravavai, seventy-four members were added to the number of those who had been previously united to the Christian fellowship.

"In the interesting island of Papa, which, but a few years ago, contained two thousand three hundred inhabitants, of whom only seven hundred remain, sixteen hundred having been swept off by a pestilence, Mr. Darling found the mission prosperous. Here a native church was formed, in which one hundred and ten individuals united to promote each other's spiritual benefit, and celebrated the most sacred observances of religion. During the same visit, one hundred and forty-seven adults and ninety-five children were baptized.

"In the South Sea islands there were, when the latest accounts went away, thirty-two stations; fourteen missionaries; four artisans; fifty native teachers; thirty-nine congregations, the average attendance at which was two thousand and two hundred; twenty churches, containing three thousand three hundred and seventy-one members; thirty-seven schools, and seven thousand scholars.

"In China, Dr. Morrison continues his important labors in preaching, in Chinese and English. By means of the press, and his fellow-labcrers, his joy in the Lord, and the first fruits of China unto Christ—are preparing and distributing the silent but authentic messengers of truth, portions of the Sacred Scriptures and Christian books. Since their last Report was presented, the directors have had the satisfaction to learn, that three natives of China have, by the rite of baptism, been added to the Church. Leangafa has been employed in superintending the print-

ing of five thousand copies of Scripture Lessons, for which the requisite funds were raised in China.

"In Malacca, during the early part of last year, the state of the mission became more decidedly favorable, and the labors of the missionaries, in the educational and other departments of service, appeared to be attended with the divine blessing.

"In the month of June last, Mr. Thomson stated that the aspect of the mission in Singapore was encouraging, and Christian books, in the Malay and Chinese languages, were in great demand.

"In Penang, Mr. and Mrs. Dyer continue, with fidelity and zeal, their important labors for the benefit of the Chinese. Besides his other labors, Mr. Dyer frequently has the pleasure of meeting as many as thirty Chinese, who come for conversation on religion, and to receive Christian books.

"Mr. Beighton continues his indefatigable exertions in the Malay department, with more encouraging hopes of success than heretofore. During the past year, ten hundred and fifty-one Bibles, Testaments, and portions of the Scriptures; seven hundred and seventy-one Scripture Catechisms; nineteen hundred and ninety-nine tracts; and four thousand tickets with texts of Scripture, have been put into circulation.

"In Batavia, the divine blessing appears to have attended the preaching of the Word, as well as the instruction in the schools, and the distribution of the Scriptures in the languages of Eastern Asia.

"In the Ultra Ganges there are five stations, eight missionaries, an European, and a native assistant, twenty-five schools, and six hundred and seventy-two scholars, and two printing establishments. There have been printed five hundred Scripture Lessons, eleven thousand and five hundred tracts, three thousand and eight school books. Works distributed at two stations, one hundred and fifty-two Bibles, four hundred and eighty-three Testaments, fifteen hundred and seventy portions of Scripture, ten thousand nine hundred and ninety-nine tracts, and ten thousand and seventy-one catechisms, school books, &c.

"In India the Society has, during the year, met with some of its severest trials, and its strongest encouragements. The afflictive mortality among its missionaries has been painfully felt in this quarter of the world, where six devoted brethren and sisters have been removed, from the midst of delightful and successful labor on earth, to the rest of heaven. On the other hand, there are pleasing indications that the Lord is about to make bare his holy arm, and add the nations of India to the number of those who call the Redeemer blessed. The foundations of the popular superstition are undermined; the opinions of the people undergoing a most extensive and important change; and the Lord is removing many of the barriers to the spread of the Gospel in India.



"Among other encouraging circumstances connected with the progress of the Gospel in this part of the world, the directors notice, with unfeigned thankfulness, the active service of native converts, and the increasing concern manifested by European Christians, and others resident in India, for the conversion of the heathen. The effective co-operation of many of these with the missionary, in his labors of love, and their liberality and devotedness to the cause of the Redeemer, are peculiarly adapted to strengthen his hands and animate his spirits.

"In Neyoor, one of the three stations in Travancore, which is under the care of Mr. Mead, a number of families in thirteen villages have publicly renounced idolatry, or Mahometanism, during the past year. In one village, the head men and ten families have renounced idolatry, and fifty other individuals are inquiring. The native government officers, by whom, in many parts of these districts, the native Christians were cruelly persecuted a few years ago, now manifest a very friendly disposition to the converts; and though they have not embraced Christianity, several of them send their children to the mission schools. Catholic families in other parts of the district have solicited instruction. Heathen temples in some of the villages are destroyed by their owners, who have embraced Christianity. One pagoda of celebrity is abandoned, and the ground made over to the mission, for the site of a Christian school.

"In the three stations in Travancore, there are fifty-three congregations; about six thousand individuals professing Christianity and receiving Christian instruction; one hundred and eight schools, containing three thousand seven hundred and four scholars.

"In the East Indies there are:—thirty-two stations and out stations; thirty-five missionaries; five European assistants; sixty-six native assistants; thirteen churches; two hundred and thirty-nine communicants; two hundred and twenty-three schools, and seven thousand five hundred and forty-one scholars; two seminaries, thirty-eight students; five printing establishments, at two of which have been printed thirty-two thousand parts of the Old and New Testaments, forty-three thousand tracts, six thousand school books, and three hundred hymn books. Works distributed at the five stations:—sixty Bibles, twenty-seven Testaments, four thousand nine hundred and sixty-one portions of Scripture, and fifty-seven thousand one hundred and sixty-one tracts.

"The divine blessing continues to descend on the labors of the missionaries in St. Petersburg.

"In the Mediterranean the blessing of the Most High continues to attend the Word. Christian books are gratefully received by the inhabitants. Education is extended, and the schools are prospering. An Auxiliary Missionary Association has been formed at Corfu.

“In Malta the press has been actively and advantageously employed; eleven thousand nine hundred books have been printed at the mission press, for the London Missionary Society, for the Religious Tract Society, and for private individuals; twenty-seven thousand, eight hundred and sixty-nine books have been distributed during the past year.

“The intelligence which the directors have received from South Africa, during the past year, has been, in many respects, peculiarly encouraging. The infant school system has been introduced at Cape Town, and at several missionary stations, with pleasing success; and among the increasing facilities for promoting the spread of the Gospel among the inhabitants of South Africa, the directors have heard with pleasure of a temperance society—the increase of literary, scientific, and philanthropic institutions—and the establishment of a college at Cape Town, under the superintendence of enlightened and Christian professors.

“Within the colony of the cape of Good Hope there are fourteen stations, and beyond its boundaries there are nine. At Lattakoo, the most remote from the cape, where the missionary lingered long in hope, almost against hope, and where it has, in recent years, been the privilege of the directors to report that many had been delivered from the power of darkness and translated into the kingdom of God’s dear Son, a gracious revival has been experienced during the past year. The preaching of the Gospel is well attended, and an additional service is often held with those who cannot gain admittance to a place of worship. A new church, twice the size of the former, is now erecting; the prayer meeting is crowded to excess. The voice of prayer at morning, evening, and midnight, has been frequently heard in every direction—from the habitations of the natives or the bushes, whither they have retired for the purpose of devotion. For days successively many flocked to the habitations of the missionaries under the influence of feelings that urged them to inquire what they must do to be saved; some speaking of nothing but their own sinfulness before God; others of the love of Christ. The schools are well attended. Many manifest eagerness to learn, and a number can read the portions of the Scriptures which have been translated into their own language. The press is established and in active operation. School books and other books have been prepared by Mr. Moffat. Civilization and industry are advancing—the wilderness is gladdened.

“In South Africa there are:—twenty-three stations and out stations; twenty missionaries; seven catechists and artisans; one native assistant; fourteen Churches; six hundred and twenty-one native Church members, or communicants; twenty-eight schools; two thousand five hundred scholars; and one printing press.

“In Madagascar the darkness of superstition and error is breaking,

and the true light is dawning. The civil and political commotions, which interrupted the labors of the press, are ceased. Besides continuing the printing of the Old Testament, Mr. Baker has printed between eleven thousand and twelve thousand Catechisms, Tracts, and elementary books. Four hundred and twenty-five copies of the New Testament have been put into circulation. The Gospel is now regularly preached at three different places, and numbers flock to hear. Two Christian Churches have been formed during the past year, one of which contained, in the month of November last, sixty-seven members; of whom there is, from the circumstances of opposition under which they have taken up the cross, reason to hope that they have passed from death unto life.

"The mission at the Mauritius appears more flourishing than formerly.

"There were, when the last returns were sent home, in the African islands, including Madagascar and the isle of France:—four stations; six missionaries; sixteen European and native assistants; three Churches; one hundred and twenty-one native members; sixty-two schools; and two thousand seven hundred and ninety scholars.

"In South America there are four stations; three missionaries; and one native assistant; four Churches containing three hundred and thirty-nine native members; and four schools, in which one thousand, three hundred and eight scholars receive Christian education.

"In the several parts of the world, connected with the society's operations, of which an outline has now been presented, there are—

113 Stations and Out-stations,	Being an increase, during the year, of
92 Missionaries,	22 Branch Stations,
19 European } Assistants,	2 Missionaries,
133 Native }	4 Churches,
54 Churches,	320 Members or Communicants,
4,771 Members or Communicants,	39 Schools,
391 Schools,	1,496 Scholars.
22,193 Scholars.	

"The society has thirteen printing establishments, at eight of which one hundred and thirty-nine thousand books, including thirty-three thousand portions of Scripture, have been printed, and from nine stations, one hundred and fifteen thousand copies of books have been put into circulation.

"From the Treasurer's report it appeared, that the total receipts of the society, during the year, amounted to thirty-five thousand, five hundred and sixty-eight pounds, eight shillings, and eight pence; the expenditures, to thirty-nine thousand two hundred and forty pounds, ten shillings, and seven pence. The receipts were six thousand two hundred and fifty pounds less than last year—of which diminution two thousand seven hundred and forty pounds was in legacies.

"At a still later meeting of this society, May 9, 1833, the following



abstract of proceedings was given by Rev. William Ellis. 'The missions in the East Indies afford greater encouragement than in any preceding year. The following table exhibits the number of the society's missions, missionaries, &c.

Stations and Out stations.		Miss.	Nat. Teachers.
South Seas, . . . . .	33	14	41
Beyond the Ganges, . . . . .	5	7	3
East Indies, . . . . .	142	32	113
Russia, . . . . .	4	4	—
Mediterranean, . . . . .	2	2	—
South Africa, . . . . .	25	25	18
Madagascar and Mauritius, . . . . .	3	5	93
British Guiana, . . . . .	6	4	1
	220	93	263

"The society employs besides, more than four hundred schoolmasters, assistants, &c.—Native Churches, fifty-four; communicants, four thousand five hundred and fifty-seven; schools, four hundred and forty-eight; scholars, twenty-seven thousand two hundred and fifty-seven; printing establishments thirteen, from nine of which have been printed two hundred and fifty thousand books, including thirty-one thousand five hundred portions of Scripture; and from eleven stations one hundred and thirteen thousand two hundred and thirty-seven copies of books have been put in circulation during the past year.

"Receipts, nearly thirty-seven thousand five hundred pounds; expenditures, forty-one thousand six hundred pounds. An income of forty-five thousand six hundred pounds is necessary to sustain the society's operations, on their present scale, while calls for help from the South Seas, India, Spanish America, &c. are numerous, loud, and urgent."

**XII. SCOTTISH MISSIONARY SOCIETY.**—In 1796, the "Scottish Missionary Society" was formed; and though its labors have not been so extensive as those of some others, it has sent forth many valuable missionaries. It has eleven missionaries; one at Karass, in Russian Tartary, one at Astrachan, five in the East Indies, and four in the West Indies. The expenditure of this society for the year ending March, 1831, was seven thousand four hundred and eighty-seven pounds, four shillings, and six pence.

**XIII. VILLAGE ITINERANCY, OR EVANGELICAL ASSOCIATION FOR SPREADING THE GOSPEL IN ENGLAND.**—In 1706 was formed the "Village Itinerancy, or Evangelical Association for Spreading the Gospel in England." This society originated with the late Rev. John Eyre, M. A., a clergyman of the Church of England, but a man of enlarged benevolence of heart, uniting with Dissenters in extending the work of God for the salvation

of men. Some villages destitute of the Gospel, in Hants, Sussex, and Surrey, were the scenes of their first operations. In 1801, the late C. Townsend, Esq., joined this infant society; and in 1802 they conferred with the Rev. George Collison respecting a theological seminary for the preparation of pious young men for the ministry. Mr. Townsend died February, 1803, leaving ten thousand pounds for the purposes of the institution, to Mr. Eyre as treasurer, who died the next month; but the money being obtained, the college was commenced at Hackney, in October, 1803, under the direction of Mr. Collison, as tutor. More than one hundred young men of credible piety have been educated at this academy, some of whom are highly esteemed ministers in the metropolis, and in different parts of the kingdom; others have gone as missionaries to the heathen; and some have been ordained to the ministry in the Church of England. By occasional or annual grants from this society, many worthy pastors have been assisted; and many villages in Great Britain have been blessed by its operations. Together with the interest of some funded property, this excellent institution is supported by voluntary contributions; and in the year ending March, 1830, the expenditure was two thousand, three hundred and forty-six pounds, eleven shillings, and six pence.

XIV. LONDON ITINERANT SOCIETY.—In 1696, the “London Itinerant Society” was formed. This was instituted to supply the means of religious instruction to the destitute villages within fifteen miles of the metropolis. Many Sunday schools have been established in neglected hamlets, and supplied with teachers and books by this society. Besides, the more gifted teachers have officiated as Scripture readers and preachers; and numerous congregations, at present enjoying settled pastors, originated in the agency of this more humble society. In 1830, seventeen preaching stations were reported, as regularly supplied by this institution, whose receipts were four hundred and twenty-nine pounds, and its expenditure, in rents of schools, &c., about the same amount.

XV. BAPTIST HOME MISSIONARY SOCIETY.—In 1797, the “Baptist Home Missionary Society” was formed; to supply the destitute villages of Britain with the means of evangelical instruction; and its labors have been great and prosperous. The society has progressively advanced. Its report for 1830 states, that the Baptist Home Missionary Society “supports, in a great degree, thirty-six missionaries, and it extends aid to more than fifty itinerant and village preachers, whose voices are heard from the principality of Wales to the opposite shore; and from the Land’s End almost to the Orkneys.” The same

report mentions two hundred and thirty-six Sunday schools supported on the Home Missionary stations of this society. The expenditure of this society, in its operations for the year ending May, 1830, was one thousand nine hundred and fifty-four pounds, fifteen shillings, and nine pence.

XVI. RELIGIOUS TRACT SOCIETY.—In 1799, the “Religious Tract Society” was instituted. Previously, some worthy efforts had been made by Mrs. Hannah More and a few friends, and their Cheap Repository Tracts had been brought into extensive circulation. The Rev. George Burder and the Rev. Samuel Greathead had also published their “Village Tracts,” by which the saving doctrines of the Gospel had been happily communicated to many. But in May 17, 1799, the Rev. Joseph Hewes, A. M., a Baptist minister of London, and four lay gentlemen, were appointed at a public meeting to carry into effect the object of the friends present. The Religious Tract Society, thus formed, includes members of the Church of England, as well as Dissenters, and its *fundamental principle*, to which it has labored sacredly to adhere, is contained in their first tract, written by Dr. Bogue, an Independent minister, in which they profess that their publications should “consist of pure truth.” This, flowing from the sacred fountain of the New Testament, should run from beginning to end; uncontaminated with error, undisturbed with human systems; clear as crystal, like the water of life. “By way of explanation,” the committee add, “that by pure truth, when not expressed in the words of Scripture, they refer to those evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer agreed. On this large portion of ground, which the Churchman, the Dissenter, and the foreigner jointly occupy, they conceive that *Christian union* may be established and strengthened; *Christian affection* excited and cherished; *Christian zeal* concentrated and rendered proportionally effective. Every year the operations of this society have increased: but to do justice to its principles, proceedings, and publications, is impossible. Talents of the highest order have been engaged in preparing its varied works, which are adapted for all ages, from the lisping infant to the mature believer and the dying saint, illustrative of the Gospel, and demonstrative of its divinity. Their numerous publications for the young—their antidotes to infidelity—their series of Christian Biography, Church History, Works of the Reformers, Commentary on the Bible, and Monthly Magazines, are above all praise. And as many of its publications have been translated into various languages of the East, as well as of Europe, and widely circulated, eternity alone can develop the abundance and richness of its fruits. The



missionaries of the various societies receive the most valuable and seasonable help from this great institution. The receipts of the Tract Society, for the year ending May, 1830, were twenty-five thousand and sixty-two pounds, sixteen shillings, and four pence; and the number of publications issued, more than *ten millions*. The total circulation of the society, at home and abroad, since its commencement, exceeds *one hundred and forty millions* of its publications!"

The western general meeting of this society was held at Willis's assembly rooms, on May second. The marquis of Cholmondeley, chairman. Thirty-six thousand pounds had been received during the year, by the sale of the publications, and four thousand pounds in the way of donations. During the past year, Leangafa, a converted Chinese, had written nine new tracts, which had been widely circulated among his countrymen. The society had issued one million three hundred thousand children's books, and one million true narratives. The Bible Catechism had been just translated into Malay. Upwards of one hundred thousand tracts had been circulated in China; and such was the demand for them, among the Coreans, to whom five hundred were sent, that they cut them into pieces that all might read. In the Burmese empire, Calcutta, and other places in India, they had been found especially useful, in converting upwards of three hundred to Christianity. There was a large circulation of tracts in Armenia and Georgia, and fifty pounds had been granted to the society at Shusha to print tracts. In Van Dieman's Land, the Georgian and the Society islands, similar results had occurred. In the Sandwich islands, where twenty-five thousand persons were able to read their own language, many tracts had been distributed. At Cape Town, Graham's Town, and Lattakoo, the printing presses were actively engaged. At Madagascar, the reading of a tract by a child to her father, caused him to dig a hole and bury all his household gods. The negroes in the West Indies read the tracts with avidity. During the last two years, one hundred thousand tracts had been circulated by the Paris Tract Society. The Hamburg Tract Society sent to Bavaria twenty thousand during the past year. An order was sent to the Roman Catholic priests to collect them together and burn them. That order was read from the pulpit and put into execution; a number of Testaments and one thousand two hundred tracts were collected and burnt, but the effect was an increased desire on the part of the people to read them, and a new supply of twenty thousand had been received with avidity; four hundred and fifty-seven thousand tracts had been circulated in Russia, and the dignitaries of the Russian Church had translated Baxter's Call, and the Saint's Rest. In two Mahometan countries, also, the society was making

rapid and flattering progress. In the first year, the tracts distributed amounted to two hundred thousand, and the income of the society four hundred pounds; during the past year, it has sent from its depot twelve million five hundred and ninety-five thousand two hundred and forty-one tracts, being an increase on any preceding year of eight hundred and eighty thousand two hundred and seventy-six. Eighteen thousand volumes of Church history, fifty-one thousand of Christian biography, ten thousand of the works of British reformers, and fifteen thousand of the Commentary on the Scriptures. The society had also published a periodical called the *Weekly Visitor*, at the price of one half-penny; four hundred and twenty-seven thousand of which had been sold since last January. The foreign grants of money amounted to four thousand one hundred and eighty-four pounds; being one hundred and fourteen pounds more than the same society had received in the way of subscriptions from the Christian public. The receipts of 1832 were thirty-one thousand three hundred and seventy-six pounds, but those of the present year were forty thousand pounds, being an increase of eight thousand six hundred and twenty-four pounds.

XVII. CHURCH MISSIONARY SOCIETY.—In 1800, the “Church Missionary Society” commenced. Aroused by witnessing the active zeal of other denominations of Christians, several pious Churchmen united to form this institution, for the extension of the Gospel under the forms of the Church of England. This society manifested but little zeal for several years; and, being discountenanced by the prelates and dignitaries of the Church, its labors were inconsiderable. Two missionaries were at length obtained from Germany, and they departed from England to Western Africa, in March, 1804. Three more were sent forth in 1806. The Soosoo country and the Bullomshore, in the neighborhood of Sierra Leone, were the first stations of this society; but both were afterwards abandoned, and the mission established at Sierra Leone. In 1809, two missionaries were sent to New Zealand, at the recommendation of Mr. Marsden, chaplain of New South Wales. Before 1811, the efforts of this society had been exceedingly inefficient; but in that year, the Rev. Melville Horne, late chaplain to the colony of Sierra Leone, preached the annual sermon before the society, from which it appears, that not one Englishman had engaged in the work. He says, “Sorry am I to say that the clergy, and the clergy alone, decline the cross! When not one clergyman will arise in the cause of the Redeemer, what is to be said? Have you, my honored brethren, in Africa, or in the East, one English clergyman who serves as a missionary?” Having

then directed his hearers to contemplate the zeal of the Dissenters, he appeals to them,—“Have Carey and the Baptists had more forgiven than we, that they should love more? Have the fervent Methodists and patient Moravians been extortionate publicans, that they should expend their all in a cause which we decline? Have our Independent brethren persecuted the Church, that they should be now much more zealous in propagating the faith which they once destroyed?” The appeal was not in vain; the Church Missionary Society has, since that period, been making considerable progress; having not only German agents, but many Englishmen, who receive ordination from the bishop of London, as his diocese is regarded as extending to most of our foreign colonies. Much attention has been directed by this society to schools in India; where Messie, a converted Mahometan, began scriptural instruction, under the direction of Mr. Gowie, a chaplain of Calcutta, in 1812. In 1814, two German missionaries were sent from England to Madras, and from that period others have been sent successively to various places. The schools established by this society, have engaged the greater degree of the attention of its agents; and they have been of incalculable benefit to the rising generation. In their labors, this society has found worthy coadjutors in some of the chaplains of the East India Company, and in some others: yet still, the cumbrous machinery of the Church of England is observed to be ill adapted to the missionary cause; and the successes of this society have not been considered equal to what might have been expected from its expenditure. What is deeply regretted in this society, even by many of its most pious friends and ministers, is, its uncharitable sectarianism; for though its secretaries meet the secretaries of the missionary societies conducted by the Dissenters, for the purposes of conference and prayer, monthly, it is complained, that, in their general proceedings, they studiously avoid any allusions to the extensive labors of others, and that the like care is observed to abstain from recognising the marvellous successes with which they have been honored by the blessing and Spirit of God. It is also regretted that they carry this exclusive policy so far, as not to allow the most eminent agent of the other missionary societies to take any part in their public meetings! It is reported that this unlovely spirit is carried, in a great degree, to foreign countries; and we see that even the late devoted bishop Heber, when he arrived in India, as he has recorded in his journals, required the Church of England missionaries to relinquish their social prayer meeting, which had been held with the missionaries of other societies!

The following tabular view of the Church Missionary Society we extract from the “New Missionary Gazeteer.”







BUDHIST SANCTUARIES IN CEYLON.



GREAT DAGON PAGODA.

# BENEVOLENT SOCIETIES.

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Countries and Stations.	Miss. and Teachers.	Schools.	Scholars.	Countries and Stations.	Miss. and Teachers.	Schools.	Scholars.
<b>WEST AFRICA.</b>				<b>WESTERN INDIA.</b>			
Freetown,	4	2	757	Bandora,	15	10	414
Fourah Bay,	2	1	11	Basseen,	1	5	
River District,	10	3	610				
Mountain Dist.	16	9	993				
<b>MEDITERRANEAN.</b>				<b>CEYLON.</b>			
Malta,	5			Cotta,	23	3	416
Greece,	6	2	290	Kandy,	10	10	221
Egypt,	5	3	60	Baddagame,	20	13	602
Abyssinia,	3			Nellore,	28	18	903
<b>NORTH INDIA.</b>				<b>AUSTRALASIA.</b>			
Calcutta,	25	13	638	New Holland,	2		
Culna,	15	6	386	New Zealand :			
Burdwan,	16	11	649	Rangihoua,	4	1	27
Goruckpore,	8	5	75	Kerikeri,	7	2	70
Buxar,	1	1	15	Paihia,	11	2	125
Benares,	17	5	282	Waimate,	7		
Chunar,	10	6	92				
Allahabad,	2	2	45	<b>WEST INDIES.</b>			
Agra,	1	1	40	Jamaica : Papine,		2	37
Meerut,	2	1	40	Cavaliers,	1	2	74
Kurnaul,	1	1	33	Montgom. Cor.	1	2	131
Bareilly,	1	1	40	Coley,		2	29
				Moore Town,	1	1	120
<b>SOUTH INDIA.</b>				Port Antonio,	1	1	62
Madras,	44	30	1301	Charles Town,	1	1	40
Pulicat,	14	11	277	Accompong Tn.	1	1	69
Mayaveram,	40	30	1512	Salt Savanna,	2	2	60
Tinnevely,	118	11	1496	Anchovy Valley,		1	30
Cottayam,	54	43	1415	Retreat Planta.		1	17
Allepie,	63	5	210	Prospect,	1	1	45
Cochin,	24	12	447	Spanish Town,		1	120
Tellicherry,	5	3	218	Leguan Island,	1	1	69
Bellary,	1	3	118				
				<b>N. W. AMERICA.</b>			
				Red River,	2	4	160
				Grand Rapids,	2		

SUMMARY.	MISSIONS.	NUMBER OF TEACHERS.										NUMBER OF SCHOLARS.				
		No. of Stations.	Europeans.				Natives.				Number of Schools.	Boys.	Girls.	Youths & Adults.	TOTAL.	
			Clergy		Laymen.	Women.	Clergymen.	Laymen.	Women.	TOTAL.						
			English	Luther.												
	West Africa	4	3	3	6	6	—	8	6	32	15	1351	778	242	2371	
	Mediterranean	4	3	7	3	3	—	2	1	19	5	171	179	—	350	
	North India	12	5	1	7	7	1	77	1	99	53	1999	163	73	2235	
	South India	9	9	5	3	13	3	276	2	311	200	3603	832	105	6994	
	Western India	2	3	—	—	1	—	1	—	16	15	388	26	—	414	
	Ceylon	4	8	—	1	8	—	64	—	81	54	1861	224	57	2142	
	Australasia	5	4	1	12	13	—	1	—	31	5	150	72	—	222	
	West Indies	14	—	—	6	1	—	3	—	10	19	136	66	79	903	
	N. W. America	2	2	—	—	2	—	—	—	4	4	160	—	—	160	
	Missions, 9	56	37	17	38	54	4	443	10	603	370	9819	2340	556	15791	



XVIII. SUNDAY SCHOOL UNION.—In 1803, the “Sunday School Union” was formed; the design of which is to stimulate Sunday school teachers to greater exertions; to improve the methods of tuition; to increase the number of Sunday schools; to furnish suitable books and stationary at the lowest prices; and to correspond with ministers and others, at home and abroad, for the purpose of promoting the establishment of Sunday schools, and local Sunday School Unions. Both the foreign and home success of this society shows that it has richly received the Divine blessing. In their report of 1830 it is stated, there were reported to the Union seven thousand and eighty-five schools; seventy-nine thousand seven hundred and fifty-three teachers; eight hundred and five thousand four hundred and fifty-six Sunday scholars in Great Britain. But this is believed to be not more than half of the schools and scholars in the kingdom, without including Ireland. The trade account of the society, for the year 1830, was six thousand and eighty-nine pounds, eleven shillings, and nine pence, and the benevolent fund account, nine hundred and eighty-five pounds, seventeen shillings, and eleven pence.

The annual meeting of this society for 1833, was held at Exeter hall. The report commenced with a sketch of the progress of the foreign Sunday schools in France, Denmark, Malta, New South Wales, South Africa, America, Canada, New Brunswick, the West Indies, and Jamaica. In France, the Sunday schools were stated to be extending among the Protestants. In Denmark two schools had been established near Copenhagen. In Antigua, there are in the Wesleyan Sunday schools one thousand eight hundred and fifty-two scholars; and from Jamaica it is said that the Sunday schools at no period have afforded such cheering prospects of their still greater efficiency and universal establishment throughout the islands of the West Indies as at the present moment. With reference to home proceedings, the report stated that in the present year nine hundred and fifteen pounds had been voted for the Jubilee fund, in addition to the three hundred and forty pounds voted in 1822. The expense of erecting Sunday schools was estimated at the sum of ten thousand pounds, and the committee proposed that means should be devised for establishing a permanent Sunday school building fund. The missionaries’ labors were next detailed, and the sum of the statement was, that eleven unions had been visited, and seven new ones established, in little more than half a year. The committee having been engaged during the past year in arranging a plan for establishing a library, have agreed to devote one hundred and fifty pounds for the purchase of books, and that the library should be opened on the 1st of July next. The following summary of the returns of Sunday schools was given: from

London auxiliaries, five hundred and twenty-two schools, six thousand nine hundred and seventy-three teachers, and seventy-four thousand eight hundred and seventy-eight scholars; Great Britain, seven thousand two hundred and thirty-two schools, one hundred and two thousand six hundred and sixty-nine teachers, eight hundred and sixty thousand four hundred and ten scholars; the Sunday school Society for Ireland, two thousand six hundred and forty-two schools, nineteen thousand one hundred and forty-two teachers, two hundred and six thousand seven hundred and seventeen scholars; the London Hibernian Society's Sunday schools, eight hundred and seventy-nine schools, and sixteen thousand four hundred and thirty scholars—making a total of eleven thousand two hundred and seventy-five schools, one hundred and twenty-eight thousand seven hundred and eighty-four teachers, one million one hundred and fifty-eight thousand three hundred and fifty-four scholars, and showing an increase on the last year of three hundred and twenty-nine schools, twelve thousand four hundred and eighty-six teachers, and twenty-two thousand nine hundred and fifteen scholars. The sales during the past year were stated, from the depository accounts, at seven thousand and seventy pounds, three shillings, and two pence. The balance in hand of the Benevolent Fund was stated to be two hundred and seventy-eight pounds, six shillings, and ten pence, and in the general account it was mentioned, that the grant to the Benevolent Fund for trade profit, this year, amounted to three hundred and fifteen pounds, fourteen shillings, and five pence.

XIX. BRITISH AND FOREIGN BIBLE SOCIETY.—In 1804, the “British and Foreign Bible Society” was instituted. This wondrous society originated in the endeavors of the Rev. Thomas Charles, of Bala, the principal leader of the Calvinistic Methodists in Wales, to supply his countrymen with the Holy Scriptures in their native language. The subject being mentioned at a committee meeting of the Religious Tract Society, its secretary, the Rev. Mr. Hughes, suggested the idea of a general society for supplying the whole world with Bibles! The friends present approving the proposition, measures were taken to call a public meeting, which, on the 7th of March, 1804, was held at the London Tavern, consisting of about three hundred persons of different denominations, including some worthy Quakers. For the purpose of carrying their resolutions into effect, it was deemed advisable to seek the patronage of some person of rank. Dr. Porteus, then bishop of London, yielded to the application; gave his cordial sanction; and recommended lord Teignmouth as president; an office which that distinguished nobleman

has ever since filled with honor. Several other prelates gave their names, which were enrolled on the list of presidents. The Rev. Joseph Hewes, M. A., a Baptist minister, and its original projector; the Rev. Josiah Pratt, A. M., of the Church of England; and the Rev. Charles F. A. Steinkopff, D. D., minister of the Lutheran chapel in London, were appointed secretaries. The fundamental law of the society declares its title as given above; and, also, that its object is exclusively to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad; and, further, that the copies circulated in the United Kingdom, in the English language, shall be those only of the authorized version. The constitution of this society admits of the co-operation of all persons who are disposed to concur in its support; and it is ordained that the proceedings of this society shall be conducted by a committee, consisting of thirty-six laymen, six of whom shall be foreigners residing in London and its vicinity; half of the remainder members of the Church of England, and the other half members of other denominations of Christians. The presidents, and all clergymen and dissenting ministers, subscribing to the society, may vote at the meetings of the committee. The British and Foreign Bible Society has had many enemies; especially among the high Church clergy of the establishment, and not more than about a sixth part of its prelates and clergy have, at any time, been reckoned among its friends. But to detail its history would require volumes. It has been the means of originating similar institutions in most parts of the world in which the Bible is believed, conveying immortal blessings to all nations. Either in England or in foreign countries, directly at the expense of the society, or indirectly by grants to societies abroad, or to individuals, this astonishing institution has reprinted the Holy Scriptures in forty-four languages; in five languages it has printed translations of the Scriptures: in seventy-two languages and dialects in which they never had previously been printed; and in thirty-two new translations commenced or completed; making a total of one hundred and fifty-three different languages and dialects!

It may be here added, that during the last year (1832—1833) the distributions of this society, from the home depository, amounted to three hundred and forty-three thousand one hundred and forty-five copies. The distributions on the continent, during the same time, were two hundred and forty thousand seven hundred and forty-three copies—making the total issues of the society, in twenty-eight years, seven million six hundred and eight thousand six hundred and fifteen.

The receipts of the last year were eighty-one thousand seven hundred and thirty-five pounds, sixteen shillings, and four pence.



In respect to the operations of other continental societies, it may be stated that the distributions of the Paris Bible Society, being confined exclusively to Protestants, are not very extensive. The committee, however, manifest a willingness to furnish Bibles to all who make their wants known. Offering the past year to furnish, gratuitously, a copy of the Bible to every newly married couple, and a Testament to every new communicant; one thousand four hundred and ninety-four of the former, and three thousand five hundred and eighty-eight of the latter, were in this way disposed of. The distributions of the year amounted to eleven thousand nine hundred and forty-eight copies, making, with those previously distributed by the society, one hundred and thirty thousand.

The Geneva Bible Society has put in circulation nineteen thousand nine hundred and twenty-one Bibles and Testaments, including an edition of the modern Greek New Testament, which has been sent to Greece. The Basle Bible Society has circulated, in all, one hundred and sixty-one thousand five hundred and seventy-five copies. In one canton in Switzerland, containing one hundred and seventy thousand inhabitants, every family has been furnished with a copy.

The Prussian Bible Society, and its auxiliaries, distributed last year nine thousand three hundred and sixty-seven Bibles, and thirty-seven thousand five hundred and seven New Testaments; making a circulation, in seventeen years, of five hundred and thirty thousand copies.

The Netherlands Bible Society has established an auxiliary at Surinam, in South America; and measures are in train for publishing, at Java, parts of the Old Testament in Javanese, the New Testament having been already published by the Batavia Bible Society.

In Sweden, the Bible cause is highly prosperous. Last year, eight thousand Bibles and twenty-two thousand five hundred Testaments were printed by the Swedish Bible Society, making in all, since the formation of the society, three hundred and forty-one thousand seven hundred and eighty-seven copies. The society's presses are still at work, preparing for future demands.

The Danish Bible Society circulated, last year, three thousand two hundred and twelve copies, making its total issues one hundred and twenty thousand four hundred and seventeen.

From St. Petersburg, in Russia, were distributed, last year, five thousand eight hundred and twenty-three Testaments, making, since 1828, the number of twenty-two thousand copies. Most of these books were put in circulation through the exertions of that devoted minister, the Rev. Mr. Knill.

From Malta, four thousand two hundred and sixty-one copies of the Scriptures were issued the past year, principally in French, Italian, Arabic, Greek, and Hebrew. A part of these books went to Algiers and other places, on the north coast of Africa.

The translation of the Old Testament into modern Greek is rapidly going forward in Greece, under the direction of Mr. Leeves, the Bible agent, the Rev. Mr. Jewett, and others. The number of New Testaments issued by Mr. Leeves, in the course of the past year, were two thousand two hundred and eighty-eight.

The issues from Constantinople and Smyrna by the agent, Mr. Barker, during the same period, amounted to five thousand four hundred and eighty-four copies. Many of the copies were procured for schools.

A large number of Bibles and Testaments, in Arabic, Syriac, and Turkish, or portions of them, have been sent to Shoosha, in Armenia, to be distributed by the missionaries located in that region. Measures were taken to print the Armenian New Testament at this place, but the work has since been transferred to Moscow, where it is in press, and the Gospel of Matthew already issued.

The Bible Society of Calcutta is still in active operation. The issues from its depository, the past year, amounted to fourteen thousand six hundred and sixty-one copies. Efforts are made to circulate portions of the Word of God in the interior cities and villages, and with encouraging success.

The Bible Society at Madras has undertaken to print twelve thousand copies of the New Testament in Tamul, as soon as the translation is completed.

The distributions of the Madras Bible Society, for the year, were nineteen thousand three hundred and twenty-four copies, in whole or in part, and in no less than fifteen different languages.

XX. BRITISH AND FOREIGN SCHOOL SOCIETY.—In 1805, the “British and Foreign School Society” was instituted. This most noble institution, the design of which is the “education of the laboring and manufacturing classes of society, of every religious persuasion,” arose out of the zealous exertions of Joseph Lancaster, an ingenious schoolmaster of London, and who is generally considered the inventor of the system of *mutual instruction*. His own exertions were surprising; and he soon enjoyed the patronage of the king, and of the royal dukes of Kent and Sussex. A society was formed in 1805, and a noble building for a model school was erected in Southwark, and schools were soon established in different parts of the kingdom upon the same plan. It is a law

of this society, that the schools in connection with it "shall be open to the children of parents of all denominations: the lessons for reading shall consist of extracts from the Holy Scriptures; no catechism or peculiar religious tenets shall be taught in the schools, but every child shall be enjoined to attend regularly the place of worship to which its parents belong." As no preference was given to the peculiarities of the Church of England, and no provision made for the use of its catechism, prejudices and opposition were excited, by certain intolerant alarmists of the Church of England. It was said to be an engine for the multiplication of Dissenters: but this prejudice was overruled for good, as Churchmen were roused to take part in the education of the poor, by the formation of national schools. These were therefore established in very many parishes through the kingdom, in which, it is reported, there are now about two hundred and eighty thousand scholars taught on a similar plan, somewhat modified by Dr. Bell, recently returned from Madras. In these schools the Church Catechism is used.

The report of the British and Foreign School Society, for the year ending May, 1831, appears to be one of the most interesting documents of the kind ever published; exhibiting its various branch operations, not only in England and the colonies of Great Britain, but in many States of Europe, Asia, Africa, America, and the islands of the Great South Sea, with the general state of education in those countries. From this society have originated, not only the national schools, but many others in different parts of the world, among which we must mention the "Society for Promoting the Education of the Poor in Ireland," called the Dublin "Kildare-Street Society," which had, in 1829, one thousand five hundred and fifty-three schools on its list, containing one hundred and twenty-four thousand four hundred and forty-nine scholars. This society has received a grant of money annually from parliament. The Irish report states also,—“The total number of schools assisted from your funds during the past year, including the new schools, is one thousand two hundred and twenty-two; the gross amount of the grants is six thousand eight hundred and thirty pounds, nine shillings and six and a half pence, exclusive of gratuities to deserving teachers, and of the expense of the training department. The model schools continue in a very satisfactory state: the total number of both sexes, which received instruction, during the past year, was one thousand five hundred and forty-six; since their commencement, twelve thousand four hundred and twenty-three. The total number of teachers who have been trained in these schools, since their first opening, (that for masters in 1813, for mistresses in 1824,) to January 5, 1830, is,—males, one thousand six



hundred and ten,—females, three hundred and sixty-three; making a total of one thousand nine hundred and seventy-three teachers attached to schools in all parts of Ireland.”

In the central schools of the society in London, there are regularly above five hundred boys on the books, and eighteen thousand eight hundred and fifty have been received for instruction. There are three hundred girls kept on the books, and nine thousand one hundred and eighty have been received since the commencement; total, twenty-eight thousand. The various schools in London, now in connection with this society, contain about fifteen thousand scholars. During the year ending May, 1831, fifty-eight candidates, either for boys' or girls' schools, have been received; thirty-seven of whom have been boarded and instructed, wholly or in part, at the expense of the institution; thirty-nine have been placed over schools, three have sailed for foreign stations, and sixteen remain on the list. Five missionaries have also attended to learn the system, previous to their setting out for their respective destinations. His majesty, William IV., is patron of this society, with an annual subscription of one hundred pounds, to mark his sense of its importance. Its expenditure, during the past year, was three thousand two hundred and twenty-two pounds, eighteen shillings, and seven pence, exclusive of seven hundred and seventy pounds, fourteen shillings, and five pence, specially appropriated to promote scriptural education in Greece. Prejudice has misrepresented this great society, but it seems destined to advance scriptural education throughout the whole world.

XXI. LONDON HIBERNIAN SOCIETY.—In 1806, the “London Hibernian Society” was instituted. This is an invaluable institution, the design of which is the scriptural education of the poor in Ireland, by day, Sunday, and adult schools, and Scripture readers. The year ending May, 1831, presented returns of schools in thirty different counties in Ireland, in number one thousand five hundred and ninety-five; in which there were enrolled eighty-five thousand seven hundred and fifty-five scholars. The average attendance is about two thirds of the whole, and about one half of them are Roman Catholics. “The only books supplied by the society are two spelling-books, and the Holy Scriptures of the authorized version, in English; and an Irish spelling-book, and the Holy Scriptures of bishop Bedell's and archbishop Daniel's version, in Irish. All the scholars, of sufficient age, read and commit to memory the Holy Scriptures. The scholars are inspected publicly once a quarter, and the teachers are paid only for those scholars, who, on inspection, exhibit the required proficiency. The gross disbursements of last year

were eight thousand four hundred and thirty-five pounds; the number of scholars may be taken at seventy thousand; this gives two shillings and five pence per head, without allowing any thing for Scripture readers, salaries of agents, &c. If the Sunday scholars, adult scholars, Irish classes, &c. are left out of the account, and the whole sum supposed to be expended on fifty-three thousand four hundred and fifty-two day scholars, it would give three shillings each scholar. The real average expense to the society of each scholar is, therefore, much less than *three shillings per annum*!" This society is generously supplied with the Scriptures by grants from the Bible Society. The report of 1831 states, "The committee are again called upon to acknowledge the renewed liberality of the British and Foreign Bible Society, which, in addition to the munificent grant, announced at your last meeting, of ten thousand English Bibles, and twenty thousand Testaments, has since cheerfully placed at your disposal one thousand Irish Testaments!"

**XXII. SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—In 1808, the "Society for Promoting Christianity among the Jews" was formed. It was instituted by several devoted ministers and private Christians of different denominations, under the patronage of the duke of Kent. Its labors were manifestly sanctioned by the God of Abraham, in blessing the invitations to the Hebrews to behold Jesus Christ as the promised Messiah. Schools were established in Spitalfields, London, and the Jews' Chapel was opened in that vicinity. In 1813, the Episcopal chapel was erected in Bethnal Green, attached to which various other buildings were raised, for the more convenient prosecution of the desired objects. But the society being heavily in debt, several affluent churchmen engaged to take the whole responsibility, if the Dissenters would relinquish their claims upon a share of its direction; to which they consented. The society is now supported principally by members of the Church of England, having two of the bishops for patrons. The report of the year ending March, 1831, states, "There are at present, in the schools at Bethnal Green, thirty boys and thirty-eight girls." They have a missionary seminary, in which "there have been five students during the past year. The present number of missionaries, in immediate connection with the society, is thirty, besides three, who are engaged in India under the inspection of the Madras committee. Of these, ten are of the Jewish nation. There are, also, five other individuals, at present, engaged as teachers in the Jewish schools in the Grand Duchy of Posen; making a total of thirty-eight missionary agents engaged in promoting the objects of this society." The principal fields of mission-

ary labor, besides England, are various parts of Europe, where Jews are numerous. The total receipts of this society, during the past year, were fourteen thousand one hundred and forty-four pounds, seven shillings, and nine pence. But it has been liberally assisted by grants of Hebrew Bibles and Testaments from the British and Foreign Bible Society.

**XXIII. PRAYER BOOK AND HOMILY SOCIETY.**—In 1812, the “Prayer Book and Homily Society” was formed. “The sole object of which is the distribution of the authorized formularies of the Church of England, both at home and abroad, in English and in foreign languages.” The whole or parts of these formularies have been translated into several languages, and there is reason to believe that their circulation has been accompanied with the Divine blessing. The Report for the year ending May, 1830, states, “It is no small testimony to the value of our Church service, that the Chinese, Malay, and Indo-Portuguese translations, were made by individuals who conscientiously dissent from us. The number of bound Prayer Books and Homilies issued, during the past year, was nine thousand five hundred and eighty-five; and of tracts, one hundred and forty thousand two hundred and eight. The whole number of books circulated by the society, from the first, is,—of Prayer Books, one hundred and seventy-seven thousand two hundred and fifteen; of its tracts, one million four hundred and fifty thousand five hundred and fifty-five.” The expenditure of the past year was two thousand two hundred and eighty-five pounds, eight shillings, and nine pence.

**XXIV. IRISH EVANGELICAL SOCIETY.**—In 1814, the “Irish Evangelical Society” was formed in London. The design of it is declared to be “to promote the preaching of the Gospel in Ireland, by maintaining an evangelical academy for the education of native and other students, and by assisting pastors and itinerant preachers in the various and important labors of the Christian ministry.” The fundamental principle of this society is declared to be, that “as its sole desire is to enlarge the kingdom of our Savior, it will not direct its exertions to the exaltation of sects, or the establishment of parties; but will leave to the congregations that may be collected, the choice of their own mode of worship, and the formation of their own churches.” This society has been the means of extensive and incalculable good, in educating pious young men for the ministry, and in supporting them while laboring to gather churches in different parts of the country. The report of the year ending May, 1831, states, “the society’s agents are fifty-seven; nine pastors of Churches, who perform itinerant services; fifteen minis-



ters, entirely supported by the funds of the society, and constantly engaged in its service; eleven missionaries, in the English or Irish language, who travel through extensive districts; and twenty-two Scripture readers and expositors, chiefly engaged in a course of domiciliary Christian instruction. The agents last named are chiefly employed in connection with the former, to whom they prove the most valuable auxiliaries." The expenditure of the past year was three thousand seven hundred and fifty-nine pounds, six shillings, and five pence. The society has a committee of management in Dublin.

**XXV. BAPTIST IRISH SOCIETY.**—In 1814, the "Baptist Irish Society" was instituted for promoting the Gospel in Ireland, by employing itinerants, establishing schools, and distributing Bibles and tracts, either gratuitously or at reduced prices. Great success has attended the operations of this society up to this period, and the report of the year ending May, 1831, states, "that in the evening schools for adults, more than seven hundred men have, during the past winter, been taught to read the Scriptures in Irish or English. The number of scholars now amounts to upwards of eight thousand. There are six ministers in Ireland in the service of the society, and during the year the agents of the society have distributed one thousand six hundred and thirty English and Irish Bibles and Testaments, besides first and second spelling-books in the schools, amounting to four thousand eight hundred and ninety-nine copies. The expenditure of the year was two thousand eight hundred and sixty-six pounds, seventeen shillings, and eleven pence."

**XXVI. IRISH SOCIETY.**—In 1816, the "Irish Society" was formed, the design of which is "to instruct the native Irish, who still use their vernacular language, how to employ it as the means for obtaining an accurate knowledge of English; and, for this end, as also for their amelioration, to distribute among them the Irish version of the Scriptures by archbishop Daniel and bishop Bedell, the Irish Prayer Book where acceptable; and such other books as may be necessary for school-books."

**XXVII. CONTINENTAL SOCIETY.**—In 1818, the "Continental Society" was formed, the object of which is stated to be, "to assist local native ministers in preaching the Gospel, and in distributing Bibles, Testaments, and religious publications over the continent of Europe; but without the design of establishing any distinct sect or party. That the acknowledgment of the doctrine of the Holy Trinity be indispensable to constitute a member of this society; and that governors, and clergymen, and

dissenting ministers, who are members of this society, be entitled to attend and vote at all meetings of the committee." There is difficulty in exhibiting a statement of the operations of the Continental Society, because a measure of secrecy is required, on account of the jealousy of the European governments. Its agency, however, is considerable, and its expenditure in the year ending April, 1831, was two thousand three hundred and eight pounds, nineteen shillings, and seven pence.

**XXVIII. PORT OF LONDON SOCIETY.**—In 1818, the "Port of London Society" was formed; and with it was united, in 1827, the "Bethel Union." The design of these societies was for "Promoting Religion among British and Foreign Seamen." This society appears, from its report for the year ending April, 1831, to employ one missionary and four ministers, as its principal agents. It has a floating chapel on the river Thames; in which ministers of different denominations preach gratuitously in connection with the society's ministers. Bethel meetings for prayer are held on board those vessels in the river, whose captains are pious, or inclined to sanction the religious improvement of their men. One of the agents writes, "I frequently behold five, six, and even seven lanterns, the humble but significant symbols for divine worship;" and at these meetings, chiefly in the vessels of colliers, he says, "Four, five, six, and more of the sailors engage in prayer." Small libraries are furnished to many ships; a day school for the children of watermen, an orphan asylum, in which fifty-three children are supported and educated, and the *Sailor's Magazine*, are connected with this society, which has been the means of originating other similar societies at our principal ports, and in America. The expenditure of this society, for the year, was eight hundred and sixteen pounds, seventeen shillings, and eight pence.

**XXIX. HOME MISSIONARY SOCIETY.**—In 1819, the "Home Missionary Society" was instituted. Its design is the "Evangelization of the unenlightened Inhabitants of the Towns and Villages of Great Britain, by preaching the Gospel, the Distribution of Religious Tracts, and the establishment of Prayer Meetings and Sunday Schools, with every other scriptural method for the accomplishment of this important object." The necessity for the Home Missionary Society is evident to every intelligent Christian, and amply proved by the remarkable documents in its reports, and from the clerical testimonies in our own review of England in the nineteenth century. To detail the beneficial operations of this society, is altogether impossible in this place, but it appears to have the

strongest claims upon the patriots of Britain. It has received the generous support of some pious members of the Church of England, and from several of the evangelical clergy. The report for the year ending March, 1831, states, "the society employs thirty-five missionaries; in addition to whom, there are about twenty pastors and stated ministers, who devote a portion of their time to the objects of this society. There are, in all, sixty agents, who employ every practicable mode of communicating religious instruction, by schools, by the distribution of tracts, and by regular preaching. They have two hundred villages, and not fewer than four thousand children under their care, in a population of nearly two hundred thousand souls. Appeals the most affecting are continually being made, from destitute hamlets of the country, for evangelical laborers; by which the society has been induced to exceed their funds. The treasurer has received, during the past year, four thousand nine hundred and nine pounds, and four shillings, and paid four thousand nine hundred pounds; but the society is still indebted, not less than seven hundred pounds. God has graciously blessed the operations of the Home Missionary Society, so that many flourishing Churches have been formed, some of whom support their own pastors without any pecuniary aid from the society; but its claims upon the liberality of British Christian patriots are urgent and imperative, to assist in recovering the peasantry from that state of ignorance and crime, which is fearfully developed by the country gaols, and prisons, and special commissions."

XXX. IRISH SOCIETY OF LONDON.—In 1832, the "Irish Society of London" was formed, as an auxiliary to the Irish Society of Dublin; besides which, some attention has been paid to the native Irish residing in London; and in June, 1830, a public meeting was held to establish the Irish Society's *Church Fund*. The receipts of this society, for the year ending April, 1830, were one thousand five hundred and thirty-two pounds, five shillings, and two pence.

XXXI. LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.—In 1823, the "Ladies' Hibernian Female School Society" commenced. Scriptural instruction is the course pursued by this society; and its benefits have been remarkably great, not only in sowing the seed of God's Word, but in the saving conversion of some to the knowledge and faith of Christ. The report for the year 1831, states, "the number of children in the schools is eleven thousand four hundred and seventy, of which there is about an equal number of Roman Catholics and Protestants."



The expenditure of the society, for that year, was two thousand four hundred and forty-five pounds, and nine shillings.

XXXII. CHRISTIAN INSTRUCTION SOCIETY.—In 1825, the “Christian Instruction Society” was formed. It originated with some benevolent dissenting ministers in London, who deeply felt the degradation of thousands of its inhabitants. On a survey, it was found that there were only four hundred places of worship in the metropolis, half of which belong to the Dissenters; and that supposing they were attended by an average of one thousand persons each, which was far from being the fact, yet even then there would be about a million of the inhabitants without the means of grace! A society, therefore, was formed by the principal Dissenters, to carry forward an organized system of visiting the lanes and courts and wretched districts of the metropolis, to establish prayer meetings, Sunday Schools, and preaching places; and especially to distribute religious tracts, by weekly loans. Many of the congregations in London have adopted the plans of this society, and the most signal tokens of the Divine blessing have attended these labors of love and visits of mercy. The report for the year ending May, 1831, states, that “at the present time there are sixty-five associations, which engage the benevolent attention of one thousand one hundred and seventy-three gratuitous visitors, who have, during the past year, visited thirty-one thousand five hundred and ninety-one families. So that, by your voluntary agency alone, religious tracts and books are now placed within the reach of at least one hundred and fifty thousand individuals.” “Immediately connected with the numerous associations, are to be found ninety-three stations for reading the Scriptures and prayer.” This society employs a city missionary, whose labors have been incalculably beneficial. Many of the most eminent ministers in the metropolis have co-operated in out-door preaching, in tents, and in lectures to mechanics on the most important subjects. Valuable tracts, &c. are published by this society, whose plans have been adopted in many cities and towns both in England and Ireland. Its expenditure, for the year, was one thousand four hundred and eighty-seven pounds, ten shillings, and eleven pence.

XXXIII. BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.—In 1828, was formed, “the British Society for Promoting the Religious Principles of the Reformation.” This society has a special regard to the prevalence of the Roman Catholic profession in England and Ireland; and it proposes, by education, Scripture read-

ers, miscellaneous publications, and public or local discussions, to excite public interest in the controversy, to diffuse information on the subject, and thus to destroy the influence of the priests, and convert the Catholic population to the doctrines of the Holy Scriptures. The receipts of the society, for 1830, were two thousand nine hundred and eighty-four pounds.

XXXIV. SUNDAY SCHOOL SOCIETY FOR IRELAND.—This society was formed in 1819. According to the twenty-first report of this society, its receipts for the year were three thousand three hundred and thirty pounds, three shillings, and three pence,—two thousand seven hundred and seventy-one pounds, eleven shillings, and eight pence, by subscriptions and donations. The number of schools connected with the society January 1, 1831, was two hundred and fifty-one. Gratuitous teachers, eighteen thousand six hundred and eighty-seven—scholars, two hundred and two thousand three hundred and thirty-two. The society had distributed, in all, from the time of its formation, two hundred and eighty-three thousand six hundred and sixteen Testaments. A considerable number of associations, in aid of the society, have been formed in England, Wales, and Scotland.

Besides the society for Ireland, there is the Sunday School Union for England, and the Sunday School Society for Scotland; though not for exactly the same purpose contemplated in Sabbath schools. There is also the National Education Society of England, established in 1813, and the British and Foreign School Society; the latter of which, particularly, is said to exert a salutary influence over the schools in France, Spain, Russia, Germany, Italy, Malta, the British provinces in North America, Hayti, and the West Indies. The London Christian Instruction Society also, formed 1825, is a very useful institution, nearly twenty thousand families, and one hundred thousand individuals, receiving the visits of the constituted agents of the society.

XXXV. LONDON SEAMEN'S FRIEND SOCIETY.—This society had its origin in the discovery of an interesting fact, in the year 1816. It was found at this time that the master of a collier, lying in the Thames, was accustomed to have morning and evening prayers on board his vessel, to which he invited the crews of other vessels lying in the neighborhood. At the same time many seamen were out of employ, having been discharged on the close of the then late war between the United States and Great Britain, and not a few of them were in circumstances of distress, which excited greatly the sympathy of the benevolent and humane.

The inquiry arose, what could be done, and the meeting continuing on board the collier, in 1817, a man who had been to sea in early life, but was then a minister of the Gospel, understanding the case, resolved on attending himself. He accordingly did attend; upon which, becoming much interested, as the worship was about to close, he introduced himself to the meeting, stating his former acquaintance with a seafaring life, and proposing to sustain, if it should be agreeable, a regular service among them. The proffer being gratefully accepted, the meeting was continued and enlarged. This led to notoriety and thus to the formation, March 13, 1818, of the "London Seamen's Friend Society;" a principal object of which, on account of the growth of the meeting and the reluctance of the sailors to go to a common church, was to provide for them a Bethel ship, where they might feel at home and come with freedom. Having accomplished its primary object, as it soon did, the society found enough still to be done to benefit the seamen, and they have accordingly continued their operations to the spiritual and eternal joy of many souls. The example of the metropolis being known, it was soon followed in Greenock, Leith, Liverpool, Hull, Bristol, and other ports, in which similar societies were formed, and have since continued their benevolent operations.\*

XXXVI. LONDON PEACE SOCIETY.—This was formed in 1816, and has been active and efficient in its operations. Its object is to print and circulate tracts, and diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles. The society may consist of persons of every denomination who are desirous of uniting in its object; and an annual subscription of ten shillings and six pence, or a donation of five pounds and five shillings, entitles to membership. The business of the society is conducted by a committee of more than thirty-six members, who meet once a month or oftener, if necessary. A general meeting is held annually, at such a time and place as the committee name. The organ of the society's communication is the *Herald of Peace*.

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\*Harbinger of the Millennium.



### III. DOMESTIC—OR BELONGING TO THE UNITED STATES.

#### I. BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THIS noble institution owes its origin to the circumstance that a number of young men belonging to the seminary of Andover, Mass., deeply impressed with a sense of the wretched state of the heathen world, determined to devote themselves to the work of their salvation. With this object in view, they were led to seek counsel and advice of the General Association of Congregational Ministers, at their annual session, at Bradford, Mass., in June, 1810. To this body they presented the following paper.

“The undersigned, members of the divinity college, respectfully request the attention of their reverend fathers, convened in the general association at Bradford, to the following statement and inquiries.

“They beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and, they trust, a prayerful consideration of the subject, in its various attitudes, particularly in relation to the probable success, and the difficulties, attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“They now offer the following inquiries, on which they solicit the opinion and advice of this association: Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern, or the western world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take previous to actual engagement.

“The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.”

The above paper was signed by Messrs. Judson, Mills, Newell, and Nott.

The first meeting of the board was at Farmington, Conn., September, 1810, and its first officers were the Hon. John Treadwell, LL. D., president; the Rev. Samuel Worcester, D. D., corresponding secretary;

Jeremiah Evarts, Esq. treasurer; and the Rev. Calvin Chapin, D. D., recording secretary.—The board was incorporated June, 1812, by the legislature of Massachusetts;—and its principal executive organ is the prudential committee.—The present officers are the Hon. John Cotton Smith, LL. D., president; the Rev. Calvin Chapin, D. D., recording secretary; the Rev. B. B. Wisner, D. D., the Rev. Rufus Anderson, and Rev. David Green, secretaries; Henry Hill, Esq., treasurer; John Tappan, Esq., William J. Hubbard, Esq., auditors. The prudential committee are the Hon. William Reed, the Rev. Leonard Woods, D. D., Hon. Samuel Hubbard, LL. D., Rev. Warren Fay, D. D., Hon. Samuel F. Armstrong, the Rev. B. B. Wisner, D. D., and Mr. Charles Stoddard.

The first missionaries, which left the country under the patronage of this board, were destined for Calcutta. These were Messrs. Judson and Newell, who with their wives, left Salem, February 19, 1812, in the Caravan. About the same time there sailed from Philadelphia, in the Harmony, three other missionaries, viz. Messrs. Hall, Nott, and Rice.

On the arrival of the Caravan, which was some weeks before that of the Harmony, the government ordered the missionaries to return, nor would it allow of their remaining, until the arrival of the Harmony. Unwilling to return, they requested permission to return to the isle of France, which was allowed.

An opportunity presenting, by which one of the missionaries might go to the place of destination, Mr. Newell embraced it. In connection with this step, was a most trying event in Divine Providence. The ship was driven about by contrary winds, near a month in the bay of Bengal; and afterwards, by a leak, was forced to put into Coringo, on the Coromandel coast. This detention exposed Mrs. Newell to being sick at sea. She became the joyful mother of a fine healthy daughter; but in consequence of a severe storm, the child took cold and died the fifth day. The mother likewise took cold, and began to show symptoms of a consumption. Her case, however, was not specially alarming, until about ten days subsequent to arriving at the isle of France. From that time, this lovely missionary declined rapidly, and November 30 expired, exclaiming, "The pains, the groans, the dying strife;"—and, "How long, O Lord, how long!" The particulars of this sadly interesting event are already before the public, and it need only be said, that this gloomy dispensation has already turned a brighter side. The memoirs of Mrs. Newell, by a widely extended influence, have done more good than she would probably have effected in a long life of usefulness; "*and being dead, she yet speaketh.*"

Mr. Newell, after remaining a short time at the isle of France, proceeded to Ceylon. On that island he continued nearly a year, waiting for some door of entrance to the heathen. For a time he supposed his brethren who went to Bombay had been sent to England, and that he was left alone, to pursue their original object; but though a solitary wanderer, borne down by affliction, he did not neglect his work. He preached generally two or three times a week, in English, at Columbo, looked about for a field, in which to commence his missionary operations, pursued the study of different languages, and at length joined the mission at Bombay.

The Harmony arrived about a week after the departure of Mr. Newell. The brethren on board passed through the same forms, as those who had gone before; and received permission to depart for the isle of France. Their departure, however, was delayed by the sickness of Mr. Nott, who was brought to the borders of the grave.

During this delay, Messrs. Judson and Rice, adopting different views as to baptism, left the American mission, and tendered their services to the Baptist mission at Serampore.

Being thus left alone, Messrs. Hall and Nott abandoned the idea of going to the isle of France, from the hope of being able to obtain a footing at Bombay. This fortunately they effected, after experiencing a great variety of fortune, which severely tried their faith and patience. In March, 1814, they were joined by Mr. Newell.

About six months after, Mr. Nott left the mission on account of ill health, and returned to America. Before his arrival, a new mission was fitted out for the island of Ceylon, consisting of Messrs. Bardwell, Meigs, Poor, Richards, and Warren. These, with their wives, (Mr. Warren was not married,) sailed on the 23d of October, 1818.\*

From this time, it was settled that the American board would be sustained in their operations. The enterprise was regarded with favor by the whole church, and the immediate superintendents of the mission felt encouraged to go forward, and to enlarge their operations in successive years.

At the present time the board occupies a distinguished rank among the benevolent institutions of the world. They have twelve missions under their care, in South-eastern Asia, at Bombay and Ceylon, in the countries around the Mediterranean, at the Sandwich islands, and among the Indians of North America.

These missions, at the commencement of the present year, 1833, embraced fifty-five stations; seventy-five ordained missionaries; four

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\* Winslow's Sketches.



physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; one hundred and thirty-one females, married and single;—making a total of two hundred and fifty-three laborers in heathen lands, dependent on the board and under its immediate direction. There were, also, four native preachers; thirty native assistants, twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen, contain about eighteen hundred members. Their printing presses have sent forth about fourteen million two hundred thousand pages during the year; swelling the whole number from the beginning to sixty-one millions of pages in twelve different languages.

The following is a condensed view of the stations, missionaries, and assistant missionaries of the board, from the twenty-third annual report of the prudential committee.

#### STATIONS, MISSIONARIES, AND ASSISTANT MISSIONARIES OF THE BOARD.

*Only Ministers of the Gospel are called Missionaries in the following list.*

##### BOMBAY MISSION.—1814.

###### BOMBAY—1814.

David O. Allen, Cyrus Stone, William Ramsey, *Missionaries.*

Mrs. Stone, Mrs. Ramsey.

Miss Cynthia Farrar, *Super. Female Schools.*

###### AHMEDNUGGUR—1831.

Allen Graves and Hollis Read, *Missionaries.*

Mrs. Graves, Mrs. Read.

*On their way to Bombay:*

G. W. Boggs, *Missionary*, and Mrs. Boggs.

*About to embark for Bombay:*

William C. Sampson, *Printer*, and Mrs. Sampson.

##### CEYLON MISSION.—1816.

###### TILLIPALLY.

Levi Spaulding, *Missionary.*

Mrs. Spaulding.

L. Payson, and Jordan Lodge, *Readers and Assistants.*

J. Codman and J. Champlain, *Teachers in Preparatory School.*

Dewasagayam and Paramanthy, *School Visitors.*

##### BATTICOTTA.

Benjamin C. Meigs, Daniel Poor, *Missionaries.*

Mrs. Meigs, Mrs. Poor.

Gabriel Tissera and Nathaniel Niles, *Native Preachers and Teachers in the Seminary.*

S. Worcester, G. Dashiell, J. Griswold, and

F. Ashbury, *Teachers in Tamul and English.* Methuen, *Teacher of English School.* Sanmoogum, *Tamul*

*Teacher.* E. Porter, *Assistant.*

Ambalavanum, *Superintendent of Schools.*

##### DODOOVILLE.

Miron Winslow, *Missionary.*

Mrs. Winslow.

C. Augustus Goodrich, *Native Preacher.* Nathaniel, *Catechist.*

R. W. Bailey, *Teacher of English and Female Central School.*

J. Lawrence and Joshua, *Superintendents of Schools.*

C. Kingsbury, *Reader, stationed at Pootbor.*

##### PANDITERIPO.

John Scudder, M. D., *Missionary.*

Mrs. Scudder.

T. W. Coe, *Reader.*

S. P. Brittain, D. Gautier, and Sethunporapully, *Assistants*.

John Cheesman, *Medical Assistant*.

Sandera Saguran, *Superintendent of Schools*.

#### MANEPY.

Henry Woodward, *Missionary*.

Mrs. Woodward.

Sinnatamby, *Catechist*.

Tumban and Catheraman, *Readers*.

*Designated to this Mission :*

James Read Eckard, and George H. Apthorp, *Missionaries*.

#### SOUTH-EASTERN ASIA.—1830.

##### CANTON—1830.

Elijah C. Bridgman, *Missionary*.

##### SIAM—1831.

David Abeel, *Missionary*.

*Designated to south-eastern Asia :*

Henry Lyman, Samuel Munson, Ira Tracy, Stephen Johnson, Charles Robinson, *Missionaries*.

#### MEDITERRANEAN.—1820.

##### SYRIA—1821.

Isaac Bird and George B. Whiting, *Missionaries*.

Mrs. Bird, Mrs. Whiting.

*On their way to this Mission :*

William M. Thomson, *Missionary*; Asa Dodge, M. D., *Missionary Physician*.

Mrs. Thomson, Mrs. Dodge.

##### CONSTANTINOPLE—1831.

William Goodell and H. G. O. Dwight, *Missionaries*; William G. Schaffler, *Missionary to the Jews*.

Mrs. Goodell, Mrs. Dwight.

##### GREECE—1827.

Jonas King, *Missionary*.

Mrs. King.

*On their way to this Mission :*

Elias Riggs, *Missionary*, and Mrs. Riggs.

##### MALTA—1822.

Daniel Temple, *Missionary*; Heman Hallock, *Printer*.

Mrs. Temple, Mrs. Hallock.

*On a visit to this country :*

Eli Smith, *Missionary*.

#### SANDWICH ISLANDS.—1820.

##### ISLAND OF HAWAII.

###### KAILUA.

Asa Thurston, and Artemas Bishop, *Missionaries*.

Mrs. Thurston, Mrs. Bishop.

###### KAAWALOA.

Samuel Ruggles, *Missionary*.

Mrs. Ruggles.

###### WAIAKEA.

Jonathan S. Green and Shelden Dibble, *Missionaries*.

Mrs. Green, Mrs. Dibble.

###### WAIMEA.

Dwight Baldwin, *Missionary and Physician*.

Mrs. Baldwin.

##### ISLAND OF MAUI.

###### LAHAINA.

William Richards, Lorrin Andrews, Reuben Tinker, *Missionaries*.

Mrs. Richards, Mrs. Andrews, Mrs. Tinker.

Miss Maria C. Ogden.

##### ISLAND OF OAHU.

###### HONOLULU.

Hiram Bingham, Joseph Goodrich, Ephm. W. Clarke, *Missionaries*.

Mrs. Bingham, Mrs. Goodrich, Mrs. Clarke.

Gerrit P. Judd, *Physician*.

Mrs. Judd.

Levi Chamberlain, *Superintendent of secular concerns, and Inspector of schools, and Andrew Johnstone, Associate Superintendent of secular concerns*.

Mrs. Chamberlain, Mrs. Johnstone.

Stephen Shepard, *Printer*.

Mrs. Shepard.

Miss Mary Ward.

##### ISLAND OF KAUAI.

###### WAIMEA.

Samuel Whitney and Peter J. Gulick, *Missionaries*.

Mrs. Whitney, Mrs. Gulick.

*Probably now at the Islands :*

John S. Emerson, David B. Lyman, Ephm.

Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries*.

Mrs. Emerson, Mrs. Lyman, Mrs. Spaulding, Mrs. Alexander, Mrs. Armstrong, Mrs. Forbes, Mrs. Hitchcock, Mrs. Lyons.

Alonzo Chapin, *Physician*.

Mrs. Chapin.

Edmund H. Rogers, *Printer*.

*On their way to the Islands:*

Lowell Smith and Benjamin W. Parker, *Missionaries*.

Mrs. Smith, Mrs. Parker.

Lemuel Fuller, *Printer*.

#### CHEROKEES.—1817.

BRAINERD—1817.

J. C. Elsworth, *Teacher and Superintendent*;  
John Vail, *Farmer*; A. E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*.

Mrs. Ellsworth, Mrs. Vail, Mrs. Blount, Mrs. Parker.

Miss Delight Sargent, *Teacher*.

CREEKPATH—1820.

William Potter, *Missionary*.

Mrs. Potter.

Miss Ermina Nash, *Teacher*.

WILLSTOWN—1823.

William Chamberlin, *Missionary*; Sylvester Ellis, *Farmer*.

Mrs. Chamberlin, Mrs. Ellis, Mrs. Hoyt.

John Huss, *Native Preacher*.

HAWEIS—1823.

Elizur Butler, *Physician and Catechist*.

Mrs. Butler.

Miss Nancy Thompson, Miss Catharine Fuller, *Assistants and Teachers*.

CARMEL—1820.

None.

HIGHTOWER—1825.

None.

CANDY'S CREEK—1824.

Daniel S. Buttrick, *Missionary*; William Holland, *Teacher*.

Mrs. Buttrick, Mrs. Holland.

NEW ECHOTA—1827.

Samuel Austin Worcester, *Missionary*.

Mrs. Worcester.

Miss Sophia Sawyer, *Teacher*.

AMOHEE—1831.

Isaac Proctor, *Teacher and Catechist*.

Mrs. Proctor.

#### CHICKASAWS.—1821.

TOKSHISH—1825.

Thomas C. Stuart, *Missionary*.

Mrs. Stuart.

MARTYN—1825.

James Holmes, *Licensed Preacher*; John S.

Mosby, *Teacher*.

Mrs. Holmes.

Miss Emeline H. Richmond, *Teacher*.

CANEY CREEK—1826.

Hugh Wilson, *Missionary*.

Mrs. Wilson.

Miss Prudence Wilson.

#### CHOCTAWS.—1817.

ELLIOT—1818.

John Smith, *Farmer and Superintendent of secular concerns*.

Mrs. Smith.

MAYHEW—1820.

Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Elijah S. Town, *Farmer*.

Mrs. Kingsbury, Mrs. Town.

EMMAUS—1832.

David Gage, *Teacher and Catechist*.

Mrs. Gage.

GOSHEN—1824.

Elijah Bardwell, *Farmer*; Samuel Moulton, *Teacher*; Ebenezer Hotchkiss, *Catechist*.

Mrs. Bardwell, Mrs. Moulton, Mrs. Hotchkiss.

HEBRON—1827.

Calvin Cushman, *Farmer and Catechist*.

Mrs. Cushman.

YOK-NOK-CHA-YA—1824.

Cyrus Byington, *Missionary*.

Mrs. Byington.

#### ARKANSAS CHEROKEES.—1820.

DWIGHT—1820.

Cephas Washburn, *Missionary*; James Orr,

\* This station was removed in 1829, as was also that at *Fairfield*, commonly called *Mulberry*, owing to the removal of the Indians.



*Farmer and Superintendent of secular concerns*; Jacob Hitchcock, *Steward*;

Asa Hitchcock, *Teacher*.

Mrs. Washburn, Mrs. Orr, Mrs. J. Hitchcock, Mrs. A. Hitchcock.

Miss Ellen Stetson, Miss Cynthia Thrall, *Teachers*; Mrs. Finney.

FAIRFIELD—1829.

Marcus Palmer, *Missionary and Physician*.  
Mrs. Palmer.

FORKS OF ILLINOIS—1830.

Samuel Newton, *Teacher and Catechist*.

Mrs. Newton.

*On their way to this Mission*:

Henry B. Wilson, and John Fleming, *Missionaries*.

# ARKANSAS CHOCTAWS.

BETHABARA—1832.

Alfred Wright, and Loring S. Williams, *Missionaries*.

Mrs. Wright, Mrs. Williams.

Miss Eunice Clough, *Teacher*.

CREEKS.—1832.

George L. Weed, *Physician and Catechist*.  
Mrs. Weed.

OSAGES.—1820.

UNION—1820.

William F. Vaill, *Missionary*; Abraham Redfield, *Farmer and Mechanic*.

Mrs. Vaill, Mrs. Redfield.

HOPEFIELD—1823.

William C. Requa, *Farmer and Catechist*;  
George Requa, *Farmer*.

Mrs. W. C. Requa, Mrs. G. Requa.

BOUDINOT—1830.\*

Nathaniel B. Dodge, *Missionary*.  
Mrs. Dodge.

HARMONY—1821.

Amasa Jones, *Missionary and Teacher*;  
Daniel H. Austin, *Mechanic and Steward*;  
Samuel B. Bright, *Farmer*; Richard Colby, *Mechanic*; John Austin, *Teacher*.

Mrs. Jones, Mrs. Austin, Mrs. Bright,  
Miss Mary Etriss.

# NORTH-WESTERN MISSION.

GREEN BAY—1828.

Cutting Marsh, *Missionary*; Jedediah D. Stevens, *Teacher*.

Mrs. Stevens.

MACKINAW—1823.

William M. Ferry, *Missionary and Superintendent*; Martin Heydenburk, *Mechanic*;  
Abel D. Newton, *Mechanic*; Chauncey Hall, *Teacher*.

Mrs. Ferry, Mrs. Heydenburk.

Miss Eunice O. Osmar, Miss Elizabeth McFarland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsy Taylor, Miss Sabrina Stevens, Miss Persis Skinner, *Teachers and Assistants*.

OJIBEWAYS—1831.

Sherman Hall, William T. Boutwell, *Missionaries*; Frederick Ayer, *Teacher*.

Mrs. Hall.

MAUMEE.

Isaac Van Tassel, *Missionary*; S. E. Brewster, *Farmer*.

Mrs. Van Tassel, Mrs. Brewster.

Miss Hannah Riggs, *Teacher*.

# INDIANS IN NEW YORK.

TUSCARORA—1805.\*

John Elliot, *Missionary*.

Mrs. Elliot.

Miss Elizabeth Stone, *Teacher*.

SENECA—1811.

Asher Wright, *Missionary*; Hanover Bradley, *Manager of secular affairs*.

Mrs. Bradley.

Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, Miss Emily Root, *Teachers and Assistants*.

CATTARAUGUS—1822.

Asher Bliss, *Missionary*; William A. Thayer, *Teacher and Catechist*.

Mrs. Bliss, Mrs. Thayer.

\* Neosho, six miles from this station, was established in 1824, and relinquished in 1829.

\* The operations at this station have at different periods, previous to 1827, been suspended for a longer or shorter time.

In addition to the foregoing, it may be observed that the prudential committee have determined to send forth, during the present year, missionaries to the following countries:—

To Bombay . . . . .	4
To Ceylon . . . . .	3
To Southeastern Asia, as follows:	
To Siam . . . . .	3
To China . . . . .	1
As explorers on the continent and islands . . . . .	4
To be in readiness to occupy new stations . . . . .	8—16
To the Mediterranean as follows:	
To the Nestorians of Persia . . . . .	2
To the Trebizond, on the Black Sea . . . . .	1
To the island of Cyprus . . . . .	2
To the island of Samos . . . . .	1
To the island of Candia . . . . .	2
To the island of Negropont . . . . .	1
To Smyrna . . . . .	1—10
To Western Africa . . . . .	4
To the western coast of Patagonia, in South America . . . . .	2
To the Indians of North America as follows:	
To Indians on Lake Superior . . . . .	2
To Indians of Upper Mississippi . . . . .	2
To Indians of Upper Missouri . . . . .	2
To Arkansas Cherokees . . . . .	2
To Arkansas Choctaws and Creeks . . . . .	2—10
Total,	49

Some of the above number have already departed, and among them two, Messrs. Arms and Coan, to the interior field of Patagonia. They sailed in August. The object of this mission is chiefly to explore the extreme southern part of this continent, ascertain the nature of the country, the character and habits of the natives, their degree of intelligence, and especially their religious opinions and systems; with a view to the establishment of permanent missions among them, should it be found practicable and expedient.

II. AMERICAN BAPTIST BOARD.—This Board was formed at Philadelphia, April, 1814, and owes its origin to the interest excited among the Baptists in the United States, by the accession of Messrs. Judson and Rice to their denomination, who were sent out to India, with Mr. Newell and others, in 1812, by the American Board of Commissioners for Foreign Missions.

The Board holds its session triennially, and is composed of delegates from missionary societies, associations, and other religious bodies, and of

individual annual contributors to its funds of a sum not less than one hundred dollars. An additional representation and vote are allowed for every additional one hundred dollars, which any individual may contribute. The officers of the board are, a president, eight vice-presidents, a corresponding and a recording secretary, a treasurer, and an assistant treasurer, and forty managers. The board of managers have an annual meeting for mutual advice, and a monthly meeting at their missionary rooms in Boston, for the transaction of business requiring immediate attention. At the annual meeting eleven constitute a quorum, and at the monthly meetings, five.

For the present year, 1833, the officers of the Society are, Rev. Jesse Mercer, president, the Rev. Lucius Bolles, D. D., corresponding secretary, and the Hon. Heman Lincoln, treasurer.

The board has missions under its care at Rangoon, Maul-mein, and Tavoy, in Burmah;—at Liberia, in West Africa, and among several tribes of North American Indians. Two exploring agents have been sent out to France.

The following account of the mission to Burmah is extracted from the United States Baptist Annual Register.

“In July, 1813, Rev. Adoniram Judson, and his wife, missionaries under the direction of the American Baptist Board for Foreign Missions, arrived at Rangoon, one of the Burman ports. They immediately commenced the study of the Burmese language. In October, 1816, Mr. George H. Hough, and his wife, joined the mission. Dr. Carey, and his associates at Serampore, made a present of a printing-press, types, and other printing apparatus. Two tracts, which had been prepared by Mr. Judson, were immediately printed by Mr. Hough. Soon after a grammar was prepared. In November, 1817, Mr. Edward Wheelock and Mr. James Colman, with their wives, sailed from Boston as a reinforcement to the Burmese mission. They arrived at Rangoon, September, 1819. In April, 1819, Mr. Judson commenced preaching. His congregation consisted, on the first day, of fifteen persons, besides children. On the 27th June, 1819, the first baptism occurred in the Burman empire. MOUNG NAU was the name of the convert. In August, Mr. Wheelock, while on a voyage to Calcutta, in a paroxysm of delirium, plunged into the sea, and was drowned. In November, two natives, MOUNG THAHLAH and MOUNG BYAA, were baptized. In March, 1820, Mr. and Mrs. Colman proceeded to Chitgagong, to establish a mission. In July, 1822, Mr. Colman fell a martyr to his missionary zeal. In the latter part of 1821, Mrs. Judson, on account of ill health, sailed for her native land by way of England. In December, 1822, Rev. Jonathan D. Price, M. D. and



his wife, joined Mr. Judson at Rangoon. Mrs. Judson arrived at New-York, on the 25th of September, 1822. In the latter part of 1823, she returned to Burmah, in company with Mr. Jonathan Wade and his wife. The missionaries now met with encouraging success. Eighteen converts had been baptized, when their prospects were overclouded by the war in which the Burmans were engaged with the British. During nearly two years, the missionaries suffered almost incredible hardships. For nineteen months, Mr. Judson was a prisoner. On the 24th of October, 1826, Mrs. Judson died. At the close of 1829, twenty-six persons had been baptized, and, with one or two exceptions, had evinced the sincerity of their profession by an upright deportment. The following table will give, in a condensed form, several interesting facts.

VIEW OF THE BURMAN MISSION.

NAMES.	ARRIVED IN BURMAH.	DIED.	NAMES.	ARRIVED IN BURMAH.	DIED.
A. Judson,	July, 1813.	Oct. 1826.	G. D. Boardman,	Dec. 1825.	Feb. 1831.
Ann H. Judson,			S. H. Boardman,		
G. H. Hough,	Oct. 1826.	July, 1822.	C. Bennett,	Jan. 1830.	Died.
—— Hough,			S. Bennett,		
J. Colman,	Sept. 1810.	Aug. 1819.	E. Kincaid,	Nov. 1830.	
E. W. Colman,			—— Kincaid,		
E. W. Wheelock,	Dec. 1821.	Feb. 1828.	F. Mason,	Feb. 1831.	
E. W. Wheelock,			—— Mason,		
J. D. Price,	Dec. 1823.	May, 1822.	J. T. Jones,	Embarked	
—— Price,			—— Jones,		
J. Wade,			O. T. Cutter,		
D. B. L. Wade,			Cutter.		

“The present state of the mission will be learned from the ensuing letter from Mr. Judson, dated Rangoon, March 4, 1831.

“I can spare time to write a few lines only, having a constant press of missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead.—Brother Wade and myself are now the only men in the mission that can speak and write the language, and we have a population of above ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America do not come forward in the support of missions, is mere want of information, (such information as they would obtain by taking any of the periodical publications.) If they could only see and know half what I do, they would give all their property, and their persons too.

“The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagong Pagoda, in this place, where it is believed that several real hairs of Guadama are enshrined. During the festival, I have given away

nearly ten thousand tracts, giving to none but those who ask. I presume there have been six thousand applications at the house.—Some come two or three months' journey, from the borders of Siam and China,—‘Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.’ Others come from the frontiers of Cassay, a hundred miles north of Ava,—‘Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.’ Others come from the interior of the country, where the name of Jesus Christ is but little known,—‘Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.’ Brother Bennett works day and night at press; but he is unable to supply us; for the call is great at Maul-mien and Tavoy as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still, and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And, thanks be to God, our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. Oh, if we had about twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be. But those rocks, and those icy mountains, have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen merely to acknowledge your kindness, and behold I have scratched out a long letter, which I hope you will excuse, and believe me, in haste, your affectionate brother in Christ,

“A. JUDSON.”

At the close of the year 1831, Mr. Judson writes: “On looking over the results of the past year, I find that seventy-six persons have been baptized at Tavoy, one hundred and thirty-six at Maul-mien, and five at

Rangoon—two hundred and seventeen in all : of whom eighty-nine are foreigners, nineteen Taleings or Burmese, and one hundred and nine Karens. Since the establishment of the Burman mission, upwards of four hundred have been baptized.”

III. AMERICAN TRACT SOCIETY.—The parent of this, and of all tract societies, is the “London Religious Tract Society,” which was formed in the year 1799. It had its origin in the enterprise of the Rev. George Burder and Rev. Samuel Greathead. The receipts of the above society, for the last year, were one hundred and thirty-nine thousand four hundred and fifty dollars ; new publications issued, one hundred and eighty-six ; publications circulated, eleven million seven hundred and fourteen thousand nine hundred and sixty-five ; making the total circulated since the society’s formation, at home and abroad, nearly one hundred and sixty-five million publications, in about seventy different languages. We find this society vigorously pursuing its operations in China, Siam, Malacca, Burmah, Hindoostan—indeed at almost every prominent point in Asia, at various stations in Africa, on the continent of Europe, in North and South America, and the islands of the sea.

The American Tract Society, at Boston, was formed in 1814. The receipts of the society, for the year ending May, 1832, were twelve thousand six hundred and six dollars, and forty-nine cents, and its expenditures, twelve thousand two hundred and thirty-seven dollars, and eighty-four cents. The number of pages distributed was fourteen million five hundred thousand seven hundred and forty. Auxiliaries, seven hundred and three, of which one hundred and forty are in Maine, one hundred and sixty-four in New-Hampshire, one hundred and ninety-six in Vermont, and two hundred and ninety-four in Massachusetts. Of the whole number, however, one hundred and seventeen only made donations during the year, and the receipts of the society arose principally from the sale of tracts.

In 1825, another society was instituted at New-York, called the “*American Tract Society*.” The object of it is to “diffuse a knowledge of the Lord Jesus Christ as the Redeemer of Sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts, calculated to receive the approbation of all evangelical Christians.” To this latter society, the Boston Tract Society has become auxiliary, although it still retains the name it received from the legislature of the state, in which it is located.

During the past year, the society at New-York has stereotyped thirty-



five new publications, making the whole number of the society's publications six hundred and forty-eight. The following is a

*Summary of its Publications.*

	<i>Copies.</i>	<i>Pages.</i>
Printed during the year, . . . . .	2,808,076	39,700,808
Circulated, . . . . .	3,543,087	48,400,607
Printed, since the formation of the society, . . . . .	32,804,563	503,271,790
Circulated, . . . . .	28,954,173	433,238,327
Remaining in the depository, . . . . .	3,850,390	70,133,463

*Gratuitous Distribution.*

Foreign, . . . . .	668,109
Ships for foreign ports, . . . . .	20,860
Army and navy, . . . . .	147,660
Benevolent institutions, . . . . .	316,790
Lakes and canals, . . . . .	54,500
Individuals, . . . . .	809,965
Distributed by agents, . . . . .	552,671
Auxiliaries, . . . . .	3,432,090
	<hr/> 6,003,245

Delivered to members and directors of the societies, and to members of the executive committee, . . . . . 1,477,362

*Receipts and Expenditures.*—The total receipts of the society, during the year, from all sources, including thirty-one thousand one hundred and seventeen dollars, and fifty-eight cents, for tracts sold, and six thousand eight hundred and fifty-six dollars, and ninety-seven cents, for to aid in foreign distribution, were sixty-two thousand four hundred and forty-three-dollars, and fifty cents; and the total of expenditures, including thirty-six thousand and thirty-two dollars, and eighty-nine cents, for paper and printing, and ten thousand dollars for foreign distribution, and nine thousand eight hundred and forty-seven dollars, and ninety cents, for other gratuitous appropriations, and for foreign agencies, were sixty-two thousand four hundred and forty-three dollars, and fifty cents.

*Branches and Auxiliaries.*—New ones, one hundred and fifteen; making the whole number nine hundred and ninety-nine; which, together with those connected with the several branches, makes the whole number four thousand five hundred and ninety-five.

*Foreign Fields.*—The society has appropriated ten thousand dollars, during the year, to promote the circulation of tracts in Burmah, China, Bombay, Ceylon, Sandwich islands, Greece, and other countries of the Mediterranean, France, Germany, and Russia.

Besides the above, there are in the country other efficient societies of a similar character, viz: the Connecticut Religious Tract Society, insti-

tuted at New Haven, 1807; the Vermont Religious Tract Society, formed 1808; the Protestant Episcopal Tract Society at New-York, established in 1810; and the Baptist General Tract Society at Philadelphia, formed in 1824. This last has a hundred and fifty auxiliaries and a number of branches. There is, also, the American Doctrinal Tract Society, formed May, 1829.

IV. NORTHERN BAPTIST EDUCATION SOCIETY.—This society was organized in 1814. The report for the present year, 1833, states that the whole number of young men assisted by the parent society, during the past year, is one hundred and twenty-four; received, during the same period, thirty-nine; dismissed, twenty-one; leaving the present number one hundred and two. Of those dismissed, six had completed their education, and have become settled as pastors—four in the state of Massachusetts, one in Maine, and one in Ohio. One young man, who was received in June, was unexpectedly called to embark as a missionary to Burmah; leaving his studies, therefore, in a few weeks after his reception, he made no return to the board, and consequently received no appropriation. Eight have been discontinued for want of suitable promise. Two have been dismissed to the Rhode Island branch; and five at their own request, with the laudable intention of supporting themselves by their own industry. The whole number of beneficiaries upon the respective branches is thirty-six, increasing the entire number under patronage to one hundred and thirty-eight. Of these, twenty-three are in the theological institutions, thirty-four in college, and the remaining eighty-one are in various stages of preparatory studies. They are found in the following institutions: Newton theological institution; Hamilton literary and theological institution; Brown university; Waterville college; Middlebury college; Granville literary and theological institution; New Hampton institution; and also in the following academies and high schools: South Reading, Waterville, Middleborough, Providence, Pawtucket, Suffield, Portland, Amherst, Framingham, Hinesburg, and Bennington. The parent society and the respective branches have received, during the past year, eight thousand four hundred and ninety-nine dollars, and ninety-nine cents, which exceeds the entire receipts of the preceding year, by two thousand one hundred and ninety-eight dollars, and fifty-four cents.

The whole number received from the commencement of the society, in 1814, up to 1830, embracing a period of fourteen years, was one hundred and twenty-nine; the number received from that time to the present period, embracing a term of three years, is one hundred and

fourteen. The whole amount expended during fifteen years, was twenty thousand six hundred and seventy-nine dollars, and eighty-eight cents. The amount expended, during the three years last passed, is seventeen thousand and ninety-five dollars, and forty-six cents. If to this estimate we should add the results of the branch societies, the product of the three last years would be more than equal to all which the society had accomplished since 1830.

V. AMERICAN BIBLE SOCIETY.—This society was formed in the city of New York, in May, 1816. Its sole object, as stated, in its constitution, is to encourage a wider circulation of the Holy Scriptures, without note or comment; and the only copies in the English language to be circulated by the society, are to be of the version now in use.

The society was formed by a convention of delegates, assembled for that purpose from various Bible societies, which then existed in different parts of the country. The whole number represented by delegates, regularly appointed, was twenty-nine, beside which, several were represented informally, by such of their number as were providentially present.

The convention was organized by choosing Joshua M. Wallace, Esq. president, and the Rev. J. B. Romeyn, D. D. and the Rev. Lyman Beecher, D. D., secretaries. The meeting was opened with prayer by the Rev. Eliphalet Nott, D. D. The convention first resolved on the expediency of forming, without delay, a general Bible institution for the circulation of the Holy Scriptures, and then appointed a committee to draft a constitution, and prepare an address to the public on the nature and objects of the society.

The officers of the society are, a president, twenty-three vice-presidents, a secretary of foreign correspondence, a secretary of domestic correspondence, and a treasurer. The first president was the Hon. Elias Boudinot, L. L. D.; the first secretaries, the Rev. Dr. J. M. Mason, and the Rev. Dr. J. B. Romeyn; and the first treasurer, Richard Varick, Esq.

The officers of the society, for the year 1833, are the Hon. John Cotton Smith, L. L. D., president. The Rev. James Milnor, D. D., secretary of foreign correspondence. The Rev. Thomas M'Auley, D. D., the Rev. Charles G. Somers, and the Rev. John C. Brigham, secretaries of domestic correspondence. Mr. Robert F. Winslow, recording secretary and accountant. Hubert Van Wagenen, Esq., treasurer, and John Ritchie, Esq., general agent and assistant treasurer.

Until the present year, the operations of the society have been chiefly



confined to the United States ; but at the last annual meeting of the society, May, 1833, a series of resolutions were brought forward to extend the theatre of its influence, and which gives promises of sending the Word of Life to the now benighted nations of the world.

These resolutions were as follows :

Resolved, That the society regard it as an evident and most important duty, and will endeavor, as far as possible, with the blessing of Divine Providence, and by the aid of its auxiliaries and patrons, to continue and enlarge its foreign operations, and with a view especially to supply the inhabitants around the Mediterranean, as well as those unevangelized communities in which missions from the different religious denominations of this country are established.

Resolved, That in view of the responsibility resting upon Christians, for the universal diffusion of the Sacred Scriptures throughout the world, and the constantly opening prospects which Divine Providence is affording for the prosecution and accomplishment of this great work, it is highly desirable that all the existing national Bible societies should, without delay, confer together on the best means of more rapidly advancing the great cause committed to their charge.

Resolved, That the Board of Managers of this society be authorized and requested to enter, forthwith, upon a special correspondence with the British and Foreign Bible Society, the Protestant Bible Society of Paris, and such other Bible societies as they may think proper, on this interesting subject.

Resolved, That, in said correspondence, particular reference be had to the expediency of adopting a suggestion made to this society by auxiliaries and individual members, whose opinions are entitled to great consideration and respect, of resolving, in reliance upon the blessing of God, to attempt the supply of the Bible, within a definite period, to all the inhabitants of the earth accessible to Bible agents, and who may be willing to receive, and able to read, that sacred book.

Resolved, That should the Board of Managers deem it expedient, and it can be done without expense to the society, they be authorized to appoint such a delegation as they may think advisable, to visit the British and Foreign Bible Society, to present the subject to those institutions, attend their next anniversary meetings, and perform such other duties in aid of the great cause, as may be assigned them by said Board.

Resolved, That it be referred to the Board of Managers to publish, if they deem it advisable, and circulate in any form or manner which to them shall seem best, the resolutions passed on this subject by the Bible Society of Virginia, the letters from several distinguished individuals which they have had before them, or extracts from them, and such other

documents as they may think will be useful in preparing the public mind for a far more vigorous and persevering prosecution of the work of foreign distribution than has heretofore obtained.

From the report of the society for the present year, 1833, we learn that the number of auxiliaries is now eight hundred and forty-eight; fourteen having been added during the year, among which are some composed of females and of young men, which promise to be efficient co-workers in the sacred cause. The number of branch societies is much greater.

*Receipts.*—The receipts of the year, from all sources, amount to eighty-four thousand nine hundred and thirty-five dollars, and forty-eight cents, of which sum, thirty-seven thousand four hundred and sixty-four dollars, and thirty-seven cents, were received in payment for books; four thousand one hundred and ninety dollars, and fifty-seven cents, from legacies; eight thousand five hundred and seventy-two dollars, and fifty-three cents, as donations toward the late general supply; thirteen thousand two hundred and twenty-seven dollars, and sixty cents, for the distribution of the Scriptures in foreign countries; twenty thousand and seventy dollars, and ninety-six cents, as ordinary donations; and the remainder from other sources.

*Issues of Bibles and Testaments.*—The following table will show the number and variety of Bibles and Testaments issued.

English Bibles, . . . . .	35,459
English Testaments, . . . . .	52,543
French Bibles, . . . . .	260
French Testaments, . . . . .	218
Spanish Bibles, . . . . .	468
Spanish Testaments, . . . . .	637
German Bibles, . . . . .	676
German Testaments, . . . . .	293
Welch Bibles, . . . . .	78
Welch Testaments, . . . . .	432
Irish and Gaelic Testaments, . . . . .	13
Indian Gospels and Epistles, . . . . .	12

91,168

Making a total of ninety-one thousand one hundred and sixty-eight, and an aggregate, since the formation of the society, of *one million five hundred and thirty-three thousand six hundred and sixty-eight*.

The printing done by the society, during the past year, has been less than in previous years, principally owing to the large supply of Bibles on hand. Plates are nearly ready for three new Bibles with marginal references, and also for the New Testament in modern Greek.

*General Supply.*—This supply which was entered upon, in consequence of the resolution of the society to that effect in 1829, though not completed, has still been carried as far as was probably to be expected, considering the extent and difficulty of the work, especially in the newly settled parts of the country. Not far from half a million of Bibles have been issued since the commencement of this undertaking, most of which have gone to the south and west, and to a great extent gratuitously. The friends of the Bible, in many portions of the country which have been once supplied, are exploring them again, and supplying the destitutions which are found. These, owing to the increase of population and other causes, are often unexpectedly great.

Attempts are also making, in some parts of the country, to supply every Sunday school scholar with a copy of the New Testament. To encourage this, the Sunday school New Testament is now sold by the society for nine cents, and the Bible for forty-five.

*Agencies.*—The society are endeavoring to obtain permanent agents, to be located and to act in the several portions of the country. Five or six such agents have been secured to occupy some of the most important fields.

*Gratuitous Distributions.*—These have amounted, during the year, to six thousand one hundred and ninety-two dollars, and sixty-seven cents; being for eight thousand eight hundred and six Bibles, and two thousand and six Testaments in the English language, and five hundred and twenty-seven Bibles, and six hundred and sixty-eight Testaments, in foreign languages. Many Bibles and Testaments have been distributed among soldiers at various military posts, and among seamen at home and abroad, partly through auxiliary societies; some of which have been given as a gratuity, and others sold at reduced prices.

*Foreign Distributions.*—This is calling forth much of the attention and resources of the society. The sum of fifteen thousand dollars was appropriated to this work the previous year. The managers have now resolved, that it is expedient to attempt to raise thirty thousand dollars for this work the current year; most of which is to be used for printing the Scriptures in heathen languages, under the direction of missionaries of different denominations of Christians.

VI. MISSIONARY SOCIETY OF THE PROTESTANT METHODIST CHURCH.—This society was instituted in 1819. Its object is to assist the several annual conferences to extend their missionary labors throughout the United States, and other countries. The society has missionaries among the Cherokee, Choctaw, Creek, Kansas, Green Bay, and Missouri Indians; embracing thirty missionaries, and fourteen schoolmasters. The society



has sent one missionary, and have appointed two others to the same field. It has also fifty domestic missionaries; including four among the slaves in Georgia, and three among those in South Carolina.

The receipts of the society for the last year, 1832—3, were sixteen thousand three hundred and seventy-five dollars, and the expenditures nineteen thousand five hundred and eighty-seven dollars.

Recently a project has been started by the Rev. Wilbur Fisk, D. D., president of the Wesleyan university at Middletown, Connecticut, to send the Gospel to the Flathead Indians. At the recent annual commencement of this institution, the Youth's Missionary Society, composed of students, celebrated their anniversary, at which a collection was taken up in behalf of the above mission, and the following beautiful ode, composed for the occasion, by Rev. S. Osgood Wright, was sung.

Hark! from the West a voice is heard!  
 A voice beyond the mountain's side!  
 It breaks along the deep, dark wood,  
 Where roams the savage in his pride:  
 A star appears!—its cheering ray  
 Dawns on the red man's darksome way.

Forgotten now his council fires,  
 Unstrung his fond, unmissing bow;  
 He leaves the graves of fallen sires;  
 His track is on the mountain's snow:  
 O, teach us *God*! behold he prays;  
 O, teach us God—we seek his ways.

Up, up, ye ministers of life—  
 Ye servants of the Mighty One!  
 The West with harvest fruit is rife—  
 Awake the trumpet's living tone!  
 A thousand sons shall pay the toil,  
 A thousand sons of lordly spoil.

'Tis heard!—a youthful band arise;  
 And *home*, and *friends*, are counted loss!  
 They go—the heralds of the skies—  
 And in the wigwam lift the cross:  
 FAREWELL!—they go in Jesus' name;  
 FAREWELL!—farewell! our hearts exclaim.

VII. DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.—This society is “composed of the bishops of the Protestant Episcopal Church, and of such

other persons as shall contribute, by subscription, three dollars or more, annually, to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life. Clergymen who pay fifty dollars, and other persons who pay one hundred dollars, at one time, are denominated patrons." The society meets triennially, at the place at which the general convention of the Protestant Episcopal Church in the United States holds its session. The presiding bishop of the Church is president of the society; and the other bishops, according to seniority, vice-presidents. The other officers are, a secretary, a treasurer, and twenty-four directors, chosen by ballot, at each meeting. The triennial meeting of the society was held in New York, on the 18th, 19th, 20th, 22d, 26th, 27th, and 29th, of October last. The following is a brief abstract of the annual report of the board of directors.

*Funds.*—The amount received by the treasurer, from May 12th to October, 1832, was sixteen thousand six hundred and eighty-two dollars, and thirty-seven cents; exceeding the contributions of the preceding twelve months by three thousand six hundred and seventy-eight dollars; and fifty-seven cents.

*Donations.*—Three hundred dollars have been received from the American Tract Society, to aid in the tract operations of the society's missionaries in Greece; and from the Episcopal Tract Society of New York, and the Protestant Episcopal Female Tract Society of Baltimore, a large supply of their publications for the use of the domestic missionaries of the society; and various publications, from societies, editors, and other individuals.

*Additional Members.*—It is stated, as "a melancholy fact, that since the meeting of the board in 1831, there has been an accession of but eleven names to the list of those who pay three dollars or more; of twenty-three to the list of life members; and of twelve to the list of patrons." The whole number of members, at the present time, is fifty-eight; of life members, eighty-five; and of patrons, one hundred and eight.

*Auxiliary Associations.*—Of these there has been an accession, during the past year, of eighteen. The whole number of associations known to be auxiliary to the society, is sixty-nine.

A missionary paper is published at the end of every two months, and a copy sent to every Episcopal clergyman, who is professionally employed, within the United States.

*Domestic Missions.*—At Green Bay is a mission establishment for Indians, with a clerical male superintendent, and two male and three

female assistants. The school consisted, in September last, of one hundred and twenty-nine pupils. Of these, twenty-five were day scholars; and fifty males and fifty-two females were boarders. Of the boarders, eight were whites; the rest were Indians, belonging to eleven different tribes. A farmer, a steward, and a clerk, are much needed in connection with this establishment; and the buildings need painting to preserve them from the effects of the weather; and additional buildings are wanted: but, in consequence of the depressed state of the society's finances, the executive committee have not felt themselves at liberty to incur the expense of these improvements. The number of missionaries supported wholly, or in part, of Churches aided, in the several states and territories, is as follows: in Michigan, three; in Kentucky, four; in Tennessee, two; in Mississippi, one; in Missouri, one; in Alabama, three; in Florida, three: in all, seventeen.

*Foreign Mission, at Athens, in Greece.*—Rev. Messrs. Hill and Robertson, missionaries; Mrs. Hill and Mrs. Robertson; and Miss Mulligan, assistant. There are at Athens, maintained by these missionaries, a school for boys, consisting of one hundred and ten pupils; and a school for girls, of one hundred and sixty-seven pupils. There is also a printing-press, at which have been printed, previously to November 8, editions of three tracts; a portion of Colburn's Arithmetic; and a portion of Jacob's Greek Reader; and the missionaries had already for the press, a translation of Goodrich's Geography, and a Modern Greek Grammar.

VIII: BAPTIST GENERAL TRACT SOCIETY.—This society was organized at the city of Washington, February 25, 1824. In December, 1826, the society removed the seat of its operations to Philadelphia, on account of the facilities there afforded for immediate and ready transportation to the depositories and societies in every part of the Union.

The following exhibits a brief view of the society's progress, from its formation in 1824, to December 1, 1832:

MONEY RECEIVED.				PUBLICATIONS.		
In	1824,	\$373 80	85,500	Tracts.	696,000	Pages.
"	1825,	636 53	48,000	"	480,000	"
"	1826,	800 11	88,000	"	888,000	"
"	1827,	3,158 04	297,250	"	2,946,000	"
"	1828,	5,256 76	428,506	"	5,442,000	"
"	1829,	5,536 39	446,750	"	4,941,000	"
"	1830,	3,094 09	191,563	"	2,427,000	"
"	1831,	4,506 34	385,108	"	6,020,160	"
Dec. 1,	1832,	4,691 06	85,903	"	1,200,640	"
In 8 years 11 months, 28,053 12				25,040,800		
60				40*		



IX. HOME MISSIONARY SOCIETIES.—The Connecticut Missionary Society was formed June 21, 1798. By the general association of the state, that body constitutes itself the Missionary Society of Connecticut. The great field of its operations has been the Ohio, called New Connecticut, or the Western Reserve. It has assisted in establishing about four hundred Churches.

In 1799, the Massachusetts Missionary Society was established. In 1816, the Domestic Missionary Society was formed; but was united to the former in 1827. The United Society is now auxiliary to the American Home Missionary Society.

The American Home Missionary Society was formed in New York, May 10, 1826. It was instituted with the concurrence of other domestic missionary societies, and sustains the general character of a parent institution to them all.

The whole number of ministers employed by this society, during the year, (1832—1833,) according to its annual report, is six hundred and six, which is an increase of ninety-nine since last year. These have labored, either as missionaries or agents, in eight hundred and one congregations, missionary districts, or fields of agency, in twenty-one of the United States and territories, and in the provinces of Upper and Lower Canada—four hundred and eleven being settled as pastors, or employed as stated supplies in single congregations; one hundred and thirty-seven extending their labors to two or three congregations each; and fifty-eight, including agents, being employed on larger fields.

Of the missionaries and agents thus employed, three hundred and ninety-seven were in commission at the commencement of the year; two hundred and forty-one of whom have been re-appointed, and are still in the service of the society. The remaining two hundred and nine have been new appointments since the last anniversary; making, in all, six hundred and six.

The amount of ministerial labor reported as having been performed, within the year, is four hundred and sixteen years and nine months.

The number reported as added, within the year, to the Churches aided, has been six thousand and forty-one: viz. one thousand seven hundred and fifty-seven by letter, and four thousand two hundred and eighty-four by examination, on profession of their faith.

*One hundred and one* of the Churches aided have been blessed with special revivals of religion; and the number of hopeful conversions reported, (the larger portion of whom are not embraced in the reported additions to the Churches,) is three thousand four hundred and thirty-five; making the probable number of conversions, under the labors of our missionaries within the year, about seven thousand.

The number of Sabbath schools sustained, during the whole or a part of the year, under the ministry of our missionaries, is seven hundred and seventy; embracing thirty-one thousand one hundred and forty scholars.

The number of Bible classes reported, as conducted by the missionaries themselves, has been three hundred and seventy-eight; embracing eleven thousand one hundred and ninety-five pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks, reported in the congregations aided, is fifty-three thousand seven hundred and forty-six, which is seventeen thousand three hundred and forty-four more than the number reported last year.

It appears that the missionaries of this society have increased, in seven years, from one hundred and sixty-nine to six hundred and six, and the congregations and missionary districts annually aided in their support, have increased from one hundred and ninety-six to eight hundred and sixty-one. These missionaries have labored in the service of the society, the full amount of one thousand seven hundred and seventy-five years. Under their ministry, seventeen thousand five hundred and seventy-nine souls have been reported as added to the Churches, on profession of their faith, within the last six years. They have also reported, each year, from ten thousand to thirty-one thousand four hundred and ninety-eight children, instructed in Sabbath schools, and from two thousand to eleven thousand and eighty in Bible classes; while, according to their ability, they have been efficient helpers in every good work which has claimed the attention of the benevolent on the fields of their labor.

It may be added to the foregoing, that Maine, Vermont, New Hampshire, and some other states, have efficient Home Missionary Societies, within their limits. An efficient home missionary has recently been instituted by the Baptists. The general association of the Presbyterian Church has also a board of missions, formed in 1818. Its principal operations are domestic. In 1832, the number of its missionaries was two hundred and twenty-six, who had performed, in all, one hundred and fifty-four years of labor. The number of Sabbath schools in the congregations, assisted by the board, is from twelve thousand to fifteen thousand. This is the more interesting, as these congregations are principally in the southern and western parts of our country. Hopeful conversions, during the year, were two thousand. The amount of funds employed by the board was twenty thousand one hundred and thirty-two dollars, and twenty-one cents.

## CONCLUSION.

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HAVING thus given as full a sketch of the history of the Church as our limits would allow, together with a brief account of the religious rites, ceremonies, &c., of various nations, and a view of the principal missionary and other benevolent societies of the present day, we cannot better occupy our few remaining pages, or form a more appropriate close of our labors, than by introducing to our readers the following article from the *Missionary Annual* for 1833. We would only premise, that though it goes in some measure over the same ground which we have occupied in the previous pages of this work, yet, by condensing the leading facts in the history of the world, relating to Christianity, and placing them in bold relief and near connection, it forms a useful *review* of the subject, and will tend to fix it strongly in the mind. The author does not seem to dwell as much as he ought upon the advantages which the Americans possess, of propagating the Gospel; and on this point much might be added, which would add materially to the force of his argument. But, as we have barely room for the article as it now stands, we have thought it best to insert it unaltered, merely hinting at this evident omission.

### THE STORY OF THE WORLD.

BY JOSIAH CONDER.

"And sheweth him all the kingdoms of the world, and the glory of them."—Matt. iv. 8.

"Now shall the prince of this world be cast out."—John xii. 31.

It may assist us to form a just idea of the present aspect of the world we live in, now approaching the close of the sixth millennium, (or thousand years,) if we cast a rapid glance over the previous chapters of its eventful history.

The argument of the mysterious drama may be told in few words. It is the story of a race of creatures, for the most part in open revolt against their Creator and King. Over the first seventeen hundred years, the deluge has drawn an impenetrable veil: the genealogy of one family alone has survived;—and but for the promise given to our first parents, the whole race had perished. Again the earth was peopled; but the revolt was perpetuated in the families of the sons of Noah; and the history of idolatry, and of its punishment, comprises the next great section of the melancholy record. That of the Jewish Church runs in part parallel with it, and serves as both an epitome of the larger volume and a key to it. Reckoning from the time that Joshua achieved the conquest of the promised land, the Jewish history occupies about fifteen centuries. The controversy between Jehovah, as the God of Israel, and the chosen race, the depositaries of the oracles and promises of God, terminated in the catastrophe of the city and nation. But their fall proved "the enriching of the world." The hidden purpose of God was suddenly developed in the universal character of the Gospel dispensation. Nor was it long before the Church had expanded to the utmost limits of the last great monarchy of the old world, and even passed beyond its boundaries.

From Augustus to Antonine, the Roman empire comprised the historic world; extending from the Euphrates, on the east, to the Western ocean, or, in Scripture



language, "from the river to the ends of the earth." "When God designed true religion should obtain among the Gentiles," remarks Origen, "he had so ordered things by his providence, that they should be under the one empire of the Romans; lest, if there had been many kingdoms and nations, the apostles of Jesus should have been distracted in fulfilling the command he gave them, saying, Go and teach all nations. It would have been a great impediment to the spreading of the doctrine of Christ all over the world, if there had been many kingdoms. For, not to mention other things, these might have been at war with each other; and then men would have been obliged to be every where in arms, and fight for the defence of their country."

As Christianity advanced, the pagan power grew weaker; and three centuries exhibited the displays of the Divine judgments upon the Roman world, the rejecters and enemies of the truth, and the persecutors of the Church. At length, paganism fell, and Christianity was publicly recognised as the religion of the empire. But Rome was no longer its capital. The imperial convert removed the seat of empire to the banks of the Bosphorus; and from that period, the city of the Cæsars declined, till, by successive sieges and conflagrations, by tremendous earthquakes and inundations of the Tiber, its ruin was consummated. In the eighth century, the metropolis of the world was reduced to the seat of a mere duchy; and its prelates acknowledged the supremacy of Ravenna.

The political triumph of Christianity was too soon followed by its spiritual decay. And now, as in the case of the Jewish people after the punishment of *their* heathen oppressors, the Christian Church, with its rulers and priests, became the subjects of a righteous dispensation of moral discipline and judicial punishment, in consequence of the great apostasy.

"In about three hundred years after the ascension of our Lord," remarks the learned Lardner, "without the aids of secular power or Church authority, the Christian religion had spread over a large part of Asia, Europe, and Africa; and, at the accession of Constantine, and the convening of the council of Nice, it was almost every where, throughout those countries, in a flourishing condition. In the space of another three hundred years, or a little more, the beauty of the Christian religion was greatly corrupted in a large part of that extent, its glory defaced, and its light almost extinguished." The obscuration of scriptural light, the resurrection of a persecuting power in the form of the papal monster, the rise and triumph of the Mahometan imposture, and the contraction of the Christian world within the narrow limits of Western Europe, hemmed in between the Ottoman and the Moor,—form the outlines of the second great section of modern history. A second deluge, not of waters, a deluge of barbarism and superstition, seemed to have overwhelmed the world; and the Christian ark could only be dimly descried above the flood. The divine evidence of Christianity was then as completely under eclipse, as was the divine nature of its Founder, when, in the hour of his redeeming agonies, he exclaimed, "My God, why hast thou forsaken me?" The "gates of hell" seemed to be prevailing over the Church; and it must have required a strong faith, at such a crisis, to believe in the faithfulness of Him who has promised to be with her even to the end of the world. But the morning of a moral resurrection came. Christianity, at first seen and recognised by few, in process of time manifested afresh her divine energies; and the evidence of her heavenly origin and authority has been, perhaps, more singularly illustrated by her revival, than by the miracles that attended her first triumphs: as the restoration of Israel from their long captivity afforded a more

striking confirmation of the truth of the divine promises, and of the unceasing providence of God, than their miraculous redemption from the land of Egypt.

What are termed the Middle Ages, commence with the fifth, and terminate with the fifteenth century. Of these, the first six are denominated the dark ages; but throughout the whole period, Christianity suffered a long eclipse of a thousand years. The fall of the western empire is generally dated from the abdication of Romulus Augustulus, A. D. 476. (A. U. C. 1229.) But the Roman empire could hardly be considered as having survived its division between Dioclesian and Maximinian, (the former making Nicomedia his capital, and the latter, Milan,) had not Constantine reunited the empire in his undivided reign, and after him, the apostate Julian. The latter may properly be regarded as the last Roman emperor, as he was the last imperial pontiff of pagan Rome. Jovian, his Christian successor, never reached the seat of empire; and the final division of the eastern and western empires, dates from the accession of Valentinian and Valens, in A. D. 364.

We must date the foundation of the Byzantine empire from the year 330; when Constantine made Byzantium the seat of imperial power. Its duration did not really extend much beyond three centuries. The last sovereign of the East, who was able to maintain any thing beyond the shadow of empire, was Heraclius, who reigned from 610 to 641. The long line of Græco-Roman emperors, from Constantine III. to the last Constantine, extending through the succeeding eight centuries, cannot be regarded as belonging to the annals of that empire which had already ceased to exist.

The Roman empire ruled the world, because, although it comprised but a small portion of the globe, it was the only great empire. Northern Europe was then in possession of the German, Gothic, and Sarmatian tribes, to whom might justly be applied the term barbarians. The Syro-Macedonian kingdoms had been dissolved, or reduced to narrow limits. The Parthian empire, according to Pliny, was divided into eighteen kingdoms. India, partitioned into petty states, enriched other nations with its trade, and foreign invaders with its spoil, but never lifted its head among the independent empires of the world. China was also subdivided into various principalities; and all the rest of Asia was comprehended under the vague denomination of Scythia.

Rome was fast declining from its zenith, and prætorian insolence had set up the empire to auction, when, about A. D. 226, the empire of Cyrus and the religion of Zoroaster were restored by the founder of the Sassanian dynasty, Ardisheer Babigan or Artaxerxes. At that time, the Christians of Persia were sufficiently numerous to be the subjects of a fierce persecution from the Magian king, which was continued under his successors. In the doctrines of Mani, or Manes, the founder of the Manichæan sect in the succeeding reign, there appears to have been a heterogeneous mixture of Christianity, Magianism, and the metempsychosis of the Indian superstition; but the rise of this sect may be adduced as a further proof that the Christian faith was diffused over the remote East, prior to the appearance of this heresy. In a long series of destructive wars, between the now rival empires of Persia and Rome, the veteran legions of the latter were wasted in inglorious defeats or bootless successes. The emperor Valerian was taken prisoner by Shahpoor, the son of Ardisheer. Julian, the last of the Cæsars, perished on the banks of the Tigris, in the same protracted struggle against the rising monarchy of the East. Under the illustrious Noosheerwan, the contemporary and rival of Justinian, the Persian empire extended from the Indus to the Mediterranean, and from beyond the Oxus to the

coasts of the Arabian peninsula. In the reign of his grandson, Egypt was again subdued by the successors of Cyrus; the Greek colonies of Cyrene were extirpated; Jerusalem was taken by assault, and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorder of the Persian monarch. Another army advanced from the Euphrates to the Thracian Bosphorus; and a Persian camp was maintained above ten years in the presence of Constantinople. But the cruelties and excesses which his armies committed in the Roman territories, were not to go unpunished: "Woe unto thee that spoilest, for thou shalt be spoiled!" The emperor Heraclius, by a valor that almost retrieved the Roman name, and with a success that seemed preternatural, turned back the tide of war on Persia, and marched to Isfahan and the capital. Khosroo, (Chosroes,) the Persian monarch, was dethroned and put to death by his own son; and, with him, the glory of the house of Sassan, and, in fact, the last Persian empire, may be said to have terminated, A. D. 628.

Such was the state of the world: the Roman monarchy had fallen before the Persian which had in turn received its death-blow from the dying energies of the Byzantine power, and the Christian Church lay prostrate at the feet of the universal bishop, the victim of heretical divisions and intolerant factions,—when the great Arabian heresiarch entered upon his bold enterprise. "If," remarks the learned translator of the Koran, "the distracted state of religion favored the designs of Mahomet on that side, the weakness of the Roman and Persian monarchies might flatter him with no less hopes in any attempt on those formidable empires, either of which, had they been in their full vigor, must have crushed Mahometanism in its birth; whereas nothing nourished it more than the success the Arabians met with in their enterprises against those powers; which success they failed not to attribute to their new religion, and the Divine assistance thereof. By Mahomet's time, the western half of the empire was overrun by the Goths; and the eastern so reduced by the Huns on one side, and the Persians on the other, that it was not in a capacity of stemming the violence of a powerful invasion. The emperor Maurice paid tribute to the Khagân or king of the Huns; and after Phocas had murdered his master, such lamentable havoc there was among the soldiers, that when Heraclius came, not above seven years after, to muster the army, there were only two soldiers left alive of all those who had borne arms when Phocas first usurped the empire. And though Heraclius was a prince of admirable courage and conduct, and had done what possibly could be done to restore the discipline of the army, and had had great success against the Persians, so as to drive them not only out of his own dominions, but even out of part of their own; yet still, the very vitals of the empire seemed to be mortally wounded. So that there could no time have happened, more fatal to the empire, or more favorable to the enterprise of the Arabs, who seem to have been raised up on purpose by God, to be a scourge to the Christian Church for not living answerably to that most holy religion which they had received. The general luxury and degeneracy of manners into which the Grecians were sunk, also, contributed not a little to the enervating of their forces, which were still further drained by those two great destroyers, monachism and persecution."

Mahomet was born at Mecca, A. D. 578, four years after the death of Justinian, and in the fortieth year of the reign of Noosheerwan. The Mahometan era, called the Hejira, (or Flight,) commemorates the prophet's flight to Medina, where he first assumed the character of a sovereign prince, A. D. 622. During the reigns of the



first four khalifs, (A. D. 632—660,) Syria, Egypt, and Persia were conquered by the Arabians; and their ravages were carried within view of Constantinople. Under the fourteen khalifs of the house of Ommiyah, who reigned at Damascus, the empire of the sword and koran of Mahomet was extended to the Pyrenees and the Atlantic on the west, and to the borders of Turkestaun and India on the east. The first khalif of the house of Abbas fixed his court at Kufah, whence it was transferred by his successor (A. D. 762) to Bagdad. But the undivided khalifate terminated in the early days of the Abassides. Real or nominal descendants of Ali and Fatima had possessed themselves of the thrones of Egypt and Western Africa; and a prince of the Ommiades, who escaped the general massacre of his family on the overthrow of that dynasty, was the founder of an independent kingdom in Spain. Thus, the sovereignty of Arabia was lost in its foreign conquests; and from being the source and centre, it sank into a mere province of the Mahometan empire; while, in the language of Gibbon, "the Bedoweens of the desert, awakening from their dream of dominion, resumed their old and solitary independence."

For five centuries, (A. D. 750—1250,) the family of Abbas reigned with various degrees of authority over the eastern division of the Mahometan empire. Radhi, the twentieth khalif of the dynasty, (A. D. 934,) was the last who was invested with any considerable power. During the next three centuries, the successors of Mahomet swayed a feeble sceptre, the creatures of a military oligarchy similar to that of the prætorian guard at Rome, or of the janizaries of Constantinople. At length, towards the middle of the seventh century of the Hejira, A. D. 1258, the metropolis of Islamism fell into the hands of the grandson of Zinghis Khan; and in the khalif Motassem, the thirty-seventh of his house, who was barbarously murdered, the khalifate of Bagdad expired. The ecclesiastical supremacy was perpetuated for three centuries more in the second dynasty of the Abassides, but without the slightest vestige of temporal authority; till, when the Ottoman emperor Selim conquered Egypt, A. D. 1517, he took captive Mahomet XII., the last of the Abassides, and received from him, at Constantinople, the formal renunciation of the khalifate.

Amid these revolutions of empire, the name of Rome disappears from history; and, but for the daring project of an ambitious monk, might have been erased from the earth. The vague tradition that the apostles Peter and Paul had been executed in the circus of Nero, was the means of indemnifying her for the loss of the seat of empire; and at the end of five hundred years, their pretended relics were adored as the palladium of Christian Rome. The city of the Cæsars became the Mecca of the Latin world.

It is difficult to fix upon the true date of the foundation of the papal monarchy, which has so much divided and perplexed the expounders of prophecy. It is necessary, indeed, to distinguish between the establishment of the ecclesiastical supremacy of the bishops of Rome, and their accession to the purple and prerogatives of the Cæsars. The former, some writers have dated from an edict of Justinian, issued in March, 533, in which authority is ascribed or given to the bishop of Rome, as head of the Church, to settle all controversies. Other learned persons consider it as properly dating from the time that pope Boniface III. (A. D. 606) obtained from the infamous Phocas, the title of universal bishop. But that title had been previously given by the emperors Leo and Justinian to the patriarch of Constantinople; nor was it ever relinquished by the head of the eastern Church. Little stress can be laid,



therefore, on the grant of Phocas, which was not confirmed by his successors. According to some authorities, Gregory the Great, (A. D. 590,) who distinguished himself in the violent contest for supremacy with the Byzantine pontiff, was "the first pope and the last Roman bishop." Gregory III., however, who was chosen A. D. 731, is considered as the first of the *independent* popes; although even he acknowledged the superior authority of the exarch of Ravenna, to whom he applied for permission to use six columns of some ancient structure for St. Peter's church. Up to that time, the popes affected to disclaim the temporal magistracy. In fact, by subsequently accepting, from the hands of the Carlovingian emperor, the splendid donation of the exarchate, the Roman prelate (Stephen II.) recognised the right and sovereignty of the donor. Even after pope Adrian I. had obtained from Charlemagne the confirmation of the alleged donation of Constantine, the papal lordship continued to be only an honorable species of fief, held, on a feudal tenure, by the first bishop of the empire; and his successor, in acknowledging the Frank monarch as emperor of the West, transferred to him nothing but his allegiance, which had hitherto been nominally rendered to the Greek Cæsars.

The successors of Leo enjoyed, indeed, a very limited and precarious sovereignty. The Roman pontiffs of the ninth and tenth centuries were insulted, imprisoned, and murdered by their tyrants; and they are represented to have been reduced to such indigence, that they could neither support the state of a prince, nor exercise the charity of a priest. The final schism between the Greeks and Latins, which led to the complete separation of the East and the West, dates from the contest between Phocas, patriarch of Constantinople, and Nicholas I., primate of Rome, towards the close of the ninth century. The character of most of these mitred rulers of the Church was infamous; but the scandals of the tenth century were "obliterated by the austere and dangerous virtues of Gregory VII." (A. D. 1073,) styled, by Gibbon, "the founder of the papal monarchy." Yet this ambitious monk, with whom is said to have originated the daring project of converting the western empire into a fief of the Church, was driven from Rome, and died in exile at Salerno. The papal power attained its zenith under the execrable Innocent III., A. D. 1198, who first acquired independent sovereignty in Italy, and converted the holy see into a temporal power. In the civil wars that ensued, the pride of the pontiffs was greatly humbled; and at the beginning of the fourteenth century, the apostolic throne was transported from the Tiber to the Rhone. The great schism of the West, during which rival pontiffs launched against each other their anathemas and the louder thunders of war, lasted from the disputed election of Urban VI. in 1378, to the elevation of Martin V. to the undivided pontificate in 1417. During this whole period, the history of Rome is but slenderly connected with that of its nominal pontiffs, and we look in vain for the phantom of a papal monarchy. This had owed its existence only to the weakness of the imperial power under the Saxon sovereigns of the thirteenth century, and was nothing more than a successful rebellion of a feudatory usurping the imperial prerogatives.

The accession of Martin V. is the era of the restoration of the temporal power of the popes. The royal prerogative of coining money, after being exercised nearly three hundred years by the senate, was first resumed by this pontiff; and his image and superscription introduce the series of the papal medals. Frederic III. was the last sovereign of Germany who was crowned at Rome; his successors being content to rest their imperial title, as head of the Roman empire, on the choice of the electors

of Germany; and thus the pontiff was spared the necessity of doing homage in the presence of a superior. It was not till the beginning of the sixteenth century, however, that the popes acquired the absolute dominion of the city of Rome, of which Sixtus IV. (A. D. 1480) must be considered as the second founder. And during the whole period that we have been reviewing, the ecclesiastical metropolis of the Latin Church was never the seat of temporal sovereignty. Rome was long subordinate to Byzantium; then to Ravenna; and the present capital of the empire, revived by Charlemagne, is Vienna.

The distinctive and essential character of popery is that of a spiritual domination and an antichristian heresy, rather than of a political despotism; and it received, as such, its final shape from the decisions of the council of Trent, about the middle of the sixteenth century, under the pontificates of Paul III., Julius III., and Pius IV. The creed issued by the last-named pontiff, in 1564, is received throughout the Roman Church as the authentic and authoritative exposition of the articles of the Romish faith. But Luther had already appeared, and the foundations of Protestantism were laid by the Confession of Augsburg, in 1530. Thus, the Protestant creed may claim a higher antiquity than the Popish, by more than thirty years!

The principles of light and darkness had long, however, been struggling for the mastery. At the time that the greater part of Europe was still in the grossest barbarism, the maritime provinces of France and Spain were the seat of flourishing communities, in the possession of free institutions, equal laws, and an infant literature. During the greater part of the tenth century, while northern France was a prey to intestine commotions, Provence and Burgundy had enjoyed repose under the mild rule of Conrad the Pacific; and, for two hundred and seventy-three years, the illustrious house of Berenger, sovereigns of Catalonia and Arragon, had afforded protection and patronage to the nascent civilization of the European world. The birthplace of the Provencal muses was the country of the Albigenses; and the rise of the Troubadours, and the spread of the opinions of Berengarius, were collateral indications of the awakened spirit of civil and religious freedom, which the Inquisition and the crusade against the Albigenses were set on foot to extinguish. The fires of persecution had been kindled at Turin, the scene of bishop Claude's apostolic labors, and in the neighboring cities, as early as the tenth century. About the middle of the eleventh, Cologne witnessed the martyrdom of several heretics whose sentiments, there is no room to doubt, were essentially scriptural. In the twelfth century, the *Cathari* or Puritans abounded in Germany, Flanders, Lorraine, southern France, Savoy, and the Milanese; and a small company of German refugees found their way from Gascony to England, where they perished under penal severities and hardships. The name of Lollard was taken from that of a Waldensian pastor, who flourished about the middle of the thirteenth century. The beginning of that century witnessed one of the bloodiest tragedies ever acted upon the theatre of the civilized world; a war of extermination against the subjects of the count of Toulouse, and in fact the whole Provencal nation, under a sweeping charge of heresy. French, English, Italians, Germans, a motley and savage horde, led by an abbot, poured themselves like an inundation upon the countries devoted to vengeance, and the entire population was swept away by the sword. The few who escaped the general slaughter, sought refuge in distant countries; and, like the Christians scattered abroad by the first persecution, they "went every where preaching the word," and sowing the seeds of the future Reformation.

The share which religion had in originating these horrible transactions, has prob-

bly been exaggerated by writers of opposite parties ; by the Romish historians, with a view to magnify the triumphs of the Church, and to justify such unprovoked aggressions on the part of the prelates ;—by Protestant writers, to excite a salutary indignation against the papal tyranny. To popery as a system, and to the policy of the court of Rome, must be ascribed the guilt of having inflamed and dreadfully aggravated the disorders of that critical period ; but private motives of revenge and ambition had the principal share in originating those transactions. National antipathies and political animosities, in those times, took their color and character from the prevailing superstition ; and thus fanaticism blended itself with every civil revolution and every military enterprise. The struggle between the Church and the heretics was, however, but an underplot of the political drama. Pope and prelate were then only other names for emperor and prince ; bishops were seen fighting at the head of invading armies ; and the presidents of religious orders were territorial sovereigns, the equals and rivals of the feudal nobility. The contest was between arbitrary power on the one hand, and, on the other, the rising spirit of civil liberty, of which the religious reformation was in great measure the effect, as it was discerned to be the symptom. The sacerdotal power had been established on the ruins of popular freedom. No wonder that the rising wealth and importance of the municipalities of southern France, together with the republican spirit cherished by commercial enterprise and equitable institutions, which sometimes betrayed itself with great boldness in the songs of the Troubadour—the new attitude, in fact, assumed by the people, more especially in the cities of the south,—perplexed both priests and potentates with fears of disastrous change. Religious bigotry mingled only as an element in those animosities, which sprang from the fears of a coward despotism. The love of liberty was the great heresy which it was sought to exterminate ; literature, from its well known connection with a spirit of freedom, was regarded with almost equal hostility ; the Provencal language was itself treated as a traitor ; and all the efforts of the joint conspiracy between the throne and the altar had, for their object, to barbarize, in order to enslave.

The history of the rise and decline of the Italian republics is another section of the same chapter ; and the Reformation itself, in England and in Germany, and the struggle which Protestantism had to sustain in the Low Countries against the infamous Philip II., form a connected chain of events ; the same causes reproducing the same effects, with various issue, from the beginning of the thirteenth, to the close of the sixteenth, century. Among the thousands and myriads who perished, the victims of holy wars and civil contests, great numbers might claim the martyr's wreath ; but the sufferings of whole nations do not belong to martyrology.

The fifteenth century had witnessed the establishment of the Ottoman power, on the ruins of the Byzantine empire. The Mussulman conqueror of Constantinople united under his sceptre all the provinces in Europe which had belonged to the eastern division of the Roman empire, and the whole of Asia on this side of mount Taurus. His generals had even invaded Italy, and made the pope tremble in his capital, when the danger was dispelled by the death of the sultan. In the sixteenth century, the Ottoman assumed the novel attitude of a maritime power. Rhodes was added to its conquests in the Mediterranean ; while, on the continent, the kingdom of Hungary was annexed to the dominions of the Porte, and Vienna itself was invested by Asiatic barbarians. The reign of Soliman I., the contemporary of Charles V., is the most brilliant in the Ottoman annals, the most humiliating to the powers of Christendom. By a singular coincidence, the two rival empires, the Ger-



manic and the Ottoman, touched their zenith nearly at the same time, and began to decline together. In the sixteenth century, the most powerful monarchs of the world were, the Ottoman sultan, the Persian shah, the Mogul emperor of Hindostan, the German emperor, the Castilian monarch, the king of Portugal, and the king of France. Except the first, every one of these empires has been subverted by foreign conquest.

The seventeenth century is distinguished by the thirty years' war between the Protestant and the Roman Catholic powers, of which religion was but the pretext: the main object of the allies was, to check the power of the house of Austria. France, with this view, lent her aid to build up Protestantism, and to secure, by the peace of Westphalia, equal toleration to Lutheran and Catholic. At the same time, she extended her own territories, and obtained an ascendancy in the affairs of Europe. About 1684, the power of France was at its height. In 1685, the edict of Nantes, which had secured protection to the reformed churches of France, was perfidiously revoked; and from that time the glory of the Bourbons declined. The first punishment of this act of imbecility and treachery was a general war, which "broke down the military character of France, extinguished its alliances, devastated its provinces, and sent the gray hairs of the persecutor to the grave, loaded with useless remorse, with the scorn of his people and the universal disdain of Europe. From the hour in which Protestantism was exiled, the Gallican Church ran a race of precipitate corruption. It had lost the great check, and it cast away its remaining morals and its literature. The last light glimmered from the cells of Port Royal; but, with the fall of the Jansenists, utter darkness came."

In the mean time, it is remarkable how one Protestant power after another rose into political importance. The greatness of England dates from the accession of our illustrious Protestant queen in 1558. The United Provinces proclaimed their independence, under the States General, in 1580; and, after a contest of thirty-seven years, they obtained the recognition of that independence from the humbled pride of Spain in 1609. Sweden, Switzerland, and the Protestant electors, acquired, during this century, a great increase of territory and power. In 1692, the Protestant interest was still further strengthened by the creation of a ninth electorate in favor of the Duke of Hanover. Prussia was first raised to the rank and name of a kingdom in 1701. Holland attained, early in the eighteenth century, the ascendancy in the Indian seas, wresting from Portugal one arm of her commercial greatness. And while events were thus rapidly undermining all the Roman Catholic states, Providence was preparing a scourge for the Turkish empire, in a new power which was now just emerging from barbarism. St. Petersburg was founded by the great Muscovite in 1703; and a Russian navy was first formed by the same daring genius. In 1721, Peter the Great assumed the title of emperor; yet his dominions, vast in extent, comprised a population of only fourteen millions. A century afterwards, they had more than trebled, and already outnumbered those of any other European empire.

The history of England, however rich in domestic interest, has hitherto been lost in the general survey of the revolutions of empires; but it soon becomes identified with the history, not merely of Europe, but of the world. The rise of the British empire is the most extraordinary phenomenon in the annals of time. Within much less than a century, it has grown up, imperceptibly and unnoticed, from its mere elements, to a magnitude which almost eludes and overpowers the imagination; in its



extent, throwing the power of Rome, in its Augustan pride, out of all comparison ; in its history, perfectly anomalous, because the result of neither ambition nor design, but of the most bloodless conquest that ever was achieved ; in its results, the most beneficent, because it has every where subserved the diffusion of knowledge and the progress of that kingdom which must be universal.

A hundred years ago, the king of England could not number above nine millions of subjects in his native dominions ; the American colonies contained a population of not more than three millions ; and if we add a million more as the population of the West India islands, and of all the other colonies or settlements belonging to this country, we shall not underrate the aggregate population of the English dominions at that time, if we set it down at thirteen millions. The United States of America, a mere off-set of England, a colony expanded to an empire, already contains a larger population than, at the beginning of the last century, acknowledged the British sceptre.

A hundred years ago, the English language was scarcely spoken by any but natives of the British isles and the American colonies. To the greater part of the civilized, as well as the uncivilized world, it was an unknown and barbarous tongue. Nothing could at that time appear less probable, than that the power of this insulated nation should, within a century, become, if not absolutely paramount, yet the centre of the political system.

At three distinct periods, during the lapse of a hundred years, the national affairs were in a most critical situation. The first crisis was that of 1757, when the great earl of Chatham was called to the helm of administration, by the voice of an alarmed and indignant people, to steer the almost foundering state. The French, then masters of Canada and Louisiana, laid claim to the valley of the Mississippi, and projected the expulsion of the British colonists. In India, they had appeared the virtual masters of the Deccan, and threatened the destruction of the British settlements in Bengal. On the continent, England and Prussia had to withstand the powerful confederacy of France, Austria, Russia, Sweden, and Saxony ; and, at one time, the Hanoverian dominions were in the possession of the French. The loss of Minorca, the fall of Calcutta, and the surrender of Oswego, all which took place about the same time, had thrown a deep gloom over the public mind. Under the energetic and splendid administration of this great minister, Admirals Hawke, Anson, and Boscawen restored the lustre of the British arms at sea ; Quebec yielded to the valor of Wolfe ; the desperate state of the East India Company's affairs was retrieved by Clive ; and the condition of Great Britain was raised from the deepest dejection to the highest attitude of confidence and command. The fall of Ginjee, in April, 1761, left the French without a single military post in India ; and the French East India Company was dissolved not long afterwards. By the treaty of Paris, in 1763, Great Britain obtained the cession from France of all Canada and Nova Scotia, of Tobago, Dominica, and St. Vincent, of Florida, in exchange for the Havanna, (captured from Spain,) and of all her conquests on the Senegal. To this astonishing revolution in political affairs, the author of the "Task" alludes in his apostrophe to Britain :

"Once Chatham saved thee ; but who saves thee next ?"

The last year of Lord North's disastrous administration may be regarded as the second national crisis. Great Britain had then been carrying on, for seven years, a ruinous and unrighteous war with her American colonies in the western hemisphere : in the East, she had to deal with no contemptible assailant in Hyder Ali, the sultan

of Mysore ; France was still a powerful enemy ; and Ireland was in a state bordering upon rebellion. The peace of Versailles, in 1783, was a humiliating termination of an exhausting warfare, which left this country burdened with a vast increase of debt and serious commercial embarrassments. Besides the equivocal possessions of the East India Company in Bengal, Bahar, and Orissa, and the ports of Bombay and Madras, the only colonies then left to the British crown were, Canada, Nova Scotia, and Newfoundland, (not containing all together a population of one hundred thousand,) and the British West India islands ; the whole of which, probably, might not be regarded as equalling in value and importance the American colonies that had been lost. On the other hand, Spain still enjoyed the rich monopoly of her nine viceroyalties in the new world of Columbus ; Portugal, though despoiled of her East India possessions, held Brazil ; and Holland, both as a commercial nation and a maritime power, was no despicable rival in the Indian seas.

The moral influence of England, at this period, was not less limited than her political ascendancy. Paris was the literary metropolis of Europe ; Rome, the ecclesiastical centre of Christendom. Little, indeed, had this country done for the extension of Christianity, but colonize New England with the Puritans driven from her own shores by persecution. England, herself the great dealer in African slaves had forced slaves upon her transatlantic colonies, and, both in America and in India, had drawn down deep execrations on her name. Among the wrongs set forth in the Declaration of American independence, this grievance occupies a prominent place, that the king of Great Britain had determined to keep open a market where men may be bought and sold, and had negatived every attempt to prohibit or restrain that execrable commerce. For this we have paid the just penalty. All the slave-trading states have in turn been punished : England, with the loss of the thirteen colonies ; France, with that of St. Domingo, and almost all her colonial trade ; while Mexico, Columbia, Peru, and Brazil, have been severed from Spain and Portugal forever. But this nefarious traffic was not the only national crime that cried loudly to Heaven for punishment.

The iniquity of the continental nations was well nigh full, when the French revolution burst forth like a volcano, enveloping the heavens in a volume of pitchy darkness, that "left nothing to be distinguished but by the reflection of its own disastrous lustre." At length, the lava began to roll over the surrounding nations. Infidel France, putting forth an energy of malignant power that appalled the world, sent forth her fourteen armies, "the new Saracens of Europe," to scourge with every form of misery the papal states. The strongest bulwarks gave way, the Alps became a highway before them ; and the empire of Charlemagne was restored in the person of the French general.

The year 1808 was the third crisis of Great Britain, as indeed of all Europe. The new French empire had about that time attained its utmost greatness ; and never had witnessed so magnificent a spectacle of dominion, as Napoleon's court at Erfurt, where he was surrounded by the monarchs and princes of the continent in person. "The emperor of Russia, with his brother Constantine, daily attended his levees ; the emperor of Austria sent an ambassador to apologize for his absence at the feet of this universal king. Marshals, dukes, princes, and prelates, formed his circle. The days were spent in the occupations suitable to this display of royalty ; in riding over fields of battle, negotiating treaties, and deciding the fates of kingdoms. Prussia was forgiven at the intercession of Alexander ; a new code was vouchsafed to Hol-

land ; a peace was proposed to England ; and the German powers were haughtily commanded to be still and obey."

In point of geographical extent, the French empire, almost confined to Europe, cannot be compared with either the Roman or the Macedonian ; but as to real power, wealth, and resources, it probably far exceeded any empire of antiquity. The population of the Roman empire, in the reign of Claudius, is estimated by Gibbon at one hundred and twenty millions ; "the most numerous society that had ever been united under the same system of government." The empire of Napoleon, comprising France, the Netherlands, Italy, Switzerland, great part of Germany, Spain, and Portugal, could not have included less than ninety or a hundred millions, all free men, and in an advanced stage of civilization ; whereas, in the Roman empire, the slaves were nearly equal in number to the free. But with the brilliancy, this splendid creation united the transitoriness of a meteor. It is a mere point in the chart of history. It had reached its zenith in 1806 ; and in 1812, it received the shock which eventually led to its overthrow. Ephemeral as an empire, it has, however, left the most permanent traces of its existence in the shattered strata of the political structure of society. It has broken up the feudalism which every where cramped and fettered the national mind, and has loosened the hold of every iron prejudice that retained the nations in intellectual bondage. The convents were dissolved ; the spells of the papal anathemas were destroyed ; the people of the continent, though neither ripe for civil liberty, nor worthy of it, have been roused from their deadly lethargy. If they have not learned to be men, they have ceased to be children. The masque, and the carnival, and the pantomimes of the Church have greatly lost their charm. The revolution has, throughout Europe, become an era, which can no more be forgotten than the deluge, because its traces are constantly before the people. The monarchs of the continent have been striving to repair and restore the forms of the old institutions, with some apparent and temporary success ; but they have been building upon the alluvial deposit of a flood that will return and sweep away the flimsy creations. The nations which, untaught by their sufferings, still turn away from the light, and cling to their decrepit superstitions, must be visited with sorer calamities. But, as the rise of Mahometanism at the midnight of Christian history was followed by the dawn of the Reformation, so, the portentous meteor of the French revolution, which seems to have left Europe in darkness, will prove to be the prelude to a second reformation more glorious and permanent than the first.

The contest between Great Britain and France, the two great antagonist powers, suspended for a brief interval in 1802, and relaxed by the mock negociations of 1806, had, in 1807, assumed its most fierce and deadly character. Bonaparte had declared this country in a state of blockade ; and the Berlin and Milan decrees, after working incalculable ruin and wretchedness upon the continent, had begun to sap British commerce. At this period of general gloom and depression, when the political struggle was apparently reduced, on the part of this country, to one for self-preservation, the great and glorious confederacy of the British and Foreign Bible Society, simple and spiritual in its object, and universal in its scope as Christianity itself, was just commencing its almost unnoticed labors. The year of its institution was that in which Napoleon was proclaimed emperor of the French. (1804.) It has long outlasted the fall of his empire ; and, extending itself collaterally with the expansion of the British dominions, is proclaiming the message of Heaven to every nation of the globe. It is another significant coincidence, that, in 1807, the British legislature abolished the African slave trade, and declared it to be piracy.



In 1808 began the peninsular war, which, after various fluctuations of success, first shook the supremacy of Napoleon, and broke the spell which had rendered his armies invincible. Madrid was recovered from the usurping king in 1812. In the same year, the war between France and Russia having commenced, the battle of Moskwa was fought; the French army were burned out of Moscow; and in the fatal retreat, the flower and might of France perished beneath the avenging elements. So "the stars in their courses fought against Sisera." No human power accomplished the first overthrow of the French emperor, for the powers of Europe only rose to avenge themselves upon their defeated and crippled enemy. In April, 1814, Napoleon abdicated the throne, and Paris, the guilty city, was entered by the allied sovereigns. In 1815, Napoleon re-appeared in France; but, after a brief reign of one hundred days, the battle of Waterloo consigned the man that had "made the earth to tremble, and shaken kingdoms," to a rock in the Atlantic.

Thus were the convulsions, which had agitated Europe for a quarter of a century, at length terminated, and the dead calm of general exhaustion ensued,—peace, with all the entailed calamities of war, discontents and disturbances resembling the lashing of the waves after a storm. Of the political arrangements made by the band of selfish despots and unprincipled statesmen who formed the congress of Vienna, none bid fair to be permanent. Every dictate of equity, every claim of liberty, every principle of toleration, were alike outraged or disregarded by the imperial partitioners of the continent; and those abominations have been fondly restored, which the finger of God has marked for destruction. If, indeed, in the eloquent language of a philosophic observer, "the tide of ages could be rolled back, and the discoveries of later times be annihilated,—if Divine justice could let the oppressions of many generations go unpunished,—kings might sit peaceful on their thrones, and false religions might retain the undisturbed possession of the earth. But the time is at hand, and the word of prophecy is sure."

And what is now the attitude of Great Britain? The question shall be answered in the words of another brilliant writer already cited. "If true dominion is to be found in being the common source of appeal in all the injuries and conflicts of rival nations, the common succor against the calamities of nature, the great ally which every power, threatened with war, labors first to secure or to appease, the centre on which is suspended the peace of nations, and, highest praise of all, the acknowledged origin and example to which every rising nation looks for laws and constitution,—England is now *the actual governor of the earth*. This sovereignty contains all the essentials of the old dominion without its evils. It is empire, without the changes, the hazards, the profligacy, and the tyranny of empire."

Let us look at the actual possessions of Great Britain. In territorial extent, the British empire, inferior only to that of Russia, is almost three times as vast as that of imperial Rome. The area of the Roman empire is estimated by Gibbon at one million six hundred thousand square miles. That of the British is supposed to be four million four hundred and fifty-seven thousand miles. Russia covers a thinly peopled surface of nearly six millions. Next, let us compare the population of the ancient and modern empires. That of ancient Rome is probably underrated at one hundred and twenty millions: it may have amounted to one hundred and fifty, or one hundred and seventy millions. Among the existing empires, China, with its (supposed) one hundred and seventy-five millions, takes the lead. And which is second?—Great Britain. In less than a hundred years, the population included in the British islands and its dependencies has, by the expansion of our Indian



empire, risen from thirteen millions to upwards of a hundred and fifty millions, or more than a sixth portion of the human race. If to this we add the empire of the American republic, which has grown up within the last half century from the British colonies, and by which the English language, laws, and religion are being diffused over the Western world, we shall have an area of six millions and a half of square miles, under the dominant influence of one nation—a nation originally confined to a small island in the German ocean—with an aggregate population of not less than one hundred and sixty-five millions of souls. So mighty and rapid a change has no parallel in history.

A hundred years ago, the inhabitants of all the countries subject to Christian governments throughout the world, probably, did not exceed two hundred millions; and of these, by far the greater part were subject to the powers acknowledging the supremacy of the pope. The Mahometan powers of Turkey, Persia, and India, still ranked among the most potent arbiters of the destinies of the human race. India, and, with the insignificant exception of a few maritime settlements, all Asia, were under Mahometan or pagan sway. All the religious missions in existence (the Danish mission in southern India excepted) were in connection with the Romish church, and supported by popish states. The Inquisition had its colonial tribunals at Goa, and Mexico, and Bogota. The only religion that was not disseminating itself, that was not gaining ground, was the Protestant faith. Mark the revolution which the last thirty years has effected: how striking the contrast! Slow depopulation and internal decay, or foreign conquest and the dismemberment of empire, have been reducing the strength, and contracting the dominion, of almost every Mahometan and every Romish power throughout the world. The only states that have materially extended their limits and added to their strength, are, Great Britain, the American republic, and Russia. These three powers, one of which had no political existence, and the other two could only number between them about twenty-eight millions of subjects, have now under their political sway not less than two hundred and twenty-eight millions. If the subjects of Russia are for the most part sunk in barbarism and superstition, they are at least withdrawn from the hopeless bondage of the Romish yoke. But, besides this, the other Protestant powers of Europe, instead of about twenty, have now upwards of forty-two millions of subjects; so that, added to those which acknowledge the sceptre of Great Britain, they greatly outnumber those of all the Roman Catholic states. The latter comprised a population of about one hundred and thirty-five millions, including France; but France is no longer to be numbered with the kingdoms of the popedom. Throwing it into the opposite scale, the comparison will stand thus:—

Roman Catholic states of Europe . . . . .	78,500,000
“ “ “ of America . . . . .	23,500,000
	<hr/>
	102,000,000
Protestant states of Europe and America . . . . .	207,000,000
France . . . . .	33,000,000
Russian empire . . . . .	62,000,000
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	302,000,000

Although this table will give no correct idea of the comparative prevalence of true or false religion, it speaks volumes as to the decline of the papal supremacy, the most formidable obstacle to the spread of the Gospel. Of the eighty millions under the

European Romish states, more than one half are under the dominion of Austria, emphatically characterized as "the last crutch of the papacy, the grand barrier of human improvement, the enemy of the best hopes of mankind."

The total number of those who profess the Romish faith, we have no correct means of estimating. The late M. Malte Brun, the French geographer, supposed them to amount to not more than one hundred and sixteen millions, which seems much too low; since, although there are many Protestants, Greek Christians, and Jews within the dominions of the Romish powers, the number of Roman Catholics in the British, Prussian, and other non-Romish states, is very considerable. The Greek Christians he estimates at seventy millions; the Protestants, at forty-two millions; the Jews, at five millions; the Moslem, at one hundred and ten millions; the heathen, at three hundred and ten millions. These numbers are a very rough approximation to the fact; and the total falls very short of the actual population of the globe. The lowest calculation (that of Balbi) estimates the aggregate population at nearly seven hundred and fifty millions. Of these, about three hundred and ninety millions are now subject to Christian governments; about eighty millions to Mahometan rulers; and about two hundred and eighty millions to the pagan powers. The Christian governments, to whom have been consigned almost the whole of what the Mahometan and pagan powers have lost, are either Protestant or Greek.

Nor is this all. Although the Romish religion maintains for the present the ascendancy in the new states of South America, they are forever alienated from the papal power. Their separation from Spain and Portugal has not only shorn those monarchies of all their glory, but has deprived them of the means of recovering their former rank among the states of Europe. Owing, too, to their impoverishment, and the fall of papacy in France, all the Romish missions in India, Persia, Syria, Egypt, and Africa, are upon the point of extinction, or, at least, in a state of utter inefficiency and decay. Every where an open field has been prepared for the exertions of British Christians.

A hundred years ago, the state of our geographical knowledge was as limited as our political resources and our missionary zeal. Cook had not then navigated the South seas; Polynesia and Australia were names unknown to the geographer; no Humboldt had then ascended the Andes; and even the valley of the Mississippi was unexplored. In the old world, Africa was almost entirely *terra incognita*; no traveller had ascended the Nile beyond the first cataract; the Brahmapootra was unknown among the rivers of India, and the Indo-Chinese nations were scarcely known even by name. Our philological knowledge was in a state not less imperfect. Before Sir William Jones had awakened the attention of European scholars to the languages and literature of India, scarcely any thing was known, or any curiosity felt, in this country, respecting that interesting branch of literature. The New Testament in Tamul, translated by Ziegenbalg, had indeed been issued from the mission press at Zanguebar; but this was a rare and solitary instance of enlightened zeal. Biblical literature of every description, as well as philological science, was at the lowest ebb in this country. As to missionary efforts, societies had indeed been instituted for the propagation of the Gospel, in the American colonies; (the New England Society in 1646; the Society for the Propagation of the Gospel in 1701; and the Scottish Society in 1709;) but their operations among the heathen were very inconsiderable, and soon relinquished, with the exception of the support given to the Danish missionaries in southern India. In fact, the missionary spirit had not been sent down upon the church; and had it existed, the obstacles to success in almost every part of the world,

arising from the ascendancy of the Popish, Mahometan, and pagan powers, armed with intolerance, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable.

We are offering no apology for the criminal supineness of the Christian world. The moral and political barriers which oppose the progress of Christianity have been raised by the corruption and infidelity of the Church. All the causes which have hitherto retarded the accomplishment of the Divine promises, are resolvable into the deterioration of the faith of Christ, and its punishment. The Church had lost its sanctity before it was robbed of its freedom. But when once the people had suffered themselves to be reduced to ecclesiastical vassalage, the process of moral corruption went on rapidly, till the religion, that had, by its native light and power, conquered the world, gave way on every hand before heresy and barbarism. What it had gained from paganism was thus, in a great measure, lost to Mahometanism; "so that, in several parts of Christendom, where were reckoned thirty Christians for one pagan, there came to be thirty Mahometans for one Christian." But if, during the dreary centuries which have intervened since the first triumph of the Gospel, the desert has been gaining upon the cultivated land, it was the rulers of the Church that first treacherously closed the channels of moral influence, and sealed up to the people, the fount of living waters. If the powers of darkness have been reconquering the territories once blessed with the true light, it was because the light *within* the Church had first become darkness. The faithfulness of God had been exhibited in the fulfilment of his threatenings,—in the penal withdrawal of the Divine agency, the departure of the insulted Spirit of God from his temple. It is but now that we are awakening to a sense of his absence from the world, from which he has so long righteously retired. We can hardly hope that the way is as yet fully prepared for his return. Hitherto, let us remember, the patience has been on God's part, not on ours.

But He will return; and there are signs in the times, not to be mistaken, which indicate that the day is at hand. Among the encouraging and remarkable features in the present aspect of the Church, are, the unexampled multiplication and diffusion of the sacred volume, the advancement of the science of biblical criticism and interpretation, and the increasing disposition to bow to the Scriptures as the only arbiter in matters of faith; "indubitable signs," it has been justly remarked, "of their approaching triumph over all forms of impiety and false religion." The sudden re-appearance of the primitive zeal for evangelizing the world, is another circumstance that tends to fill the mind with the brightest expectations. We may derive further assurance from the preliminary achievements of our missionaries as translators. The languages of the East have been mastered; and those which had never before been the medium of a ray of religious truth, have been forced to speak the words of God. Two independent versions of the Scriptures into Chinese, by Protestant missionaries, have excited the astonishment and admiration of the literati of Europe. In the instances of the Berber, the Amharic, and the Peruvian, the means by which versions of the New Testament in these languages have been obtained, are almost as extraordinary as the facts themselves. Now, unless we were to look for a second bestowment of the miraculous gifts of speaking foreign tongues, it might seem but fitting, and even necessary, that the preparation of this philological apparatus, the translation of the Scriptures into these various dialects, which is but a removal of natural obstacles in the way of spiritual triumphs, should precede the rich effusion of the pentecostal spirit.

Then has not the Church already gathered the first fruits of the ripening harvest?



Idolatry has been overthrown in the islands of the Pacific; and in India, that massive, gorgeous, venerable superstition, which has withstood not only the decay of time, but the sword of Mahomet, zealously protected, patronized, and endowed by the Christian government, has been undermined, and a breach has been made in the outworks. The Brahmin has been converted, and the still prouder Moslem, and the unimpassioned Chinese, the degraded negro, and the wild Caffèr, and the brutish Hottentot. What matters it, in point of argument, whether the instances be few or many? They prove either that, by ordinary means, the conversion of the nations is possible; or that what is "with men impossible," has been accomplished, in those instances, by a supernatural energy, by a Divine interposition. Taken either way, the argument is decisive.

But the most striking and unequivocal indication of the Divine purposes would seem to be afforded by the political aspect of society, and more especially by the phenomenon of the British empire itself. "In the government of the great Disposer of events," it has been finely remarked, "nothing is done without a reason, and that the wisest reason." The reduction of so vast a portion of the earth under the Roman sceptre, was among the providential means of extending Christianity. Applying the remark of Origen to the present times, let us ask, what design inferior to this can be the ultimate cause of "this mighty donative of supremacy" to the islanders of the German ocean? Hitherto every great empire which has arisen since the days of Constantine has been anti-Christian; has been planted by the sword, and destroyed by the sword; has been founded in violence, and maintained by oppression; has been the scourge of the apostate church, or the rod of the heathen. If the British empire has not hitherto assumed a religious character, if its rulers have seemed to care little respecting the propagation of Christianity, it is not the less true that it is the first great empire that has favored the unlimited extension of the faith and reign of Christ all over the world. For this purpose, it is virtually universal, embracing, like the ocean, its symbol and vehicle, the circumference of the globe, and, by actual contact, reaching to all nations.

For the first time, then, it has become possible to make the knowledge of the true faith universal; and the essentially pacific character of a commercial empire wonderfully harmonizes with this purpose, and adapts it to become the medium of the bloodless triumphs of truth. On every hand, the moral ascendancy of Great Britain extends far beyond the confines of her actual dominion. In Europe, where the British sceptre extends only over twenty-six millions of subjects out of a population of two hundred and thirty millions, every cabinet is more or less influenced by the councils of Britain. In Asia, the sovereignty of India not only brings us into direct contact with Persia, Tibet, China, and Siam, but commands the commerce and supremacy of the East. Southern Africa, the half-way house to India, may be regarded as a mere province of our Eastern empire. As a colony, however, it is rising into importance. The British settlements in Guinea and on the Western coast may be regarded as inconsiderable; yet, they give a better claim than the Portuguese monarch ever could show, to the title of lord of Guinea, and are sufficient to bring us into communication with the sable nations of interior Africa. In the Western hemisphere, the chain of the West India islands, commanding the navigation of the Mexican sea, with the colonies on the main of South America, and the boundless region stretching northward of the United States, from Newfoundland to the Pacific, still connect with this country the United States and the Southern republics of the new world; and the



population of British America, even now, is almost equal to that of the thirteen American colonies at the middle of the last century. Finally, the Polynesian Archipelago under the protection of Great Britain, and that vast island in the Southern sea, which has been styled a "fifth continent," where the British settlements are assuming a new character, together with the Malayan peninsula, complete that zone of maritime sovereignty which embraces the circumference of the globe.

And besides all this, the language which, beyond comparison with any other, is now spreading and running through the earth, is the English; that language which is the principal medium of Christian truth and feeling, and the spread of which, almost apart from missionary labor, it has been remarked, insures the spread of the religion of the Bible. "If the two expansive principles of colonization and commercial enterprise once diffused the language and religion of Greece completely round every sea known to ancient navigation, it is now much more probable that the same principles of diffusion will carry English institutions and English opinions into every climate."

Never was this character of universality so strongly impressed upon any political dominion; and never was political empire so immediately adapted to subserve the universal spread of the reign of Him to whom all the kingdoms of the earth belong, and in whom it is predicted, that the "multitude of isles" shall rejoice. The inference is irresistible, that for no lower purpose this last and best of empires has been built up, and for this it stands. Whatever be the fate of England, she is planting in the desert, and stretching over both hemispheres, a kingdom that cannot be moved.

Nor is the existence of this great political facility for the extension of Christianity, the only circumstance in the aspect of the times, in which an analogy may be traced to the state of the world at its first promulgation. At the advent of the Savior, the temple of Janus was shut by the longest peace known to the Roman empire. The general peace of modern Europe has seldom remained so long undisturbed as since the fall of Bonaparte; and even among the warlike hordes of the East, the spirit of conquest seems rusted or slumbering. The sword of Mahomet is rusting in its scabbard. "Mahometan empire is decrepit; Mahometan faith is decrepit; and both are so by confession of the parties." Comparatively speaking, the whole earth is still.

And with this stillness is combined a very general expectation, vague and erring though it may be, of great remedial changes, of a season of moral restoration fatal to the waning superstitious and crumbling systems of the old world. This expectation, so strikingly analogous to that which preceded the birth of Messiah, is not confined to the Church. A dim reflection of the Christian hope seems to be cherished by the votaries of every creed. Not only does the infatuated Jew still cling to his dream of a Messiah Ben David, but the return of the last Imaum is expected by the Persian; the fifth and last Boudh is awaited by the millions of the Boodhic faith; and the Hindoo superstition points to a future *avatar* of Vishnoo the Preserver. The Brahmin and the Mussulman alike anticipate the approaching fall of their respective systems; and the obscure tidings of the Christian doctrine of a Redeemer have penetrated to the inmost recesses of the heathen world. "The earnest expectation of nature awaits the manifestation of the sons of God;" and the Church, as the films of unbelief are falling from her eyes, recalled to her allegiance and her duty, is "looking out" with a more intense eagerness for "that blessed hope, the glorious appearing of our great God and Savior, Jesus Christ."

Thou art the King of glory, blessed Lord !  
The Father's everlasting Son ;  
Eternally the co-existent Word :  
And now, for victories won  
In human flesh, Thee all the heavens adore,  
Who at the Father's right hand reignest evermore.

All power in heaven and earth Thou wieldest there.  
The Lord of hades and of death,  
The keys of that dark empire Thou dost bear.  
O'er all things that have breath,  
Thy rule extends, by hell in vain opposed :  
Thou openest, none can shut, nor force what Thou hast closed.

Not yet are all things put beneath Thy feet ;  
Not yet the kingdoms of this world  
Are Thine ; nor yet, consummate his defeat,  
The Prince of darkness hurled  
Down into hell's unfathomable void,  
Nor Death, man's final foe, with Death's dark king, destroyed.

But heaven and earth and hell, or with glad zeal  
Or blind concurrence, work thy will.  
The day that shall the perfect scheme reveal,  
And all Thy word fulfil,  
Is drawing on ; and earth is ripening fast  
As for the sickle. Soon shall sound that signal blast.

We know that Thou art coming, mighty Lord !  
To be the judge of quick and dead ;  
To give thy faithful servants their reward ;  
To crush the Serpent's head.  
Lord, in thy merits and thy grace unbounded  
I put my trust ; O let me never be confounded

# A CHRONOLOGICAL TABLE

OF

## IMPORTANT EVENTS,

BELONGING TO

## ECCLESIASTICAL HISTORY,

FROM THE COMMENCEMENT OF THE CHRISTIAN ERA, TO THE PRESENT TIME.

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A. D.

4. JESUS CHRIST, the Savior of mankind, is born, four years after the commencement of the vulgar era, in the twenty-sixth year of the reign of Augustus Cæsar.
28. John the Baptist preaches, in Judea, the coming of the Messiah.
30. Jesus Christ baptized by John.
34. Jesus Christ crucified, in the eighteenth year of Tiberius Cæsar.  
Effusion of the Spirit on the day of Pentecost, and organization of the first Christian Church.
35. Martyrdom of Stephen—violent persecution of the followers of Christ—rapid spread of the Gospel.
36. Conversion of Paul.
39. Matthew writes his Gospel.
40. Paul returns from Arabia, whither he had retired after his conversion.
43. First Gentile Church gathered at Antioch.  
James put to death by Herod.
44. Famine prevails in Judea—Christians there helped by converts in Antioch.
45. First apostolical journey of Paul.
49. Council at Jerusalem.
50. Second journey of Paul.
51. Death of Claudius, and accession of Nero.
53. Third journey of Paul.
61. Paul goes as a prisoner to Rome.
64. First of the ten persecutions under Nero.
67. Martyrdom of Paul and Peter.
70. Accession of Vespasian—Jerusalem destroyed by Titus.
72. Mark writes his Gospel.
81. Second general persecution under Domitian.
98. Third general persecution under Trajan.  
The apostle John writes his Gospel.

A. D.

107. Ignatius put to death by order of Trajan.
140. Justin Martyr writes his first apology for Christians.
150. Canon of Scripture fixed about this time.
161. Fourth persecution under Marcus Aurelius Antoninus.
166. Martyrdom of Polycarp—Justin writes his second apology—martyrdom of Justin Martyr.
177. Dreadful persecution of the Christians at Vienne and Lyons in France.
202. Fifth persecution under Septimus Severus.
236. Sixth persecution under Alexander Severus.
250. Seventh persecution under Decius.  
Origin of monastic life.
254. Death of Origen.
257. Eighth persecution under Valerian.
259. Martyrdom of Cyprian.
272. The ninth persecution of the Christians under Aurelian.  
The Jewish Talmud and Targum composed in the third century.  
The Jews are allowed to return into Palestine.  
Many illustrious men and Roman senators converted to Christianity.  
Religious rites greatly multiplied in this century; altars used; wax tapers employed.  
Public churches built for the celebration of Divine worship.  
The Pagan mysteries injudiciously imitated in many respects by the Christians.  
The tasting of milk and honey previous to baptism, and the person anointed before and after that holy rite, receives a crown and goes arrayed in white for some time after.
303. Tenth persecution under Dioclesian.
306. Constantine the Great becomes emperor of Rome, and stops the persecution.
313. Edict of Milan published by Constantine.  
Christianity tolerated throughout the empire.
321. Sunday appointed to be observed.
323. Christianity alone tolerated by Constantine throughout the Roman empire.
325. Constantine assembles the first general council, by which the doctrines of Arius are condemned.  
The Nicene creed adopted.
341. Public churches begin to be built.
336. Death of Arius.
337. Death of Constantine.
338. Death of Eusebius.
356. Death of Anthony, who may be considered the father of monastic life.
361. Julian, emperor of Rome, abjures Christianity, and is elected Pontifex Maximus.—Attempts fruitlessly to rebuild Jerusalem.  
About this time the bishop of Rome becomes distinguished above all others.
373. Death of Athanasius.
379. Death of Basil of Cæsarea.
383. Council assembles at Constantinople, under Theodosius.
387. Jerome dies.



A. D.

- 395 Theodosius dies, and is succeeded by his two sons, Arcadius and Honorius, who divide the empire; the former presiding at Constantinople, the latter removing the government from Rome to Ravenna.
397. Death of Ambrose.  
St. Chrysostom chosen patriarch of Constantinople.  
In the fourth century, the Athanasians or orthodox persecuted by Constantius, who was an Arian, and by Valens, who ordered eighty of their deputies, all ecclesiastics, to be put on board a ship, which was set on fire as soon as it was got clear of the coast.  
Remarkable progress in this century of the Christian religion among the Indians, Goths, Marcomanni, and Iberians.  
Theodosius the Great is obliged, by Ambrose, bishop of Milan, to do public penance for the slaughter of the Thessalonians.  
The eucharist was during this century administered, in some places, to infants and persons deceased.  
Something like the doctrine of transubstantiation is held, and the ceremony of the elevation used in the celebration of the eucharist. The use of incense, and of the censer, with several other superstitious rites, introduced.  
The churches are considered as externally holy, the saints are invoked, images used, and the cross worshipped.—The clerical order augmented by new ranks of ecclesiastics, such as archdeacons, country bishops, archbishops, metropolitans, exarchs, &c.
404. Pelagianism begins to be propagated.
407. Death of Chrysostom.
410. Rome besieged and taken by Alaric, king of the Goths.
430. Death of Augustine.
432. Christianity introduced into Ireland by Patrick.
476. Western empire dissolved.
496. Clovis, king of Gaul, converted to Christianity.  
During the fifth century, terrible persecutions were carried on against the Christians in Britain by the Picts, Scots, and Anglo-Saxons—in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannonia, by the Visigoths—in Africa, by the Donatists and Circumcellians—in Persia, by the Isedegordes—besides the particular persecutions carried on alternately against the Arians and Athanasians.
- Felix III. bishop of Rome, is excommunicated, and his name struck out of the dyptyes or sacred registers, by Acacius, bishop of Constantinople.  
Many ridiculous fables invented during this century; such as the story of the phial of oil, brought from heaven by a pigeon at the baptism of Clovis—the vision of Attiala, &c.
516. The computation of time by the Christian era, introduced by Dionysius the monk.
- 519 Justin restores the orthodox bishops, and condemns the Eutychians.
525. The emperor Justin deposes the Arian bishops.
530. The order of Benedictines instituted.
565. The Picts converted to Christianity by St. Columba.
576. Birth of Mahomet the false prophet.

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580. The Latin tongue ceases to be spoken.
597. Forty Benedictine monks, with Austin at their head, sent into Britain by Gregory the Great, to convert Ethelbert, king of Kent, to the Christian faith. In the sixth century, the Benedictine order founded, and the canon of mass established by Gregory the Great.
- Austin the monk converts the Saxons to Christianity.
- Female convents are greatly multiplied in this century.
- Litanies introduced into the Church of France.
- The Arians driven out of Spain.
- The Christian era formed by Dionysius the Little, who first began to count the course of time, from the birth of Christ.
- The Justinian code, pandects, institutions and novellæ, collected and formed into a body.
605. Bells begin to be used in churches.
606. The Roman pontiff, Boniface III., declared universal bishop by the emperor Phocas, and thus placed at the head of the ecclesiastical world.
609. Mahomet commences the publication of his system.
611. Westminster Abbey founded.
622. Mahomet flees from Mecca to Medina. This flight, called the *Hejira*, forms the great epoch of the Mahometans.
632. Death of Mahomet.
637. Followers of Mahomet take Jerusalem.
660. Organs begin to be used in churches.
727. Leo forbids the worship of images, which occasions a great rebellion among his subjects, the pope defending the practice.
730. Gregory III. assembles a council, and excommunicates all who should speak contemptuously of images.
758. The Roman pontiff becomes a temporal monarch, by the gift from Pepin of several rich provinces in Italy.
787. A general council assembles at Nice, which establishes image worship. In the eighth century, the ceremony of kissing the pope's toe is introduced. The Saxons, with Witekind their monarch, converted to Christianity. The Christians persecuted by the Saracens, who massacre five hundred monks in the abbey of Lerins.
- Controversy between the Greek and Latin Church, concerning the Holy Ghost's proceeding from the Son.
- Gospel propagated in Hyrcania and Tartary.
- The reading of the epistle and gospel introduced into the service of the Church.
- Churches built in honor of saints.
- Solitary and private masses instituted.
817. Claude of Turin preaches the pure doctrines of Christianity in the valleys of Piedmont.
829. Missionaries sent from France to Sweden.
851. Pope Joan supposed to have filled the papal chair for two years.
867. Photius, patriarch of Constantinople, excommunicates pope Adrian.
886. The university of Oxford founded by Alfred.

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- 886 In the ninth century, the conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin Churches.  
The power of the pontiffs increases; that of the bishops diminishes; and the emperors are divested of their ecclesiastical authority.  
The fictitious relics of St. Mark, St. James, and St. Bartholomew, are imposed upon the credulity of the people.  
Monks and abbots now first employed in civil affairs, and called to the courts of princes.  
The superstitious festival of the Assumption of the Virgin Mary, instituted by the council of Mentz, and confirmed by pope Nicholas I., and afterwards by Leo X.  
The legends or lives of the saints began to be composed in this century.  
The apostles' creed is sung in the churches; organs, bells and vocal music introduced in many places—festivals multiplied.  
The order of St. Andrew, or the Knights of the Thistle, in Scotland.  
The canonization of saints introduced by Leo II.  
Theophilus, from his abhorrence of images, banishes the painters from the eastern empire.  
Harold, king of Denmark, is dethroned by his subjects on account of his attachment to Christianity.
915. The university of Cambridge founded by Edward the Elder.
965. The Poles are converted to Christianity.  
In the tenth century, the Christian religion is established in Muscovy, Denmark, and Norway.  
The baptism of bells, the festival in remembrance of departed souls, and a multitude of other superstitious rites, were introduced in the tenth century.  
Fire ordeal introduced.  
The influence of monks greatly increased in England.
1015. The Manichean doctrines prevalent in France and Italy.
1061. Henry IV., of Germany, on his knees asks pardon of the pope.
1065. The Turks take Jerusalem from the Saracens.
1076. The emperor Henry IV. excommunicated and deposed by the pope.
1079. Doomsday-book begun by William the Conqueror.
1095. The first crusade to the Holy Land.—The Crusaders take Antioch.
1099. Jerusalem taken by Godfrey of Boulogne.—The Knights of St. John instituted.  
In the eleventh century, the office of cardinal instituted.—A contest between the emperors and popes.—Several of the popes are looked upon as magicians, and learning was considered magic.—The tyranny of the popes opposed by the emperors Henry I., II. and III. of England, and other monarchs of that nation; by Philip, king of France, and by the English and German schools.  
Baptism performed by triple immersion.  
Sabbath fasts introduced by Gregory VII.  
The Cistercian, Carthusian, and Whipping orders, with many others, are founded in this century.
1147. The second crusade excited by St. Bernard.
1160. Peter Waldo commences preaching—procures the Bible to be translated.

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1171. Thomas à Becket murdered at Canterbury.

1187. The city of Jerusalem taken by Saladin.

1189. The third crusade, under Richard I. and Philip Augustus.

In the twelfth century, the three military orders of the Knights of St. John of Jerusalem, the Knight Templars, and the Teutonic Knights of St. Mary, were instituted.

Sale of indulgences begun by the bishops, soon after monopolized by the popes. The scholastic theology, whose jargon did such mischief in the Church, took its rise in this century.

Pope Pascal II. orders the Lord's supper to be administered only in one kind, and retrenches the cup.

1203. The fourth crusade sets out from Venice.

1204. The Inquisition established by pope Innocent III.

1210. Crusade against the Albigenses, under Simon de Montfort.

1226. Institution of the orders of St. Dominic and St. Francis.

1234. The Inquisition committed to the Dominican monks.

1248. The fifth crusade under St. Louis.

1260. Flagellants preach baptism with blood.

1282. The Sicilian vespers, when 8,000 Frenchmen were massacred in one night.

1291. Ptolemais taken by the Turks.—End of the crusades.

1299. Ottoman or Othoman, first sultan and founder of the Turkish empire.

In the thirteenth century, the knights of the Teutonic order, under the command of Herman de Salza, conquer and convert to Christianity the Prussians. The power of creating bishops, abbots, &c., claimed by the Roman pontiff.

John, king of England, excommunicated by pope Innocent III., and, through fear of that pontiff, is guilty of the most degrading compliances.

The Jews driven out of France by Lewis IX., and their Talmud burnt.

The associations of Hanse-towns, Dominicans, Franciscans, Servites, Mendicants, and the Hermits of St. Augustine, date the origin of their orders from this century.

The festivals of the Nativity of the Blessed Virgin and of the Holy Sacrament, or Body of Christ, instituted.

1300. Jubilees instituted by Boniface VIII.

1308. The seat of the popes transferred to Avignon for seventy years.

1310. Rhodes taken by the Knights of St. John of Jerusalem.

1377. Wickliffe's doctrines propagated in England.

1378. The schism of the double popes at Rome and Avignon begins and continues thirty-eight years.

1386. Christianity encouraged in Tartary and China; the Lithuanians, and Jagello their prince, converted to the Christian faith.

In the fourteenth century, pope Clement V. orders the jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time.

The Knight Templars are seized and imprisoned; many of them put to death, and the order suppressed.

The Bible is translated into French by the order of Charles V.

The festival of the Holy Lance and Nails that pierced Jesus Christ, instituted by Clement V., in this century. Such was this pontiff's arrogance, that once



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while he was dining, he ordered Dandalus, the Venetian ambassador, to be chained under his table, like a dog.

- 1409. Council of Pisa, where pope Gregory is deposed.
- 1414. Council of Constance, in which two popes were deposed, and the popedom remained vacant near three years.
- 1415. John Huss condemned by the council of Constance for heresy, and burnt.
- 1416. Jerome, of Prague, condemned by the same council, and burnt.
- 1439. Reunion of the Greek and Latin Churches.
- 1450. The first book printed with types of metal; which was the Vulgate Bible, published at Mentz.
- 1453. Constantinople taken by the Turks.
- 1471. Thomas à Kempis died.
- 1492. America discovered by Columbus.
- 1498. Savanazola burnt by pope Alexander VI., for preaching against the vices of the clergy.

In the fifteenth century, the Moors in Spain are converted to the Christian faith by force.

The council of Constance remove the sacramental cup from the laity, and declare it lawful to violate the most solemn engagements, when made to heretics.

- 1517. The Reformation in Germany began by Luther.
- 1520. Massacre of Stockholm by Christiern II. and archbishop Trollo.  
Leo X. condemns Luther's doctrines.—Luther publicly burns the pope's bull.
- 1521. Diet of Worms, by which Luther was condemned.  
Gustavus Ericson introduces the Reformation into Sweden by the ministry of Olaus Petri.
- 1524. Sweden and Denmark embrace the Protestant faith.
- 1529. Diet of Spires against the Huguonots, then first termed Protestants.
- 1530. The league of Smalcand between the Protestants.
- 1531. Michael Servetus burnt for heresy at Geneva.
- 1534. The Reformation takes place in England.
- 1539. The Bible in English appointed to be read in the churches in England.
- 1540. The society of the Jesuits instituted by Ignatius Loyola.  
Dissolution of the monasteries in England by Henry VIII.
- 1545. The council of Trent begins, which continued eighteen years.
- 1548. The Interim granted by Charles V. to the Protestants.
- 1552. The treaty of Passau between Charles V. and the elector of Saxony, for the establishment of Lutheranism.
- 1554. Distinguished for the rise of the Puritans at Frankfort in Germany.
- 1555. The "peace of religion" concluded at Augsburg.  
A number of bishops in England burnt by queen Mary.
- 1558. Elizabeth ascends the throne of England.
- 1559. Court of high commission established in England.
- 1560. The Reformation completed in Scotland by John Knox, and the papal authority abolished.
- 1564. John Calvin, a celebrated theologian, died.
- 1572. The massacre of St. Bartholomew's, August 24.

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1576. The league formed in France against the Protestants.
1581. Distinguished for the rise of the order of the Brownists.
1587. Second settlement in Virginia. Manteo, an Indian, received Christian baptism  
Virginia Dare born, the first child of Christian parents born in the United States.
1592. Presbyterian Church government established in Scotland.
1598. Edict of Nantes, tolerating the Protestants in France.  
In the sixteenth century, pope Julius bestows the cardinal's hat upon the keeper  
of his monkeys.
1605. Gunpowder plot.
1608. Arminius propagates his opinions.—The Socinians publish their catechism at Cracow.  
Mr. Robinson and his flock take refuge in Holland.
1610. The Protestants form a confederacy at Heilbron.
1611. King James's translation of the Bible first published.
1616. First Independent or Congregational Church established by Mr. Jacob in England.
1618. The synod of Dort, in Holland; Arminianism condemned.
1619. Vanini burnt at Thoulouse for atheism.
1620. Settlement of Plymouth by the Puritans.
1622. The congregation De Propaganda, &c. founded at Rome by pope Gregory XV
1626. League of the Protestant princes against the emperor.
1637. Synod in Massachusetts, which condemned the opinions of Mrs. Hutchinson.
1638. The solemn league and covenant established in Scotland.
1639. First Baptist Church in America formed at Providence.
1640. New England psalm-book first published.
1641. The Irish rebellion and massacre of the Protestants, October 23.
1648. Cambridge platform adopted.
1649. Charles I. beheaded.
1656. The Friends or Quakers first came to Massachusetts.—Four executed in 1659.
1662. Act of uniformity in England; two thousand Presbyterian ministers deprived.
1664. Mr. Eliot's Indian Bible printed at Cambridge, Mass. The first Bible printed in America.
1674. John Milton, a celebrated poet, died.
1685. Revocation of the edict of Nantes by Lewis XIV.
1686. First Episcopal Church in New England established at Boston.
1678. William, prince of Orange, ascends the throne of England.  
Baptists, with other Dissenters, gain a legal toleration in England.
1690. Rev. J. Eliot, "apostle of the Indians," died.  
Episcopacy abolished in Scotland by king William.
1492. Distinguished for a great excitement in New England on the subject of witchcraft.
1701. Society for propagating the Gospel in Foreign Parts instituted.
1708. Saybrook platform formed by a synod of ministers under the authority of the state of Connecticut.
1721. The authority of the Greek patriarch in Russia abolished.
1722. Year from which the Moravians, or United Brethren, date their modern history

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1731. Rev. Solomon Stoddard, a theological writer, died.
1737. Distinguished for an extensive revival of religion in New England.
1740. George Whitefield, a celebrated preacher, first arrives in America. He died at Newburyport, Mass. September 30, 1770, on his seventh visit to America.
1748. Dr. Watts, a celebrated poet and divine, died, aged seventy-five.
1751. Dr. Doddridge, a celebrated divine, died.
1758. President Edwards, a celebrated divine, died.
1772. Swedenborg, the founder of the New Jerusalem Church, died.
1773. The society of the Jesuits suppressed by the pope's bull, August 25.
1774. The Shakers first arrived from England—they settled near Albany.
1782. First English Bible printed in America by Robert Aiken, of Philadelphia.
1784. Dr. Chauncey's anonymous work on Universalism, first published.  
Sunday School system commenced by Robert Raikes, in Yorkshire, England.
1786. Wesleyan Missionary Society instituted.
1788. Voltaire, a celebrated infidel philosopher, died.
1789. Eastern and southern Episcopal Churches form a union.—Their liturgy revised, and book of common prayer established.
1790. Howard, the philanthropist, died.
1791. John Wesley, the founder of Methodism, died, aged eighty-seven.
1792. Triumph of infidelity in France.—The National Convention decreed "*that death is an eternal sleep.*"
1795. London Missionary Society instituted.
1796. The London Missionary Society sent out a number of missionaries to the Society islands.
1798. The papal government suppressed by the French. The pope quits Rome, February 26.  
Connecticut Missionary Society instituted.
1799. Massachusetts Missionary Society formed.  
Church Missionary Society instituted.
1804. British and Foreign Bible Society instituted.
1806. The slave trade abolished by act of parliament, February.
1810. American Board of Commissioners for Foreign Missions instituted.
1811. Massachusetts General Hospital incorporated.
1812. Pomare, king of Otaheite, baptized.  
Theological institution at Princeton, N. J., formed.
1813. Russian Bible Society formed at St. Petersburg.
1814. The order of Jesuits restored by pope Pius VII.  
American Baptist Board of Missions instituted.  
Northern Baptist Education Society organized.
1815. Idolatry abolished in the Society islands.  
American Education Society instituted.  
Massachusetts Peace Society formed.
1816. The American Bible Society instituted in New York.  
Colonization Society instituted.  
Deaf and Dumb Asylum in Hartford, Conn. instituted.
1817. Union of the Lutherans and Calvinists in Prussia.  
United Foreign Missionary Society was formed by the General Assembly of



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the Presbyterian Church in the United States, the General Assembly of the Reformed Dutch Churches, and the General Synod of the Associate Reformed Church

1818. Paris Protestant Bible Society formed.  
Society for promoting the Gospel among Seamen formed at New York.
1819. Methodist Church Missionary Society formed.
1820. First Mariners' Church erected at New York.
1821. Monrovia settled by the American Colonization Society.  
Elias Boudinot died in the eighty-second year of his age.
1823. American missionaries arrived at the Sandwich islands.
1824. Baptist General Tract Society organized in the city of Washington.  
American Sunday School Union formed at Philadelphia.
1825. American Tract Society instituted at New York.  
Prison Discipline Society instituted at Boston.
1826. American Temperance Society formed at Boston, Mass.  
American Home Missionary Society organized in the city of New York.



